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The Origins of the African Orthodox Church

by

Richard Newman

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THE ORIGINS OF THE AFRICAN ORTHODOX CHURCH

One of the many expressions of black consciousness and nationalism that followed the First World War, the African Orthodox Church (AOC) was associated with Marcus Garvey's Universal Negro Improvement Association (UNIA);¹ it spread to Africa, where it contributed significantly to the emergence of both religious and political independence, and it continues today as the major black denomination with a valid—though, some would add, irregular—episcopate.

The AOC's creation was essentially the work of one man, George Alexander McGuire.² McGuire was born on March 26, 1866, in Sweets, Antigua, British West Indies, the eldest son of Edward Henry McGuire, a planter, and his wife Mary Elizabeth McGuire.³ Baptized into the Anglican faith of his father, the young McGuire was graduated in 1886 from the Antigua branch of Mico College for Teachers and two years later from the Nisky Theological Seminary in St. Thomas, Virgin Islands. The seminary was operated by the Moravians, the denomination of McGuire's mother. McGuire served as pastor of the Moravian congregation at Fredrickstead, St. Croix, Virgin Islands, until 1893 when he emigrated to the United States and became an American citizen.

After working for a time with the African Methodist Episcopal

¹For some years the only book-length treatment of Garvey and the UNIA was Edmund D. Cronon's *Black Moses: Marcus Garvey and the Universal Negro Improvement Association* (Madison: University of Wisconsin Press, 1955). Now there are a number of important new studies. Among the more useful are John Henrik Clark, ed., *Marcus Garvey and the Vision of Africa* (New York: Random House, 1974) and Tony Martin, *Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association* (Westport, Conn.: Greenwood Press, 1976). Although it needs to be read carefully, there is a great deal of useful information in Arthur C. Terry-Thompson, *History of the African Orthodox Church* (New York: privately printed, 1956).

²The best overall account of Bishop McGuire to date is Gavin White's "Patriarch McGuire and the Episcopal Church," *Historical Magazine of the Protestant Episcopal Church*, June 1969, pp. 109-141. See also the early biographical sketch in W. N. Hartshorn, ed., *An Era of Progress and Promise, 1863-1910* (Boston: The Priscilla Publishing Co., 1910), p. 473. J. Carleton Hayden has written a brief biography of McGuire that is forthcoming in Rayford Logan and Michael Winston, eds., *The Dictionary of American Negro Biography* (New York: Thomas Y. Crowell Co.).

³McGuire's mother is sometimes listed as Henrietta (George) McGuire.

Church, McGuire applied for membership in the Protestant Episcopal Church. He was confirmed in 1895 by Bishop Coleman of Delaware and enrolled as a candidate for holy orders. He studied under the Rev. Dr. Henry L. Phillips, the Jamaican-born priest of the Church of the Crucifixion in Philadelphia. McGuire was ordained a deacon in 1896, and the following year Bishop Vincent of Southern Ohio ordained him a priest.⁴ He then served in a succession of brief pastorates: St. Andrew's, Cincinnati; St. Philip's, Richmond; and Philadelphia's St. Thomas's First African Church, the oldest Afro-American Episcopal parish in America, founded in 1784 by Absalom Jones.

There is no evidence that McGuire was particularly a "race man" at this time, only that he was an unusually able young clergyman. This period was, it must be recalled, what has generally been regarded as the nadir for American blacks, the time that saw the final failure of Reconstruction, the beginnings of the great black exodus from the South to the North, and even the prediction by white sociologists that the race would soon die out.

In 1905 George McGuire found himself confronted by a new situation: direct involvement with the white power structure of the Episcopal Church in the South and its determination to maintain racial supremacy. His administrative skills and preaching ability had won him the highest post in the denomination to which any resident American Negro had, until that time, been appointed, namely Archdeacon for Colored Work in the Diocese of Arkansas. The Bishop of Arkansas at that time was William Montgomery Brown, whose Arkansas Plan for Negroes in the Episcopal Church and the controversy engendered by it were to have a major impact on McGuire's subsequent thinking.⁵ Brown was an uneducated man who had married a wealthy woman and had written in 1895 a successful book, *The Church for Americans*. He was consecrated Bishop of Arkansas in 1898 and served in that capacity for fourteen years. At the time Brown was made bishop, the church was still indecisive about its relationship to blacks, especially in the realm of ecclesiastical organization: on the one hand, the white Southerners believed that the church should be evangelizing blacks, but, on the other hand, they did not want to be associated with black people if association implied social equality.

This dilemma was well illustrated in Arkansas by a diocesan resolution of 1871 that declared it the church's duty to formulate a plan "for

⁴Kenneth Walter Cameron, ed., *Register of Ordinations in the Episcopal Church in the United States from 1785 through 1904—with Index* (Hartford: Transcendental Books, 1970), n.p.

⁵In later life Brown was to discover Darwin and Marx, styling himself "Episcopus in partibus Bolshevikiū et Infidelium," and was tried by the church and convicted of heresy. Unfortunately, a critical biography of "Bad Bishop Brown," as he liked to call himself, does not exist. See his autobiography, *My Heresy* (New York: The John Day Co., 1926); and his *The Crucial Race Question or Where and How Shall the Color Line Be Drawn* (Little Rock: The Arkansas Churchman's Publishing Co., 1908). See also Ralph Lord Roy, *Communism and the Churches* (New York: Harcourt, Brace and Co., 1960), pp. 21-28.

bringing the claims of the Church before the colored people of this State and the development of a native ministry among them.”⁶ However, when Brown’s predecessor, Bishop Pierce, organized St. Philip’s Mission in Little Rock and admitted it to the diocese as a parish in 1889, Christ Church, the largest and wealthiest white church in Little Rock, withdrew both its delegates and assessments from the diocesan council for seven years, ostensibly because the black delegates from St. Philip’s showed a “conspicuous incapacity for the difficult task of ecclesiastical legislation and . . . susceptibility to manipulation.”⁷

In the Protestant Episcopal denomination, two schemes, for resolving the dilemma were debated for over sixty years following their introduction at the General Convention of 1874. One called for the consecration of black suffragans as assistants to white bishops; the other, for establishing black missionary districts under black bishops.⁸ Brown proposed a third scheme, the Arkansas Plan, that suggested that blacks have their own Episcopal Church with their own bishops and clergy: “a Church which should be thoroughly autonomous but should bear somewhat the same relation to us as we then bore toward the Church of England.”⁹ While Brown’s plan was based in part on a sincere desire to provide an avenue for black “uplift,” it was also motivated by sheer prejudice, and possibly by the fresh memory of Christ Church’s financial boycott.¹⁰ The Arkansas Plan found little favorable response within the denomination. It was criticized in the South because it would put blacks and whites on an equal basis and in the North because it was interpreted as a device for segregating the church.

The person who was probably most affected by the Arkansas Plan was George McGuire, who now was brought face to face with the institutional racism of the church and the restrictions it imposed upon the dignity and development of black people, as well as the sharp limitations it set upon the future advancement of able individuals like him. Whatever his own position on Bishop Brown’s scheme at the time,

⁶Quoted by E. Clowes Chorley, “The Church in Arkansas and its Bishops,” *Historical Magazine of the Protestant Episcopal Church*, December 1946, p. 350.

⁷William Postell Witsell, *A History of Christ Episcopal Church, Little Rock, Arkansas* (Little Rock: privately printed, n.d.), n.p.

⁸M. Moran Weston, *Social Policy in the Episcopal Church in the Twentieth Century* (New York: Seabury Press, 1964), pp. 140-147. See also David Reimers, “Negro Bishops and Diocesan Segregation in the P.E. Church,” *Historical Magazine of the Protestant Episcopal Church*, September 1962, pp. 231-242.

⁹Brown, *My Heresy*, p. 44.

¹⁰It is still claimed in the AOC, probably originating with McGuire, that Brown was personally so biased that he even disliked putting his hands as bishop on the “woolly” heads of black children. Brown’s later conversion to Communism, however, resulted in radically changed views. Speaking in Harlem in 1926, Brown called it “the most likely place in America . . . for the new order to begin” and said, “The black man is the great white hope.” He even urged his listeners to march into churches, exhorting them: “I want to see them [the churches] liberated. I want you to go into them and set them free” (*New York Times*, February 23, 1926, p. 17).

McGuire almost certainly carried away from Arkansas the notion of a separate, autonomous black church, and one that was episcopal in character and structure, as one option for black religious self-determination and one avenue for achieving black independence.¹¹

From Arkansas McGuire moved to Cambridge, Massachusetts, accepting the invitation of Bishop Lawrence to become priest of St. Bartholomew's Church, a new congregation composed of West Indians who had been denied full participation in a white church.¹² Despite McGuire's spectacular success in his new position—the congregation became the fastest growing in the diocese—the church was not permitted self-supporting status, and McGuire resigned after two years. From 1911 to 1913 he served as Field Secretary of the American Church Institute for Negroes with headquarters in New York.¹³ He left this job and returned

¹¹There is some lack of consistency in the positions of both McGuire and Brown. In *The Crucial Race Question* Brown advocated an autonomous Afro-American church in contradistinction to both the suffragan and missionary schemes. In his autobiography he admits this to have been his earlier view, as he also does in "The American Race Problem," published in the first issue of his own quarterly magazine, *Heresy* (January 1930, p. 34). In both places, writing as a Communist, he repudiated his earlier views as racist and the Arkansas Plan as Jim Crowism. In McGuire's case, he was quoted by Brown as heartily approving the Arkansas Plan and stating: "What the distant future may accomplish in the way of obliterating racial lines in State, in Church or in Society, is no very grave concern of ours. The fact cannot be denied that at present there must be total cleavage—complete separation—all along the lines, if we desire peace, success, and full development for all parties" (Brown, *The Crucial Race Question*, p. 174). In the *Diocesan Journal* for 1908, however, Brown seems to have been advocating the use of missionary bishops and jurisdictions. And in McGuire's eloquent speech before the 1906 session of the Council of the Diocese, he advocated the appointment of black suffragans since he thought that it had a more realistic chance of being voted in the South, even though he admitted he believed the missionary arrangement was the "desired goal." In March 1908, McGuire's friend George F. Bragg, Jr., published in *The Church Advocate* a letter from McGuire stating his conversion from the suffragan to the missionary scheme with the explanation that, as a West Indian, he had "failed to fully appreciate at first the necessity for this movement." In the June issue of the magazine, Bragg announced that McGuire was leaving Arkansas, stating: "The 'Arkansas Plan' under which, of necessity, he must work, is radically at variance with what the late Archdeacon [McGuire] and his brethren, believe to be fundamentally necessary for the growth and expansion of the Church among our people." Brown, on the other hand, complained that he spent \$200 in sending McGuire to Boston to raise money for the Plan but that McGuire raised a mere \$100 and then accepted another job: "The unkindest cut of all was the losing of the Archdeacon to Boston. That was almost more than I could bear; for Boston, you will remember, is the citadel of the opposition to the Arkansas Plan. Archdeacon McGuire has gone over soul and body to the enemies' camp" (*Diocesan Journal*, 1908, p. 56). It has been said that McGuire was offered a suffragan bishopric in Arkansas but refused it. (See Terry-Thompson, p. 49.)

¹²Kenneth deP. Hughes, "The History of St. Bartholomew's," St. Bartholomew's Fiftieth Anniversary Brochure, 1958, n.p.

¹³The Institute was an auxiliary organization of the Board of Missions of the Episcopal Church. It contributed financial support to Bishop Payne Divinity School, Petersburg, Va.; St. Augustine's School, Raleigh, N.C.; the St. Paul Normal

to his native Antigua. For some five years he served as rector of St. Paul's Church, one of the Anglican parishes in the island, but because of personal problems with members of the congregation, McGuire gave up this ministry and worked for a short time as a physician in an adjoining parish before returning to the United States in 1919.¹⁴

While McGuire was in Antigua, his fellow West Indian, Marcus Garvey, arrived in the United States in 1916 where he was to inaugurate the first and largest mass movement of black Americans. McGuire, according to one source, "determined to . . . join forces with him,"¹⁵ though details of the original relationship between the two men remain unknown. The available information, however, makes clear that McGuire not only identified with Garvey's "racial vision" but that he began to translate Garvey's ideology and program of racial independence into religious form. His idea was to establish an Independent or African Episcopal Church "to include Negroes everywhere," which would also function as the religious arm of Garvey's UNIA.¹⁶

This bold concept did not come to McGuire all at once. In August 1919, a month after his return to the United States from Antigua, he was licensed by the Episcopal bishop of New York to assist at the Chapel of the Crucifixion in Harlem. In October, however, McGuire joined the

and Industrial School, Lawrenceville, Va.; St. Athanasius' School, Brunswick, Ga.; St. Mark's School, Birmingham, Ala.; and the Vicksburg Industrial School, Vicksburg, Miss. As Field Secretary, McGuire raised funds and, during the summer of 1911, lectured on industrial education in Antigua and Barbados. The Institute's task, McGuire believed, was to "develop" black youth so that "ultimately by their righteousness of life, strength of character, trained usefulness for service, and increase in intellectual attainment and material prosperity the Negroes of our land shall silently, but eloquently and successfully, appeal to their fellow citizens for possession and enjoyment of all the rights and privileges of American Citizenship" (*Annual Report of the American Church Institute for Negroes, Fifth year—1910-1911* [New York: Office of the General Agent], p. 28).

¹⁴A useful corrective to published misstatements on the founding of the AOC is Byron Rushing, "A Note on the Origin of the African Orthodox Church," *Journal of Negro History* 57 (1972): 37-39. His implication, however, that McGuire left Antigua at this time because he had supported striking sugar-cane workers is misleading. Gavin White contends that McGuire had a worthless medical degree from the Boston College of Physicians and Surgeons. Terry-Thompson, on the other hand, states that McGuire took a medical course at Jefferson Medical College in Philadelphia and received an M.D. in 1910. Standards for medical education and licensing were then, of course, much different from those of today. At one point McGuire planned to establish a children's dispensary and sanitarium in Cambridge, Massachusetts.

¹⁵Terry-Thompson, p. 50.

¹⁶*The Negro World*, November 6, 1920, p. 5. Randall K. Burkett, in his unpublished dissertation, "Garveyism as a Religious Movement" (University of Southern California, 1975), spells out McGuire's early association with the UNIA and indicates the original relationship between the AOC and Garvey's UNIA. See especially Chapter 3, "Sect or Civil Religion: The Debate with George Alexander McGuire," pp. 93-146. My account draws heavily upon Burkett's work.

Reformed Episcopal Church¹⁷ and the following month organized his own Church of the Good Shepherd, an Independent Episcopal congregation in New York made up largely of former Protestant Episcopalians.

In August 1920, at the UNIA's first International Convention of the Negro Peoples of the World held in New York, McGuire emerged as a dramatic spokesman for black militancy. According to the report in *The New York World*:

Excitement among negro delegates to the Universal Negro Improvement Association in Liberty Hall reached its highest point yet last night when about 1,800 gathered to hear the Rev. Dr. McGuire of Antigua British West Indies . . . "The Uncle Tom nigger has got to go," he cried, "and his place must be taken by the new leader of the negro race. That man will not be a white man with a black heart, nor a black man with a white heart, but a black man with a black heart."¹⁸

McGuire subsequently was elected Chaplain-General of the UNIA by the convention, after the former Chaplain-General, the Rev. James W. H. Eason, was elected Leader of the American Negroes.¹⁹ McGuire was also given the title of titular Archbishop of Ethiopia. It appears that he saw his election as bestowing upon him the status of the black world's chief

¹⁷On October 9, 1919, McGuire "with the enthusiasm of a discoverer" was received into the Reformed Episcopal Church, having found in that denomination "an answer in his heart's desire." He indicated his intention of establishing a church for West Indians in New York City. On March 21, 1920, Bishop Paul L. Rudolph of the Reformed Episcopal Church visited McGuire's flock and confirmed six people. The congregation already numbered 220 communicants and was meeting in the Rush Memorial A.M.E. Zion Church on West 138th Street. By this time McGuire had abandoned his plan to continue with the Reformed Episcopal Church, and his Church of the Good Shepherd was described as the "Independent Episcopal Church," looking to the Reformed Episcopalians for oversight only until it could secure its own bishop. On January 10, 1921, McGuire and his congregation withdrew, in good standing, from the Reformed Episcopal Church to the Independent Episcopal Church. See *Minutes of the Proceedings of the Thirty-Ninth Council of the New York and Philadelphia Synod, Reformed Episcopal Church*, pp. 18, 25-26; *Minutes of the Proceedings of the Fortieth Council*, p. 17; *Minutes of the Proceedings of the Forty-First Council*, pp. 15, 48; *Journal of the Proceedings of the Twenty-Third General Council of the Reformed Episcopal Church*, pp. 40, 41, 51. I am indebted to Bishop Theophilus J. Herter for this information. For an early history of the denomination, see Annie Darling Price, *A History of the Formation and Growth of the Reformed Episcopal Church, 1873-1902* (Philadelphia: Armstrong, 1902).

¹⁸*The New York World*, August 17, 1920, p. 10.

¹⁹Eason, a North Carolinian by birth, graduated from Livingstone College in 1912 and Hood Theological Seminary in 1915. He was pastor of A.M.E. Zion churches in Philadelphia until he resigned to work for the UNIA. Eason served from 1919 to 1920 as the first Chaplain-General of the Association. He retained the position of Leader of the American Negroes until 1922, when he was ousted from the UNIA. He then took up active participation in the anti-Garvey movement. Eason was assassinated in New Orleans on January 1, 1923, allegedly by Garveyites. His death was used by those opposed to Garvey to intensify the "Garvey Must Go" campaign.

ecclesiastical figure, as well as granting him a mandate to establish and preside over a worldwide black church that was coterminous with the membership of the UNIA. Although only recently enrolled as a priest of the Reformed Episcopal Church, McGuire attributed the independence of his Good Shepherd congregation to "an awakened Negro consciousness to the humiliating racial barriers existing in white Episcopal churches." He went on to define his new group as "the harbinger of 'The African Episcopal Church' for whom the New Negro everywhere waits."²⁰

While others may have been waiting, McGuire began to act as if "The African Episcopal Church" in fact existed and he were its bishop. Interpreting his office of Chaplain-General and his new ecclesiastical title as a kind of consecration, McGuire referred to himself as "His Grace, the Most Reverend George Alexander McGuire," and went so far as actually to ordain Richard Hilton Tobitt a priest on March 22, 1921.²¹ Tobitt left immediately for the West Indies with a dual commission, one from the High Executive Council of the UNIA as leader of the Eastern Province of the West Indies and the second from McGuire as "General Missionary for religious awakening among our people in the islands who desire to have their own religious teachers." This latter commission also required Tobitt to "recommend to his Grace suitable persons on the field who are able to undertake laymen's duties, or who may desire to prepare for Holy Orders."²²

What McGuire had in mind is clear:

Last August Dr. McGuire . . . received the greatest honor of his career when he was elected Chaplain-General of the Universal Negro Improvement Association, and titular Archbishop of Ethiopia, sworn to be the spiritual guide and moral advisor of the four millions of members of the Association . . . Archbishop McGuire feels himself fully equipped and authorized for the large work entrusted to his care and supervision, and hopes to prove himself truly an Episcopus, or overseer, of the Church for which Negroes everywhere are looking. When Dr. McGuire left the Church of England in 1919, he left behind him the fragile theory and doctrine of "Apostolic Succession." He believes that the time has come for church unity among Negroes; he believes that unity does not necessarily mean uniformity in worship, and that the coming African or Ethiopian Church will be big enough for all Negroes to enter, retaining their own worship as Methodists, Baptists, Episcopalians, etc. . . . The Negroes of the world in convention assembled made the Most Rev. Dr. G. A. McGuire the first prince of the

²⁰*The Negro World*, November 6, 1920, p. 5.

²¹Tobitt, an African Methodist Episcopal deacon in Bermuda, was dismissed from the ministry of that denomination and the government cut off funds for his school when he became an active member of the UNIA. *The Negro World*, October 20, 1923, p. 10. See also William F. Elkins, "Marcus Garvey, the *Negro World*, and the British West Indies: 1919-1920," *Science and Society* 36 (Spring 1972): 71.

²²*The Negro World*, April 2, 1921, pp. 1, 5. The ecclesiastical vestments required by McGuire for his new role as a bestower of ordinations were paid for by the UNIA.

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Church Ethiopic. We understand that plans are under way for his enthronement at the coming Convention in August next.²³

Believing himself thus authorized by the first UNIA convention to be archbishop of a coming church that would include millions of black members regardless of denomination, McGuire produced two remarkable documents for the "Church Ethiopic," a *Universal Negro Catechism* and *The Universal Negro Ritual*. In question-and-answer form, the *Catechism* was divided into four sections: religious knowledge, historical knowledge, Constitution and Laws of the UNIA, and the UNIA's Declaration of Independence. It presented a black perspective on history and religion that more than fifty years later still reads well. The *Ritual* is a collection of religious services and ceremonies based on the *Book of Common Prayer*. Composed largely of prayers and hymns, the most interesting section is the "Baptism and Dedication of Infants." In the baptismal liturgy McGuire has the priest ask the child's godparents the traditional questions with an innovative addition: "Do you . . . acknowledge the obligation . . . that this child . . . be taught the Creed, the Lord's Prayer, the Ten Commandments, and the *Catechism of the Universal Negro Association*?"²⁴ The child is then baptized, the flag of the UNIA placed upon him, and the priest says:

We receive this child into the general membership of the Universal Negro Improvement Association, and lay upon him these colors, the red, the black, and the green, in token that hereafter he may fight manfully under this banner, for the freedom of his race, and the redemption of Africa unto his life's end. Amen.²⁵

McGuire obviously spent a busy and productive year following his election as Chaplain-General. Unfortunately, one month before the 1921 convention, and his anticipated enthronement, McGuire's expectations for a universal black church overlapping the UNIA were to be shattered. Precisely what happened is still unknown, but it is not difficult to imagine that McGuire's notion of a universal church, let alone his design for it, did not exactly sit well with the Baptist, Methodist, and Pentecostal rank and file of the UNIA. Moreover, however much Garvey's vision of an international black nation may have been modeled on the British Empire, it did not mean that he also felt the need for an Established Church for the UNIA to correspond with the Church of England.²⁶ Also, Garvey was out of the country during the first half of

²³Ibid. The article is reprinted in part in Theodore G. Vincent, ed., *Voices of a Black Nation: Political Journalism in the Harlem Renaissance* (San Francisco: Ramparts Press, 1973), pp. 367-368.

²⁴*The Universal Negro Ritual*, p. 23. The UNIA Constitution provides that "All persons of Negro blood and African descent" are regarded as UNIA members and seen as being born into the organization by virtue of race. See Burkett, p. 120ff.

²⁵*The Universal Negro Ritual*, pp. 24-25.

²⁶Although this is not the place for a lengthy treatment of Garvey and religion, it is important to underscore the fact that he did not found the AOC, a correction

1921 and may not have been aware of what was happening in New York.

At any rate, on July 16, while McGuire was in Cuba on UNIA business, a meeting was held at St. Saviour's Church in Brooklyn, at which McGuire was elected bishop of a group of Independent Episcopal Churches. The same day a notice from John Dawson Gordon, Assistant President-General of the UNIA, appeared in Garvey's *Negro World* under the headline, "U.N.I.A. Favors All Churches, But Adopts None as U.N.I.A. Church." It stated:

To the divisions of the U.N.I.A. throughout the world: there is a natural tendency on the part of the members of the U.N.I.A., when inducted into the new idealism, to come into it with the idea of a church, and there has been an effort on the part of many in different parts of the country to start a Universal Church. I want it to be distinctly understood, that the U.N.I.A. is not a church, and it does not intend to be one. So far as the present signs are, there will be no church connected with the U.N.I.A. I wish to say if anyone comes around and tells you of a church bearing the name of the U.N.I.A., repudiate it from start to finish, for it is absolutely false. There is no such church as authorized. We favor all churches, but adopt none as a U.N.I.A. Church. Let the presidents and officers of the various locals take notice and govern themselves accordingly.²⁷

The message could not have been clearer. But what is not so clear is

that is necessary because of several published statements to that effect. Garvey was never a member of the AOC, and there is no evidence he encouraged McGuire in its formation or ever took an interest in it after it had been formed. Garvey was baptized in the Wesleyan Methodist Church in Jamaica, but he was never a churchman. Several clergymen in Jamaica were helpful to him, particularly the Roman Catholic bishop, John J. Collins, S.J., who shared his interest in black culture and in improving the general lot of black people. During Garvey's final illness in London, an African couple named Yousoff brought a Roman Catholic priest named Clark, who visited often and impressed Garvey with his humanness and international interests. As a result, Garvey was rebaptized and received the last rites of the Roman Catholic Church. (Most of this information is from a personal interview with Amy Jacques-Garvey in Kingston, Jamaica, December 26, 1971.) Garvey might have felt that churches were divisive within the black community, channeling interest and energy away from the economic and political aspects of African "redemption" which he believed were more important. Although Garvey probably underestimated the strength of the church in black institutional life and undervalued the role of religion in black culture, he did see the role religion plays in self-perception and used it effectively in his struggle to raise black self-affirmation: "If the white man has the idea of a white god, let him worship his god as he desires . . . since the white people have seen their god through white spectacles, we have only now started out to see god through our own spectacles . . . we shall worship him through spectacles of Ethiopia" (Amy Jacques-Garvey, ed., *Philosophy and Opinions of Marcus Garvey* [1925; reprint ed., New York: Atheneum, 1969], 1: 44). Burkett's "Garveyism as a Religious Movement" offers an extended discussion of Garvey and religion and argues that Garvey took religion and the black church very seriously. He concludes that Garvey was self-consciously working through the rituals and symbols created for the UNIA to foster, in fact, a black civil religion. Based on his analysis of the religious content of Garvey's speeches, he characterizes Garvey as "the foremost black theologian of the early twentieth century."

²⁷*The Negro World*, July 16, 1921.

whether McGuire's episcopal election at St. Saviour's was another step toward the "Church Ethiopic." This seems unlikely, as he already considered himself a bishop. More likely, McGuire, knowing of his coming rejection by the UNIA, decided to proceed without the sanction of Garvey's organization and thus arranged for another base of legitimacy. In any event, McGuire was not enthroned during the second International Convention in August 1921.²⁸ Early in October *The Negro World* reported the formation of the African Orthodox Church, reiterating the UNIA's principle of not allying itself with any particular church, and announced that "Bishop McGuire resigned as Chaplain-General . . . after his election to the episcopate."²⁹ Apparently, the reference was to the founding synod of September 2 that officially established the AOC and confirmed McGuire's episcopal election of the previous July.

In late October, however, a dramatic story appeared in the *New York Age* under the headline, "Bishop McGuire Severs All Relations With the U.N.I.A." It stated that McGuire had given up his title at the convention in August and been named "Honorary Chaplain-General." More important, the article also reprinted an exchange of correspondence between McGuire and Garvey, both their letters curiously bearing the same date of October 25. Garvey's letter, a model of patience and restraint, chided McGuire for soliciting money from UNIA members for a "Memorial Abbey" to be built in New York, as well as for offering copies of his photograph and sermons for sale. Citing the "unreadiness among our members at this time to divide up their meagre means on race matters," Garvey admonished McGuire:

Our members in different parts of the world have their own Liberty Halls to build and their own Organization to put into proper order, hence it is unfair for anyone to use his relationship to inflict personal obligations on our members and to have them believe that it is helping the cause for which our organization was organized.

McGuire's reply was more perfunctory: he resigned both as Honorary Chaplain-General and as a member of the UNIA.³⁰

McGuire next seems to have joined the African Blood Brotherhood, a radical black group with Communist Party connections that had unsuccessfully attempted to infiltrate the UNIA. McGuire was said to have provided Cyril Briggs, the Brotherhood's founder and leader, with *The Negro World's* subscription lists, which Briggs used in mailings of anti-Garvey circulars. Not too subtly, an editorial in *The Negro World*

²⁸*The Negro World*, August 27, 1921, p. 12.

²⁹*The Negro World*, October 8, 1921, p. 3. In 1930 McGuire said he had broken with Garvey because Garvey insisted that he resign as head of the Independent Episcopal Churches and serve only as Chaplain-General of the UNIA. See *The Negro Churchman* 8, no. 1 (January 1930): 3.

³⁰*New York Age*, October 29, 1921.

reminded McGuire of the usual fate of traitors.³¹ McGuire's intentions—if the charges were accurate—are a puzzle. He was at the time deeply involved with the fledgling AOC, and it is unlikely either that he would stoop to seek revenge against Garvey or that he would expect support for a church from Cyril Briggs.

Again the full details are still unknown, but McGuire and Garvey were subsequently reconciled. In 1923, after Garvey was convicted and held pending bail, McGuire was mentioned as a possible successor.³² Garvey admitted that of the original twenty-one members of the UNIA's High Executive Council, only McGuire and one other member actually earned their salaries (McGuire's was \$5,000).³³ Indeed, in 1925, McGuire wrote an eloquent introduction to *Philosophy and Opinions of Marcus Garvey*, compiled by Garvey's second wife Amy Jacques-Garvey. McGuire wrote that he was "not ashamed to acknowledge that he is an open follower of this great teacher [Garvey] . . . no man has spoken to us like this man, inculcating pride and nobility of race and pointing out to a downtrodden and discouraged people their Star of Destiny . . ."

In August 1924 McGuire delivered a memorable address to the UNIA convention, in which he claimed that it was "the height of stupidity and self-negation" for black people to worship a Caucasian deity. Instead, he proposed that blacks should eliminate pictures of a white Christ and white Madonna from their homes, counseling: "Then let us start our negro painters getting busy and supply a black Madonna and a black Christ for the training of our children." The convention meeting at which he spoke was held with a painting of an Ethiopian Christ and black Saint Mary as a backdrop, and hymns were sung in praise of a "Black Man of Sorrows."³⁴ At the conclusion of the convention, six thousand people in Liberty Hall participated in an elaborate ceremony presided over by McGuire, and at which Garvey also spoke, that "canonized" a black Christ and a black Virgin Mary.³⁵ This was doubtless a fulfillment of McGuire's injunction: "Erase the white gods from your hearts. We must go back to our own native church to our own God."³⁶ The concept of a black Christ was never popularly accepted, however, even in the AOC, but it has remained a powerful symbol that reappears in the black

³¹*The Negro World*, December 31, 1921; January 7, 1922; January 14, 1922. For an account of the African Blood Brotherhood and its relationship with the Garvey Movement, see Theodore G. Vincent, *Black Power and the Garvey Movement* (Berkeley: The Ramparts Press, n.d.). See also Harold Cruse, *The Crisis of the Negro Intellectual* (New York: William Morrow and Co., 1967).

³²Martin, p. 72.

³³Jacques-Garvey, p. 279.

³⁴*New York Times*, August 6, 1924, p. 3.

³⁵*New York Times*, September 1, 1924, p. 24.

³⁶Quoted by Roi Ottley, *'New World A-Coming'* (New York: Arno Press, 1969), p. 73.

nationalist tradition, not least of all within African churches.³⁷ It is certainly a theme that deserves more attention than it has so far received.

It was at the meeting of Independent Episcopal Churches held on September 2, 1921, at the Good Shepherd Church that the assembled delegates resolved themselves into the first synod of the African Orthodox Church. McGuire "outlined his vision of a branch of the Holy Catholic Church controlled by Colored Churchmen, gathering people of African descent in all quarters of the globe, yet showing prejudice to no other racial group, nor refusing such in its membership and privileges." The synod debated a name for the new body, rejecting "African Episcopal" and "Holy Orthodox" in favor of McGuire's choice, "African Orthodox," perhaps because he had already begun negotiations for his consecration with that branch of Christendom. McGuire was careful to assert, however, that "the new church was neither schismatic nor heretical," but was rather "an expression of the spirit of racial leadership in ecclesiastical matters, in harmony with the aroused racial consciousness of the Negro people."³⁸ The group claimed congregations in Brooklyn, Pittsburgh, Nova Scotia, Cuba, and Santo Domingo, with expressions of interest from Bermuda, the West Indies, and Central America.

The most important concern of the new church was securing the episcopate for McGuire. His announcement barely six months earlier that he had "left behind him the fragile theory and doctrine of Apostolic Succession" was apparently a rash statement made when he believed himself already titular Archbishop of Ethiopia and when he had expected the "Church Ethiopie" to encompass all black people. Now he believed that "the time had arrived for the Negro to assume leadership in a branch of the Holy Catholic Church controlled by his race."³⁹ This meant, as McGuire understood that phrase, that blacks would have to "really possess the Historic Episcopate."⁴⁰ As a result, overtures were made to the Episcopal and Roman Catholic bishops of New York, but without success. The Reformed Episcopal Church may also have been contacted, and there were discussions, in addition, with the Russian Orthodox Church, which were also unsuccessful, perhaps because McGuire had no intention of the AOC's being merely a black subdivision of a white church organization. The line of apostolic succession through which McGuire and the AOC eventually found the episcopate was crucial: it changed the fundamental nature of the church.

³⁷See Bohumil Holas, *L'Afrique noire* (Paris: Bloud and Gay, 1964); Albert B. Cleage, Jr., *The Black Messiah* (New York: Sheed and Ward, 1968). See also Efraim Andersson, *Messianic Popular Movements in the Lower Congo* (Stockholm: Almqvist and Wiksell, 1958); George Balandier, *Sociologie actuelle de l'Afrique noir* (Paris: Presses Universitaires, 1955).

³⁸Terry-Thompson, p. 53.

³⁹*New York Age*, October 8, 1921.

⁴⁰*Baltimore Afro-American*, March 9, 1923.

On the fringes of those historic churches holding apostolic succession, there exists a collection of individuals, some of them with, but some without actual church organizations, who claim to be validly consecrated bishops and validly ordained priests. At their best, they can be said to be sincere people whose legitimacy is denied or ignored by the powerful established churches; at their worst, they are simply religious confidence men. Their existence is little known and their pedigrees are hopelessly tangled; as a result, they constitute something of a shadow church, or at least a shadow hierarchy, since they tend to produce more titled prelates than members. It was to this curious world of *episcopi vagantes*, or "wandering bishops," that McGuire turned for consecration, traditional and conventional avenues having been closed to him. Thus, on September 28, 1921, McGuire was consecrated by Joseph René Vilatte, Mar Timotheos, Archbishop-Metropolitan of the Old Catholic Church of America, Doctor Christiantissamus, first Primate of the American Catholic Church, etc.⁴¹ It was as a result of entry into this milieu of *episcopi vagantes* and the consequent importance McGuire placed on the authenticity of his consecration that the AOC changed from being a church whose self-identity was explicitly black and nationalistic to one whose primary interest lay in proclaiming the validity of its apostolic succession. The original emphasis on the Black Christ was replaced by a defense of so-called Old Catholic orders.⁴²

Born in Paris in 1854, Vilatte had spent his early life in and out of various religious institutions and organizations in several countries, vacillating between Roman Catholicism and Protestantism. Unlikely as it may sound, it was while serving as a Presbyterian missionary in Green Bay, Wisconsin, that he persuaded J. H. Hobart Brown, the Episcopal Bishop of Fond du Lac, to recommend him to the Old Catholic Bishop of Berne, Edward Herzog, for ordination. The result was that Vilatte was ordained in Switzerland on June 7, 1885, and commissioned to work in Wisconsin among French-speaking Belgians who had anti-Roman sympathies.

Brown was succeeded as bishop by Charles C. Grafton, a rather stiff high-churchman who was an early member of the Cowley Fathers,⁴³ and

⁴¹The most complete account is Peter F. Anson, *Bishops at Large* (London: Faber and Faber, 1964), pp. 91-129. See also Henry R. T. Brandreth, *Episcopi Vagantes and the Anglican Church*, 2nd ed. (London: S.P.C.K., 1961), p. 47 ff. There are summaries in Karl Pruter, *A History of the Old Catholic Church* (Scottsdale: St. Willibrord's Press, 1973), pp. 34-39; *American Review of Eastern Orthodoxy* 20, no. 3 (March 1974): n.p.; and Elmer T. Clark, *The Small Sects in America*, rev. ed. (New York: Abington Press, 1937) p. 170 ff. See also George A. McGuire, "The Episcopalians and Archbishop Vilatte," *The Negro Churchman* 1, no. 8 (August 1923): pp. 3-5.

⁴²The validity of the orders of the Old Catholic Church of Europe, centered in Utrecht, is undisputed. See C. B. Moss, *The Old Catholic Movement, Its Origins and History* (London: S.P.C.K., 1948).

⁴³See Grafton's autobiography, *A Journey Godward* (Milwaukee: The Young Churchman Co., 1910).

he persuaded Vilatte to sign over to the diocese the property of his three mission churches in exchange for financial support. To what extent Vilatte was actually under the authority of the Bishop of Fond du Lac is disputed, but when Vilatte decided that he needed to be raised to the episcopate, he was refused by Grafton as well as by the Old Catholics. Vilatte also flirted with the Roman Catholic Bishop of Green Bay as well as with Vladimir, the Russian Orthodox Bishop of the Aleutian Islands and Alaska, both to no avail.

Determined to be consecrated, Vilatte next approached a somewhat unusual ecclesiastical figure, Mar Julius I, Metropolitan of the Independent Catholic Church of Ceylon, Goa, and India.⁴⁴ Mar Julius I was a Brahmin named Antonio Francisco-Xavier Alvarez who had become a Roman Catholic priest in Goa. When a number of Catholic families on the west coast of India decided to break with Rome because of Pope Leo XIII's alteration of the traditional way by which their bishops were chosen, they went into schism for nationalistic as well as ecclesiastical reasons and elected Alvarez their bishop. Severely persecuted by the Jesuits, Alvarez sought orders from the Syro-Jacobite Church of Malabar. With the permission of Ignatius Peter III, Jacobite Patriarch of the Apostolic See of Antioch and All the East, Alvarez received consecration at the hands of Mar Paul Athanasius, Metropolitan-Archbishop and Legate of the Patriarch in Malabar. This meant that Alvarez was consecrated by the authority of the (Jacobite or Western) Syrian Church of Antioch, whose orders are undisputed and which, according to tradition, was founded by St. Peter in the year 38 A.D.⁴⁵ Antioch still considers itself the Mother Church of Christendom and claims that its line of apostolic succession antedates Rome's.

When Alvarez received Vilatte's request for consecration, he responded with enthusiasm at the discovery of other Christians who wanted freedom from "the slavery of Rome" and promised to confer the episcopate. Vilatte raised some money, though only enough to travel third class, and sailed for Ceylon. Despite a warning telegram from Grafton, Alvarez secured a special bull of permission from the Patriarch "Peter the Humble,"⁴⁶ and Vilatte was duly consecrated on December 29,

⁴⁴See E. M. Philip, *The Indian Church of St. Thomas* (Nagercoil: London Mission Press, 1950), pp. 430-28-430-31.

⁴⁵Churches in the Vilatte succession make a great deal of this line of bishops since it demonstrates the authenticity of their orders. See Terry-Thompson, pp. 41-42; Bertil Persson, *A Collection of Documentations on the Apostolic Succession of Joseph René Vilatte with Brief Annotations* (Solna, Sweden: St. Ephrem's Institute, 1974), pp. 5-8; *The Apostolic Succession of the Old Catholic Episcopal Church (Anglo-Catholic)* (Glendale: the Old Catholic Order of Christ the King, n.d.). The validity of the Syrian succession is presented by Odo a. Barry, *Outline History of the American Catholic Church* (Long Beach: Office of the Exarch, American Catholic Church, 1951) and *The Apostolic Church of the Indies* (Ambur, India: Church of India, n.d.).

⁴⁶The original document seems to be unavailable, though translated copies appear frequently in the literature.

1891, in the Church of Our Lady of Good Death, Columbo, Ceylon. Alvarez was assisted by the Malabar bishops, Mar Athanasius of Kottayam and Mar Gregorios of Niranam. Vilatte emerged as Mar Timotheos, Archbishop of the Old Catholic Church of America.

Vilatte's consecration, however, was not received with universal acclaim. The House of Bishops of the Episcopal Church declared it was null and void since it came from a church that not only had been separated from the rest of Christendom since the fifth century, but also had no jurisdiction in Wisconsin.⁴⁷ Bishop Grafton deposed the new archbishop from the Episcopal priesthood, but Vilatte retaliated by saying that he had never been an Episcopal minister, and therefore the deposition had the same authority as one from the Grand Lama of Tibet. Vilatte had no sizable following and no ecclesiastical superior to whom he was responsible. During the rest of his checkered life, he ordained and consecrated a rather large number of men, so that many Old Catholic churches trace their orders to him. It was to Vilatte that George McGuire applied for consecration on behalf of the African Orthodox Church and by him that he was elevated to the episcopacy in the Church of Our Lady of Good Death in Chicago on September 28, 1921. Vilatte was assisted by Carl A. Nybladh, a deposed Episcopal priest who was now bishop of the Swedish American Church and who had also been consecrated by Vilatte.

McGuire's consecration raises the thorny issue of the authenticity of his orders and those of the autocephalous AOC. The question is a complex one, with subtle theological, ecclesiastical, and legal components. The central problem has to do with the concepts of validity and regularity, and their interrelationship.⁴⁸ Validity refers to the line of apostolic succession, i.e., whether that line is unbroken and historically traceable back to Jesus's original disciples. Some churches, like the Roman Catholic, tend to be rather mechanistic in their view. This means that providing the proper intention and form are present, those ordinations and consecrations that demonstrably stand in direct succession to the

⁴⁷The Syrian Orthodox Church (and the Syrian Orthodox Church in India) is one of the Oriental Orthodox churches that were divided from the rest of Christendom following the Council of Chalcedon in 451 A.D. Sometimes referred to as Non-Chalcedonian or even "Lesser Eastern" churches, the Syrians were joined by the Ethiopian Orthodox Church, the Armenian Apostolic Church, and the Coptic Orthodox Church. For a summary, see Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1954), p. 143 ff. The Oriental Orthodox churches are now involved with the Eastern Orthodox churches in seeking to resolve their differences. For a contemporary presentation of these bodies, see Karekin Sarkissian, *The Witness of the Oriental Orthodox Churches* (Antelias, Lebanon: The American Catholicosate of Cilicia, 1970).

⁴⁸This is not so esoteric an issue as it may sound. In the Eastern Orthodox, Roman Catholic, and Anglican churches it is a fundamental doctrine, and in the ecumenical movement it has proved to be the major stumbling block to reunion. It has appeared most recently in the news in connection with the priestly ordination of eleven women by Protestant Episcopal bishops in Philadelphia in 1974. See Brandreth, pp. 8-15; White, pp. 131-132; *Anglican Orders* (London: S.P.C.K., 1957).

apostles are normally accepted as valid. Regularity is a more difficult notion, since it suggests that ordinations and consecrations are not only for the church but must be within the church. This immediately raises the question of what constitutes the church; those with a rather exclusivist definition, like the Eastern Orthodox, add the test of inclusiveness to the criterion of validity. In other words, a consecration may be technically valid, but if it is outside the church, it is irregular and therefore ultimately invalid. It was on this basis that the Syrian Orthodox Patriarch in 1938 pronounced the Vilatte succession and AOC orders invalid since they were schismatic from the parent church.⁴⁹

By all reasonable criteria, however, the Alvarez-Vilatte-McGuire line is valid. It is possible to question its regularity only if one holds such a narrow definition of the church, or rather, a particular church, as virtually to exclude by definition all others. In this context, too, the AOC has a distinct strength not shared by many other Old Catholic churches, i.e., it has all the characteristics of a real and complete church: members, congregations, services, buildings, etc. The Old Catholic churches in this country have a sorry record of schisms, lawsuits, fraudulent claims, depositions and counterdepositions, and, worst of all, the wholesale manufacture of bishops. While the AOC has had its problems, over the years it has clearly been a responsible institution under responsible leadership. From a socio-historical perspective, Alvarez, Vilatte, and McGuire (and, as we shall see, Daniel Alexander) shared a parallel experience: all were leaders of minority groups who were denied places in established religious institutions by the dominant groups of their societies. As a consequence they went outside the normative institutions in order to secure legitimacy.

After an impressive beginning and early signs of growth, the AOC came to something of a plateau. Its formal liturgy and claims to apostolic succession were limited in appeal to those West Indians and Afro-Americans who came out of an Anglican or Episcopalian tradition. The Great Depression hit the black community early and severely, and nationalistic aspirations were subsumed by a struggle for survival. McGuire died in 1934. His vision of a Church Ethiopic, however, as well as Garvey's call for the redemption of Africa, did come to a measure of fulfillment via the AOC. In 1924, a Coloured South African named Daniel William Alexander⁵⁰ wrote McGuire proposing the affiliation with the AOC of an independent separatist church of which he was head.⁵¹

⁴⁹Reprinted in Brandreth, pp. 118-119.

⁵⁰See my unpublished paper, "Archbishop Daniel William Alexander and the African Orthodox Church," American Academy of Religion, New England Region, Tufts University, Medford, Mass., April 17, 1972.

⁵¹The best overview of the phenomenon of African independent churches is David Barrett's *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (Nairobi: Oxford University Press, 1968). See also Harold W. Turner, *Bibliography of New Religious Movements in Primal Societies, Vol. I: Black Africa* (Boston: G. K. Hall, 1977).

Alexander was born in Port Elizabeth, Cape Province, in 1883. After he joined the British in the Boer War, he went on to study for the Anglican ministry and also held office in the African Political Organization, South Africa's major Coloured political association. Returning to an ecclesiastical vocation, however, Alexander became part of a religious separatist group called the African Church, under Bishop J. M. Khanyane Napo.⁵² When a group of dissident clergy of this church met to secede in October 1924, Alexander was elected their leader and they decided to seek union with the AOC in America.⁵³ Also present at the breakaway meeting was Joseph Masoga, the local agent for Garvey's *Negro World* newspaper, further attesting to the breadth of the Garvey Movement's impact on Africa.

McGuire appointed Alexander Vicar Apostolic for South Africa, but decided to put him and his group on probation and to do some investigating before proceeding further. A sometime AOC clergyman and informer for the British Government, the Rev. Edwin Urban Lewis, reported to the British Consul-General in New York on the contents of a letter read by McGuire to a "secret conference" at UNIA headquarters. The letter was from the "Archdeacon of Pretoria" requesting admission to the AOC on behalf of himself and five hundred parishioners, and Lewis claimed to recall McGuire's written response as having been as follows:

Yourself and congregation coming over to us will be welcome, and as Lord Primate of the African Orthodox Church, should you make it possible for Sir Marcus Garvey to get in to that country I am sure that the day will not be far off when by virtue of my high office, I will consecrate you as Bishop for South Africa.⁵⁴

Garvey, of course, never visited Africa, but in 1927 the AOC named Alexander Bishop for the Province of South Africa. He traveled to the United States and was consecrated on September 11 by McGuire, who was assisted by Bishop William E. J. Robertson and Bishop Arthur S. Trotman, in the Church of St. Michael and All Angels in Boston. On his return to South Africa, Alexander immediately began to organize new churches and to receive into the AOC a number of Anglican priests and laymen.⁵⁵

⁵²See Bengt G. M. Sundkler, *Bantu Prophets in South Africa* (London: Oxford University Press, 1961), p. 39.

⁵³The minutes of this meeting, which are in Alexander's own handwriting, are among his uncatalogued papers in South Africa. I read them there on July 10, 1971.

⁵⁴Public Record Office, London, F.O. 371/9633, No. 213. The fact that McGuire had earlier suspended Lewis from the AOC may have outweighed Lewis's expressed concern "for the safety of the Church of England." H. G. Armstrong, the British Consul-General, apparently shared Lewis's view that the AOC was seditious, for he reported to his embassy in Washington: "It is generally understood that the consecration of clergymen by McGuire is part of his scheme to cause dissension, together with the Marcus Garvey association, among negroes of the British Empire" (Public Record Office, London, F.O. 115/3380).

⁵⁵Ellen Hellmann, ed., *Handbook on Race Relations in South Africa* (Cape Town: Oxford University Press, 1949), p. 567.

Alexander's most significant work, however, was his role in the founding of other independent African churches. In 1925 Reuben Mukasa Spartas, a Ugandan Anglican who had read Garvey's newspaper, founded the African Progressive Association and vowed "to go to hell, jail or die for the redemption of Africa."⁵⁶ Spartas corresponded with McGuire, who put him in touch with Alexander, after which Spartas left the Anglican Church and formed a Ugandan AOC "established for all right-thinking Africans, men who wish to be free in their own house, not always being thought of as boys."⁵⁷ He was ordained by Alexander in 1932, but becoming suspicious of Alexander's Orthodoxy, he severed the relationship and petitioned Meletios II, the Greek Orthodox Patriarch of Alexandria, for admission. Despite the question of Alexander's orders, Spartas was received in 1946 by the Pope and Patriarch of Alexandria and All Africa into full membership under his jurisdiction, Spartas renaming his church the African Greek Orthodox Church. This branch of the AOC thus became the first independent African church to place itself under European authority, the first church in the Vilatte succession to be accepted by a historic communion, and the first major contemporary expression of Greek Orthodox missionary interest.⁵⁸

Alexander was next involved with dramatic events in Kenya that began as an expression of cultural nationalism but developed into a successful struggle for political independence. Resentment by the Kikuyu people over British land and labor policies had come to a crisis in 1929 when European missionary leaders forbade cliterodectomy (the practice of female circumcision).⁵⁹ The Africans withdrew from the missions in large numbers, taking their churches and schools with them, and eventually formed two new bodies, the Kikuyu Independent Schools

⁵⁶Basil Moustakis, ed., *Thriskeftiki Ke Ithiki Engiklopedia* [Encyclopedia of religion and ethics] (Athens: Ath. Martinos, 1967), 11: 354-357; David Barrett, "Who's Who of African Independent Church Leaders," *Risk* 7, no. 3 (1971): 33; David E. Apter, *The Political Kingdom in Uganda* (Princeton: Princeton University Press, 1961), pp. 248-254; Norman A. Horner, "An East African Orthodox Church," *Journal of Ecumenical Studies*, Spring 1975, pp. 221-233. This includes a helpful bibliography of Greek missionary publications.

⁵⁷Fred B. Welbourn, *East African Rebels: A Study of Some Independent Churches* (London: SCM Press, 1961), p. 81. This is a pioneering study of great usefulness.

⁵⁸Discouraged by Greek paternalism, Spartas and a segment of the church later withdrew from the jurisdiction of the Patriarch. They were then reconciled, and Spartas was elevated to the episcopacy as Bishop of Nilopolis. See D.E. Wentink, "The reaction of the once independent African Orthodox Church to the foreign Greek Orthodox mission it invited in," David Barrett, ed., *Theory and Practice in Church Life and Growth* (Nairobi: Workshop in Religious Research, 1968), pp. 135-142.

⁵⁹See Jomo Kenyatta, *Facing Mt. Kenya: The Tribal Life of the Gikuyu* (New York: Vintage Books, n.d.), pp. 125-148; John Anderson, *The Struggle for the School* (London: Longman, 1970), pp. 119-122; and Jocelyn Murray, "The Kikuyu Female Circumcision Controversy" (Ph.D. diss., University of California at Los Angeles, 1974).

Association and the Kikuyu Karing'a ("Pure") Education Association. Schools and churches were, in fact, virtually the same institutions. Separation from the missions brought educational and ecclesiastical independence, but the Kikuyu were bereft of clergy to baptize their children. Archbishop Alexander was invited to Kenya since he led a church "of the Africans, governed by the Africans and for the Africans to make daily supplications to Almighty God led by priests who have the welfare of Africans at heart."⁶⁰ Arriving in Nairobi in 1935, Alexander found the Kikuyu a proud people unshakeably committed to their independence, and so "a hard bone to chew."⁶¹ He went about teaching, preaching, baptizing, and ordained four men.

The subsequent relationship among men, churches, and schools became complex, but "when Alexander sailed from Kenya on July 7, 1937, he left behind him an ordained African clergy functioning outside the auspices of any Kenyan mission."⁶² The nationalism of the independent churches and schools became politically explosive and eventually culminated in the "Mau Mau" movement and, later still, in Kenyan independence.⁶³

It is in Kenya that the AOC has taken its strongest hold in Africa, and there are now branches and splinter bodies with a total membership in the millions.⁶⁴ Archbishop Makarios, the President of Cyprus, visited Kenya in 1971 and in the course of a single weekend personally baptized five thousand people into the African Orthodox Church.⁶⁵ In addition to Alexander's own denomination in South Africa, there is an AOC in Ghana, and innumerable other bodies throughout the African continent are, in one way or another, offshoots of his leadership. Alexander died in Kimberley May 14, 1969.

The continuing significance of the AOC in Africa, as well as its continuing links to African nationalism, is illustrated by a recent statement of Dr. Elliot M. Gabellah, vice-president of one of the factions of the African National Council in Rhodesia: "We are determined to be liberated from the yoke of oppression. We will continue to strive and struggle til we gain our liberation."⁶⁶ Dr. Gabellah is also patriarchal admin-

⁶⁰Kikuyu Independent School Association connected with the African Independent Pentecostal Church, *Report and Constitution, 1938* (Nyeri: privately printed, 1938), p. 2.

⁶¹Bartolomeo Moriondo, "Come conobbi l'Arcivescovo Ortodosso," *Missioni Consolata* 46, nos. 8-9 (September-October 1944), p. 94.

⁶²Carl G. Rosberg, Jr., and John Nottingham, *The Myth of "Mau Mau": Nationalism in Kenya* (New York: Frederick A. Prager, 1966), p. 130.

⁶³For an unreliable but interesting account of Alexander's political influence in Kenya, see F. D. Corfield, *Historical Survey of the Origins and Growth of Mau Mau* (London: H.M.S.O., 1960), pp. 171-189.

⁶⁴See David B. Barrett et al., eds., *Kenya Churches Handbook* (Kisumu, Kenya: Evangel Publishing House, 1973).

⁶⁵*Eastern Churches Review* 3, no. 4 (Autumn 1971), p. 459.

⁶⁶*New York Times*, March 7, 1976, pp. 1, 19.

istrator of the African Orthodox Church for Rhodesia, South Africa, Lesotho, and Swaziland.

While the AOC in Africa, especially East Africa, has been rather well documented because of its role in political liberation and its significance for the phenomenon of African independent churches, the history of the AOC in the United States has been largely neglected. A major reason has been the unavailability of *The Negro Churchman*, the official monthly organ of the denomination, which was founded in January 1923 and edited in New York by McGuire. It is thus particularly gratifying to be able to introduce the reprinting of an extraordinarily valuable primary source. It will now be possible to trace much more carefully the developing history of the AOC, its relationship to black nationalism in general and the Garvey Movement in particular, its changing self-image in terms of the Vilatte succession, Alexander's work in South Africa, etc.

The first, and sometimes only, defensible conclusion that emerges from many recent excursions into black history, especially black church history, is that more work needs to be done. More work, and work of quality and importance, is increasingly possible, given not only the resurgence of scholarly interest in the black past but also the growing realization of the existence of great quantities of unparalleled source material in papers, records, correspondence—and living persons. *The Negro Churchman* is one such source, and it is a pleasure to be able to anticipate the new research that can now be done as a result of its republication. The church that “vowed to throw off forever the yoke of white ecclesiastical domination” deserves, at least, our knowledge, our understanding, and our respect.

RICHARD NEWMAN

Boston, Massachusetts
October 1976

Portions of this essay, in an earlier form, were read in an unpublished paper, “Marcus Garvey and the African Orthodox Church: Religious Nationalism in Africa and the United States,” American Academy of Religion, New England Region, Brown University, Providence, R.I., April 2, 1970.

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BE EARNEST!

Let EARNESTNESS be the watchword of the Negro for 1923. Life is not a playground, but a stern battlefield.

In the world's broad field of battle

In the bivouac of life,

Be not like dumb, driven cattle,

Be a hero in the strife.

On each day of the present year let there be "something attempted, something done" for humanity in general and the Negro Race in particular. No more sloth; no more procrastination. We have a God to serve, an aim to pursue, a destiny to achieve—"one God, one aim, one destiny," and we must be about our business. And since no people can build a permanent social, industrial or political superstructure except upon a religious and spiritual foundation, we call upon the Negro ministry of an awakened Race to stretch out their hands to the Everlasting God and simultaneously sort their brethren to righteousness, by which alone a nation is exalted.

If we are in earnest for the advancement of our Race, narrowness, selfishness and aloofness must be obliterated, our motto being: "All for one, and one for all." Nothing will be achieved by Negroes save through mass movements—religious, commercial, political and otherwise, and each member of the Race should be identified this year with one or more such movements.

Be earnest! Since our Emancipation 90 years ago in the West Indies and 60 years ago in the United States, we have spent a tremendous amount of time, energy and money in fun and frolic. Pleasure and amusement have displaced weightier matters from our minds and hearts and now threaten to dethrone God from the seat of our affections. The Race is at the cross-roads. Be serious; be earnest. "Buy up the opportunity." A New Year is but the synonym for a new opportunity. Make good in 1923. You can. **You must.** Opportunity will not pass your way again.

Master of human destinies am I;
Fame, love and fortune on my footsteps wait.

Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock, unbidden, once on every gate.
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death. But those who doubt or hesitate,

Condemned to failure, penury and woe,
Seek me in vain and needlessly implore;
I answer not and I return no more.

LITURGICAL WORSHIP.

(Contributed)

To the devout Catholic worshiper nothing is more sacred than the Divine Liturgy or Mass, while to others nothing is more mystifying. What is the significance of the Service and its attendant ceremonies? Why the vestments, the Altar, its lighted candles, the tinkling bell, the gestures, the whispered prayers, the intonations? Why this atmosphere of awe and reverence so different from that of our daily life? These are questions which strangers are prone to ask.

Before entering into an explanation of this highest and central Service of Holy Church, we feel constrained to present to our readers the beautiful word-picture from Cardinal Newman, a convert to the Roman Catholic Church from the Anglican communion.

"Nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation only, but if I dare use the word, the evocation of the Eternal. He becomes present on the Altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event

which is the scope, and is the interpretation of every part of the solemnity.

"Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher—of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon, as when it was said in the beginning, 'What thou doest, do quickly.' Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another; quickly they pass, because as the lightning which shineth from one part of the heaven to the other, so is the coming of the Son of Man. Quickly they pass, for they are as the words of Moses when the Lord came down in the cloud, calling on the name of the Lord as he passed by, 'The Lord, the Lord God, abundant in goodness and truth.' And as Moses in the mountain, so we too make haste and bow our heads in adoration to the earth."

(To be continued)

Our Episcopal Succession.

For the benefit of our readers we shall give briefly the data concerning the source of the Episcopate of the African Orthodox Church. S. Peter became first Bishop and Patriarch of Antioch in Syria about A. D. 38, reigning over his See for six years before he became Bishop of Rome. He was succeeded at Antioch by Evodius, and then by S. Ignatius the Martyr. In 1872, Ignatius Peter III became the 126th successor of S. Peter in his original chair at Antioch. It was this Ignatius Peter who by a patriarchal bull in 1891 allowed the consecration of the Priest Joseph Rene Vilatte, with the title of Archbishop-Metropolitan and name of Mar Timotheus I, for churches of the Orthodox Faith in the archdiocese of America. On May 29, 1892, Archbishop Vilatte was consecrated in Ceylon by Arch-

bishop Alvarez, assisted by Bishops Paul Athanasius and George Gregorius. Alvarez had been consecrated in 1889 by Athanasius and two others. Athanasius received his own consecration from the hands of Ignatius Peter himself in 1877. On September 28, 1921, George Alexander McGuire, elected by the First Synod of the African Orthodox Church, was consecrated, after necessary baptism, confirmation, ordination to minor orders, the diaconate and priesthood, by Archbishop Vilatte in the Church of Our Lady of Good Death, Chicago, assisted by Bishop Nybladh, in the presence of a large congregation, including several clergymen of the Protestant Episcopal Church who were friends and co-workers of Dr. McGuire during his long service as a minister of that body.

Ordinations

On Sunday (Fourth in Advent), Dec. 24, 1922, at the Cathedral Chapel of the Good Shepherd in New York, Bishop McGuire ordained the deacons Edwin Urban Leopold Lewis and Peter Alexander McDougall to the Priesthood, and the sub-deacons Theodore Stephens and James Pickford Roberts to the Diaconate. The Rev. Fr. Oscar Hollinsed preached a most appropriate and effective sermon from the text, "Feed my sheep." The music was Simper's Mass. The many friends of the ordinands greeted them at the close of the service. Fr. Lewis is Vicar of S. Paul's in New Haven, Conn., and Fr. McDougall is associated with Fr. Benjamin in S. Cyprian's-by-the-Sea, Atlantic City, N. J. The two new deacons, with others are continuing their preparation under the guidance of the Bishop.

New Year's Eve

Crowded as the Cathedral Chapel was at Midnight Mass at Christmas when the Bishop pontificated, it was still more crowded when hundreds of people struggled to enter for the Vigil of Dec. 31st. The service began at 11 P.M., but from 8 o'clock seats had been secured. The doors had to be locked on the inside before the time of beginning. After midnight the New Year was ushered in with a Solemn Te Deum. At 10 A. M. on Jan. 1, Feast of the Circumcision, a goodly number returned for Mass. Our great need is more room for our worshippers.

Why?

From the West Coast of Africa come inquiries concerning the African Orthodox Church. One questioner, an old friend and acquaintance in Anglican Orders, seeks to know the reason which actuated us in organizing on our own account, and our purpose for the future. Another Negro clergyman in the Anglican Church in Jamaica, B. W. I., writes that he can well understand the necessity for the African Orthodox Church from what he has heard of conditions in the United States, although he does not see any necessity for it in his island. We have lived in the islands ourselves, and served in the Anglican ministry there. The conditions which exist in church life discriminating against Negro clergy and laity may not be as superficially evident in the West Indies and West Africa as in the United States, nevertheless, they exist. Both our brethren—he of West

Africa and he of Jamaica, are clergymen with long records of efficient service, brilliant minds, and splendid character. Others less worthy have been promoted to diocesan authority and to the care of large parishes. In the West Indies the Negro clergyman is assigned to small livings and usually to distant corners in lonely islands. Why the African Orthodox Church?

There is enough in the pages of this issue of "The Negro Churchman," not least of all, the "Address" of Colored Episcopalians, to answer the question. The Negro everywhere must control his own ecclesiastical organization while holding the Faith, Ministry and Worship of the Apostles. The African Orthodox Church is a beginning.

A Timely and Ringing Appeal

Without any comment whatsoever we reprint from "The Church Advocate," mouthpiece of Negro Episcopalians, December issue, the following

"ADDRESS TO OUR RACIAL GROUP"

To the Faithful in Christ Jesus Our Lord,
of Our Racial Group:

Beloved brethren of the clergy and of the laity, the First Triennial Session of the Conference of Church Workers, among our racial group in the United States, assembled on the birth-spot of our racial priesthood in the city of Philadelphia, in connection with the parish of the Church of the Crucifixion, observing the 75th anniversary of its founding, sends loving and affectionate greeting to all the faithful in Our Lord Jesus Christ. Grace, love, mercy, and peace be unto you all.

Assembled around the altar of God, one racial Bishop, more than sixty racial clergy, together with His Grace, the Lord Archbishop of the West Indies, a visiting Archdeacon of our group, Archdeacon Wilson, of Sierre Leon, West Africa, and a congregation of the faithful laity, from diverse parts, we were bound to praise Almighty God for the mercies, blessings and victories vouchsafed us, as evidenced by the largest and most inspiring of all of the many conferences yet held.

In this new day which has dawned upon us, it seemed good to the Holy Ghost, whose presence has been powerfully felt among us, inspiring this epistle, to send forth this heartening word of cheer, as we are about to go in and possess the good land of prosperity and felicity which our God hath bequeathed us.

During the years of the past our God has steadfastly led us through a strange course of education; and meanwhile our group has

THE NEGRO CHURCHMAN

gone forward and increased in strength, numbers, and every requisite for the work. With hearts full of gratitude for all of the benevolences and kindly assistances which have descended upon us, and with unfeigned love for all our brethren of the white group who have succored us in past endeavors, the message comes to us with unusual force and power, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee." We must be "obedient to the heavenly vision."

We, therefore, advise, beseech and exhort all of the members of our racial group, to constrain every faculty, and make every honest and honorable endeavor to lead their respective missions into efficient self-support, and self-respect; for the Lord God will help us. We have but to make the attempt, trusting His boundless mercy and goodness, and every day we shall become miracles to our own selves, in the richness, fertility and diversity of the new powers and faculties awakened within.

Through this new spirit, and wonderful unity for racial ideals, and self-expression, the spirit, in thunderous tones, seems to command, "Son of man, stand upon thy feet." Liberty and honor must be maintained and preserved, among us, at any cost. We do not advise any rash or ill-considered effort, but with all the earnestness of our being do we urge the vital importance of an escape from ecclesiastical slavery and dependence, that both our liberty and honor may be preserved inviolate. Wherever there exists a mission of our group of one hundred or more persons, such can in a very short while be advanced to a state of self-efficiency and self-support; for, a small average of five or ten cents a day, per communicant, will effect the desired result. And, can it be believed that any Christian who loves God more than he loves anything else would hesitate to contribute such a small amount for the support of religion? Success and complete triumph await us in such effort if we make the endeavor, trusting Him who has done so much for us. We ought to hasten this matter, for there are multitudes of backward members of the white group yet in darkness and spiritual neglect. The church needs to increase her effort among such, and by the inward change wrought among them the lives of those of our own group will be steadily advanced thereby.

Then, again, the funds released by us can be used among other needy members of our own group, yet in darkness and the shadow of death.

It is our bounden duty to do as much. We are not poor, but rich in faith and love, and this one thing of self-support and self-respect should inspire within us a resolute will to perform and achieve. Many of our other problems will find their solution in the power of the new life wrought by

the attainment of success in this the most important effort upon us.

With sure and unshaken confidence in the love, mercy and power of our God, we bid you go forward, and although "Ye have lain among the pots, yet shall ye be as the wings of a dove; that is covered with silver wings, and her feathers with gold."

For the Committee,
GEORGE F. BRAGG, JR.,
Chairman.

News From Jamaica, B. W. I.

SIR LESLIE PROBYN'S IMBROGLIO

A lack of confidence vote was unanimously agreed upon by the members of the Legislative Council of the Island of Jamaica, in the administration of the present Governor, Sir Leslie Probyn. This unprecedented step was occasioned by His Excellency's action in granting Major Thomas, the newly appointed Director of Railways, an honorarium of seventeen hundred pounds sterling without receiving the consent of Council to do so—a violation of the Lord Derby constitution granted to the Island in the year 1884.

The Colonial Secretary, Col. H. H. Bryan, was also censured for deception re certain communications between Mr. Winston Churchill, Secretary of State for the Colonies, and Major Thomas and the Governor relative to the situation, which he concealed. The denunciation was led by Barrister J. A. Smith, H. A. Simpson, D. I. Wint and Rev. G. I. Yong. It is said that Probyn and Thomas have an uncompromising hate for Negroes, especially Thomas, who served for some time in South Africa. These actions show how the Negro is thinking and demanding that he be treated as a man and not a mere automaton, even by His Majesty's Commissioner. We congratulate our fellow colonists on their courageous and manly action.

Notes From the Field

The Rev. Fr. Trotman of Sydney, N. S., Canada, and his congregation were eminently successful in their First Annual Bazaar given by the Ladies' Guild of St. Philip's Church during December. Some time before Lent a Sale will be held when the remaining articles will be disposed of. Considering the economic pressure under which our brethren in Sydney exist at present, the sum netted by the Bazaar is encouraging, and the Priest looks forward in hope to the time when his church spire shall point skyward. The "Negro Churchman" offers its congratulations.

The Rev. Fr. Robertson of S. Luke's, Cambridge, ordered by his physician to keep indoors for a month, disobeyed instructions at Christmas. His parishioners took him from and back to his residence in a motor to sing Midnight Mass, and to be present at the festivities of the Church School. We join with S. Luke's at the Altar for the speedy restoration to health of their beloved priest and pastor.

S. Michael's, Boston, is without a priest, but its two active Catechists and Mrs. Morris, who is likely to be set apart as a Deaconess after Easter, are accomplishing splendid results temporally and spiritually. The Bishop will spend the Second Sunday after the Epiphany, Jan. 14, with S. Michael's.

New life has been injected into the work of S. Cyprian's, Atlantic City, by the assignment of Fr. McDougall to that point, in association with the former priest. The field is a most promising one, and together our clergymen there should, during the present year, overcome some of the difficulties under which Fr. Benjamin has struggled since the Bishop launched the mission last Pentecost.

The Rev. Fr. Lemoine, a native of Hayti, ordained priest by us in November, takes passage within a few days to sow the seed of ecclesiastical independence among his brethren of the Negro Republic. His task is a prodigious one. But the Lord of the harvest will take care of the increase while our brother, who is but 26 years of age, prayerfully plant and water. Fr. Lemoine is brimful of hope and enthusiasm.

Archdeacon Brookes is now doing service in Brooklyn, especially among natives of the West Indian Islands who were reared in the Wesleyan Methodist Society. The work of S. Paul's, New Haven, now in charge of Fr. Lewis, was begun in 1921 by Fr. Brookes, and we shall not be surprised if in 1923 he shall lay the foundations of another mission in Greater New York.

The Slaughter of the Innocents.

S. Matt. ii:16. "Then Herod sent forth and slew all the children that were in Bethlehem, from two years old and under."

A Sermon (abbreviated) Preached on Dec. 31, 1922, by Bishop McGuire

One of the most striking differences between Churches of Apostolic Faith and Order

and the Protestant sects is the systematic course of spiritual instruction which is given by the clergy of the former in harmony with the festivals, fasts and holidays appointed by Holy Church. On December 25, we meditated on the Incarnation because in the Western portion of the Catholic Church that date is observed in honor of the Nativity of Our Blessed Lord Who "became flesh and dwelt among us." In quick succession followed S. Stephen's Day, S. John Evangelist's Day, and Holy Innocents' Day. Martyrdom is dignified by this arrangement, and justly so, for "the blood of the martyrs is the seed of the Church."

On this occasion we shall endeavor to learn a few lessons from the Innocents, those infants who by their deaths were made to glorify God. Considering that the total population of Bethlehem and its neighborhood was less than five thousand souls, there could not have been more than about thirty male infants of the age specified, but that a ruler could have executed such a decree, and a nation submit to its horrors reveals the moral status quo of that day and generation. It seems to us almost impossible that a king could have massacred helpless infants. Herod's name has come down to us proverbial and symbolic of monstrous inhumanity. But why regard his deed as the colossal monument of man's barbarity? Right here in so called Christian and civilized America, nineteen hundred years since the birth of the Christ-Child, and Prince of Peace, acts of cruelty, inhumanity and barbarism are occurring and recurring with alarming frequency—acts which out-Herod those of Herod surnamed "the Great." We cause his victims to be slain by the sword, but he did not torture them, he did not mutilate their bodies, he did not cremate them alive as do his namesakes in our land of liberty and justice!

And from yet another standpoint, rich though Herod merits condemnation, our modern day civilization should hesitate in giving sentence. We have not protected child life as we should. The mortality of the first five years of human life, and especially of the first year, is appalling and terrible reflection upon our vaunted progress. Added to this, the conditions under which many of the lower element exist are contributory to inhumanity among even parents, who by cruelty, neglect, exposure to drugs and other direct and indirect means deliberately accomplish the murder of the offspring, often before actual birth, to escape the trouble of their care or the cost of their maintenance.

The slaughter of the Innocents continues—hundreds of thousands of them being unconscious martyrs to the civilization

THE NEGRO CHURCHMAN

our times. But there is a slaughter still worse, a slaughter of the morals of our children, more cruel than any physical slaughter, and for which the coming generation will be required to pay a heavy penalty. Let me be outspoken. The time was when children in general could be appropriately spoken of as "innocents," but only the babes in arms may be thus characterized today. Walk along any street or avenue in Harlem, and you will hear the filthy language of children and observe the wicked actions of little tots. Take up your ewe sheet, and you read of children murdering children. Thus are they being morally slaughtered through the bad example of the home, the street, the playground and the movie theater. The Innocents are being slaughtered still, their young lives lighted, their pure souls stained with vice.

Another lesson. While we are happy at this blessed season, and our homes aglow with the lighted candles of the Yule tree and ringing with the glad voices of our children, Holy Church bids us pause to sympathize with the weeping Rachels of Bethlehem, and to honor the Innocents. If not martyrs in will, they were martyrs in deed. Their bodies were slain with the sword for the sake of the Christ-Child, but their souls were transplanted to live and grow and bloom in the fair fields of Paradise. They were removed from the evil and miseries of this naughty world before they were besmirched with actual sins. It is human to shed a tear when we lay within a grave the casket of an infant which came to our home, brightened it for a while, and then was called back by its Creator. But when we see our sons and daughters now grown to maturity, to whom our hearts went out in affection and hope and for whom we made great sacrifices in past years, living careless, indifferent, godless lives, we can thank God that he removed them from our children before they had entered upon the same career, for they are safe in the Everlasting Arms.

The Innocents of Bethlehem are now numbered among the noble army of martyrs. They glorified God by their deaths; may we glorify Him by our lives.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that the innocency of our lives, and conformity of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

Business Activities

While this purports to be a religious ritual, we shall not lose sight of the fact

that the material development of our Race is closely associated with the spiritual. In Harlem, a great Negro city within a city, business owned and managed by Negroes has met with unparalleled success during the year 1922. There have been some temporary set-backs as in the case of the Black Star Line, but these have served only as the spur to greater effort. The Negro has fairly well demonstrated his genius for big business in the real estate line and in the department store field. Without making invidious comparison, we select as evidence of the former the wonderful strides made by the Antillean Holding Company, and of the latter the expansion of the Department Store business of A. I. Hart & Co., now located centrally and in commodious quarters at Seventh Avenue and 138th Street. While we are pointing the way to leadership and independence in the religious affairs of our Race, we shall keep step and lock arms with our friends who are ambitious to be captains of industry, and are reasonably certain that they will reciprocate our wish for "a very successful New Year."

Fraternal and Uplift Organizations

We congratulate all the older fraternal organizations on their success during the past year, and wish for them and their newer colleagues, continued prosperity. These fraternal bodies have, on the whole, done much for our people. Of another purpose and aim, yet none the less necessary, are those larger movements which are protesting against injustice and wrong, or are seeking a solution for the problems which confront the Race. The National Association for the Advancement of Colored People, not discouraged with the failure of the Senate to make the Dyer anti-lynching bill law, is summoning its forces and drawing upon its resources to make another, and let us hope, a more successful attack upon the hydra-headed monster of American civilization. The Universal Negro Improvement Association, we are informed in the New Year speech of its President-General, expects to go to the assistance of the Liberian people who failed to secure a loan from the U. S. Government. President Garvey said: "That will have to be one of the new items in the program of the Universal Negro Improvement Association for 1923, in that the Executive Council of the Association and myself personally are contemplating holding the next convention in Liberia, and for that purpose the Association will take under consideration the financial condition of that country and do its part, as far as possible in the development of the only independent republic on the Continent of Africa." A laudable resolution for 1923!

Cathedral Chapel of the Good Shepherd

224 W. 135th Street, New York City

Sundays: Mass at 8 and 11. Vespers at 8. Other services as announced.

Clergy: The Bishop, Rev. Fr. Hollinsed, Rev. James Roberts.

Trustees and Vestry: Messrs. Louard, Ferguson, Bacchus, Huggins, Heade, Lilly, Joseph, Bastian, and Mesdames Hyland, Smith, Benjamin and McGuire

Choir: Mrs. A. E. McGuire, Directress and Organist.

MALE MEMBERS: Messrs. Silston, Gilkes, Harris, Barr, Bastian, Anthony, Charles, Lloyd, Jackman.

FEMALE MEMBERS: Mesdames Derrick, Donohue, Burnett, Anthony, Misses Weathered, Edness, Brookes, Jeffrys, Andrews, Ralph, McIntosh, Minnis.

Acolytes: Rev. John Minnis, M. C.. Messrs. Mason, Sweeting, Cummings, Carey, Richards, Masters Benjamin, McGuire, Goodison, Benjamin, Minnis.

Vergers: Mr. W. H. Ferguson.

FINANCIAL STATEMENT, DECEMBER, 1922

RECEIPTS

Cash Balance from November	\$50.05
Offerings and Pledges.....	131.45
Special Contributions	79.75
Property Rentals	152.00
Miscellaneous	80.92
	<hr/>
	\$444.17

EXPENSES

Current Expenses, including	
Salaries	\$243.91
Furnishings and Repairs	46.25
Applied to Mortgage	153.88
Cash Balance13
	<hr/>
	\$444.17

*In Tenebris Lumen*

The African Orthodox Church

Organized September, 1921

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Rev. George Samuel Brookes, City Missionary, Greater New York.

Rev. Oscar W. Hollinsed, Cathedral Staff, N. Y. C.

Rev. Ernest L. Peterson, S. Mary the Virgin, Guantanamo, Cuba.

Rev. Arthur S. Trotman, S. Philip, Sydney, N. S., Canada.

Rev. George W. Benjamin,

Rev. Peter A. McDougall,

Associate Mission of S. Cyprian, Atlantic City, N. J.

Rev. Edwin U. Lewis, S. Paul's, New Haven, Conn.

Rev. Ratford E. Jack, S. Adrian, Chaparra, Cuba.

Rev. Raoul Lemoine, Missionary in Haytian Republic.

Other Clergy Under Preparation

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Rev. James P. Roberts, Deacon, New York City.

Rev. Theodore Stephens, Deacon, New York City.

Rev. Ezekiel Louard, Subdeacon, New York City.

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Rev. D. S. Ewart, Deacon, San Manuel, Cuba.

Catechists on the Field

Mr. S. Blackman and Mr. J. Greenidge, S. Michael's, Boston, Mass.; Mr. Wm. N. Jones, Pleasantville, N. J.; Mr. R. D. Sibblis, Antilla, Cuba; Mr. Cyril Pig-gott, Vasquez, Cuba.

**Advertising Space to Let
in this Magazine.**

The Negro Churchman



In Tenebris Lumen

? HE WHO WOULD BE FREE ?

O give me liberty:
For were even Paradise my prison,
Still I would long to leap the crimson walls.

Selected.

* * *

Better to dwell in Freedom's hall,
With a cold, damp floor and a mouldering wall,
Than bow the head and bend the knee
In the proudest palace of slavery.

Moore.

NEW YORK CITY, FEBRUARY 1923

VOL. I, NO. 2

TEN CENTS

THE NEGRO CHURCHMAN



In Tenebris Lumen



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(INDEPENDENT EPISCOPAL)

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Sunday Services: Low Mass 8 a. m. High Mass 11 a. m. Solemn Vespers 8 p. m.

Other services are announced.

The Negro Churchman

In Tenebris Lumen

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BISHOP GEORGE A. McGUIRE, Editor

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Vol. I. No. 2

NEW YORK, FEBRUARY, 1923

Ten Cents

An Open Letter to Negro Churchmen *From the Consistory of the African Orthodox Church*

Feast of the Conversion of S. Paul

January 25, 1923

Beloved Brethren:

Peace be unto you, and the Grace of Our Lord and Saviour Jesus Christ be with you.

In planning for the extension work of the African Orthodox Church during the year 1923, the Consistory thereof has instructed me to issue this Open Letter to the Faithful in Christ whom we are called to serve

Spiritual Freedom is the highest form of Freedom. "Ye shall know the truth, and the truth shall make you free", but "he who would be free must himself first strike the blow." For over a quarter of a century we as Negro Churchmen, have been beseeching our white brethren to give us an opportunity to enjoy ecclesiastical freedom through the possession of a Racial Episcopate, that we might minister fully to the needs of our group. Often in these long years have we asked and as often have we been refused. Two or three Suffragan Bi-

shops, without authority or initiative, have been given to assist white bishops in their colored work, and in the two independent Negro Republics of Liberia and Haiti white bishops with full authority have been appointed by the governing body in this country. Such treatment we interpret to mean that our perpetual lot is to remain doorkeepers in the Holy Catholic Church with the added privilege of gathering the crumbs which fall from our masters' table. We were born Episcopalians, and shall die as such, but shall not remain at the foot of the ecclesiastical ladder, God having heard our prayer and fulfilled His promise, "A prophet shall the Lord your God raise up unto you of your brethren."

Through the original Patriarchal See of St. Peter at Antioch, the African Orthodox Church has secured the Apostolic succession and a valid episcopate in union with the one Holy Catholic and Apostolic

Church. In our first year we have witnessed the consecration of a Racial bishop, and the ordination of fifteen priests and deacons. Our work lies not only in the United States of America, but has extended to Canada and Cuba and a missionary priest has been ordained for Haiti. The Consistory has decided to request the next General Synod, which convenes in New York, Sept. 5th, 1923, to set apart two additional Missionary Jurisdictions on the Atlantic Seaboard, and probably another in the Western States and to elect and have consecrated a bishop for each. This work needs the assistance of enlightened and self-respecting Negro Churchmen, and we pray the Lord of the harvest to send us fellow laborers. Our Seminary is open and

young men may send in their application to headquarters. A copy of "The African Orthodox Church, Its Constitution and Canons, Its Declaration of Faith and Its Episcopate" can be obtained for twenty-five cents in American postage stamps or equivalent

"Arise, shine for thy light is come." "The people that sat in darkness have seen a great light." "Son of man, stand upon thy feet". Begin a mission in your community; write for information. Strike NOW the death blow to ecclesiastical slavery.

Yours in the bond of love and brotherhood,

(Rev.) GEORGE S. BROOKES,

Secretary to Consistory.

Headquarters: 224 W. 135th Street, New York City.

Et Tu Brute!

Harvard has undergone a metamorphosis. She is no longer a friend to the Negro in his uphill struggle for justice and manhood rights, for in a cruelly frank manner she has slammed the door in his face and made him to understand his place. With the Vardamans, Tillmans and Watsons, with the framers of grandfather clauses, and with the enactors of Jim Crow laws, Harvard took her stand among the assassins of Negro manhood. When she refused to make reservation for a son of one of her most illustrious graduates (white or black)

the freshman dormitories, and nounced it as her future policy that Negroes must not force white men to sleep with them under the same roof, though in separate rooms, Harvard performed the Brutus act with far less cause than the original character assigned for his part in Caesar's assassination. We refuse to believe that the great university across the Charles river will be satisfied for any length of time with her new sobriquet of "Unfair Harvard". We refuse to believe that the governors of the Grand Old School of New England will permit President Lowell's decision to be an everlasting barrier to the

aspirations and efforts of a race whose struggles in the past have received the sympathy, the aid, and the sacrifice of so many of Harvard's immortals. We believe that the soul of Harvard is right, but that its "head" is in a state of mental aberration, and losing its wonted equilibrium has succumbed to the pressure of opinion which is being steadily directed due north from Dixie. That a "Lowell" should have drawn the color line in the Harvard freshman dormitories is a blot upon a distinguished line. The times are changed and men are changed with them. The good, fine crop of men which New England, and Massachusetts in particular, produced has gone to seed. There is no successor to Sumner, Phillips, Garrison, Emerson and Brooks. Ex-President Charles Elliot is the last survivor of the men who stood four-square. Harvard needs the refiner's fire and the fuller's soap, and we believe its alumni will see to it that its traditions be preserved for generations. A "decapitation" would be a wise step. There can be no wall of separation between Jew and Gentile, between white and black, between rich and poor at Harvard. Eliminate it now and forever.

"All For One and One For All"

In the preceding issue of this periodical we said editorially: "If we are in earnest for the advancement of our Race, narrowness, selfishness and aloofness must be obliterated, our motto being, 'All for one and one for all'. Nothing will be achieved by Negroes save through mass movements, religious, commercial, political and otherwise and each member of the Race should be identified this year with one or more such movements." The Harvard—Lowell—Bruce incident clearly proves that however light in complexion one of us may be, however cultured himself, his father or grandfather, he wears the skin of the Ethiopian which changes not, and by that standard alone he is being measured and dealt with by others. The recent consecration of a white bishop for the Haitian work of the Protestant Episcopal Church, to the exclusion of about 300 colored clergymen of that body in this country and abroad, is another instance of the prevailing attitude toward Negroes however cultured.

If such happenings result in driving us together to "work out our own salvation" along lines of racial independence and development, we shall recognize behind them the guiding hand of Providence. Let our bloodkin in every department of religious and secular life get together. "All for one, and one for All."

The International Humanity League

In this critical stage of world affairs when inter-racial, international, and inter-denominational questions are demanding honest adjustment as a step to final settlement one turns in hope to the advent of any movement which promises a solution. Leagues of Nations, past, present or future will continue to fail in promoting or securing universal peace so long as nationalism and exaggerated patriotism supercede internationalism and cosmopolitanism. Church unity conferences, while fraught with great potentialities will similarly fail because of denominational jealousies and

rivalries and the insistence of each religious group upon its own view point in matters of Faith and Order. Diplomats and ecclesiastics are not yet prepared to give a sincere, wholehearted test to the fundamental principles of the Great Teacher, and the present state of chaos with its "unhappy divisions" of races, classes and sects seems destined to abide with us. Recently there has been organized a movement with the significant title of "The International Humanity League" which though still in its infancy has gathered adherents of many races, nations and creeds. Its platform is the universal Fatherhood of God and the universal brotherhood of man, and it is creating a world forum in which men and women of every nation and religion may exchange views and initiate action in the interest of harmony among the entire human race. The founder and president of the International Humanity League is Miss Marie Louise Montague whose present address is 4 Princeton Road, Douglaston, L. I., New York, from whom further information concerning this movement can be obtained. In the latest list of delegates published we find names of high rank, wealth, education and influence in the United States of America, Japan, Russia, Italy, Roumania, Denmark, Norway, Spain, Germany, Greece, Poland, England, Liberia, Portugal, Scotland, France, China, Philippines, Canada, Australia, Mexico, West Indies, East India, Ireland, and Armenia. Convinced that religion is the leaven which is to influence humanity the League advocates for all Christian Churches a common creed the fundamental sacraments, and the historic ministry as the essentials of Church unity, and for all other cults the recognition of the Divine Fatherhood and human brotherhood. It has fallen to our lot to be chosen as "Union Leader" in this movement. We quote from a newspaper the following: "The unanimous choice of the League was Rt. Rev. George Alexander McGuire, D. D. formerly of the Anglican staff of the Most Rev. Edward Hutson, D. D., Archbishop of the West Indies, but raised to the purple at the hands of Archbishop Joseph Rene Vi-

THE NEGRO CHURCHMAN

te who was consecrated in the Syrian urch and by the favor of Ignatius Pe- : III successor to S. Peter in the ancient triarchal see of Antioch. On Sept. 27th st at the Cathedral Chapel of the Good epherd, New York City, the Internation- Humanity League, through its committee mally installed Bishop McGuire as Union ader in the presence of a congregation at filled the edifice to capacity. A dele- tion of the League will be sent to the orld Conference on Faith and Order to held in Washington, May 1925.

Report of Commission on Liturgy

At the Constitutional Synod in Sept. 1921 Commission was appointed to prepare a vine Liturgy and other Offices, of ortho- x faith, following the Western Rite and

employing as far as suitable the forms and language of the English use. At the Gen- eral Synod in 1922 the Commission repor- ted progress, and is now availing itself of the columns of The Negro Churchman to publish the first stage of its work. The Divine Liturgy, as proposed by the Commi- sion is in use at the Cathedral Chapel of The Good Shepherd pending ratification by General Synod next September.

All Clergy and Lay Deputies should keep one or two copies of each issue of the Negro Churchman. In this connection at- tention is called to article VI of the Con- stitution of the African Orthodox Church, entitled 'Proceedings of the] General Synod ' Section 2 reads: "On all matters pertain- ing to faith, Order and Worship, the Cler- gy alone shall vote, the Bishops and Priests separately, and concurrence of both Or- ders shall be necessary for the passage of the measure so voted on."

LITURGICAL WORSHIP.

(Continued from last issue)

So we, all around, each in his place, k out for the great advent, 'waiting for : moving of the water'. Each in his ce with his own heart ,with his own nts, with his own thoughts, with his own entions, with his own prayers, separate ; concordant, watching what is going, tching its progress, uniting in its consu- tion: not painfully and hopelessly fol- ing a hard form of prayer from begin- to end, but like a concert of musical truments, each different, but concurring a sweet harmony, we take our part with l's Priest, supporting him yet guided him. There are little children, there old men and simple labourers, and stu- ts in seminaries, Priests preparing for ss, priests making their thanksgiving; re are innocent maidens, and there are itent sinners; but out of these many s one eucharistic hymn, and the great ion is the measure and the scope of it."

What poetry, What pathos, what subli- y in the teachings of the Catholic faith, ie Faith once delivered to the saints."

The imaginations of the human mind could not devise anything comparable to it.

Can you comprehend a mere delusion in- spiring the liturgics, the Cathedrals, the compositions of the great masterpieces of music surrounding the Mass, or was it fan- aticism that sustained the martyrs, the tempted, the suffering, the poor, the dying, as the Eucharistic Mass has done; that in- spired such lives as S. Francis, S. Teresa, and many a hidden saint in the cloister and in the world; and those deaths we read of such as S. Tarcisius, and thousands of Christian death-beds everywhere all the world over, which are manifestly sustained by the power of the Viaticum if all this were the result of a mistake, what a mag- nificent, and transcendent mistake! But when we recall the sixth chapter of St. John's G the account of the last Sup- per, especially that by which St. Paul makes his solitary intrusion into the office of the Evangelist, and when we think of the place which the Mass has occupied in the tradition and literature and practical life of the Church, no docile Christian mind, protestant or otherwise, could escape the

conviction that such a mistake is impossible, and that no where would the potential words of Richard of S. Victor be more applicable than in this impossible hypothesis: "Lord, if there be a mistake, by thee we are deceived."

But we emphatically say no! There has been no mistake made. The command was given by the Master and Bridegroom of the Church to his bride. Do this in remembrance of me. The fulfilment of this command is consummated in the Sacrifice of the Mass. And every man or woman who holds the Catholic Faith should strive to become familiar with the ceremonies and prayers surrounding the greatest Act of worship, the Mass, so that each may assist at this sublimest function that is continually going on on earth, with keener interest and greater fervour and devotion, that we may follow intelligently to Calvary His Altar Throne, and there behold with our eyes

that greatest sight that mortal eyes can ever behold, Jesus our Lord and Master, descending under the form of Bread and Wine to be truly present with our sinful humanity.

When the Mass ceases to be offered, man will have ceased to be religious. Christians who grapple with the problems of this trying and difficult life, who bend under its burdens and long for consolation, rest and emancipation from its evils, who know the mystic joys of penitence and the unspeakable enlargement of the spirit in its aspirations after righteousness and its enjoyment of personal communion with a personal God, will never exhaust the fullness of the Mass, nor weary of its repetition.

S. Augustine refers to it as "*Magni Sacramenti*", for in the Mass we approach Deity sublime and adorable.

(Contributed. to be continued)

THE SEASON OF LENT.

(Contributed)

The word Lent is derived from the Anglo-Saxon *Lencten*, which means spring, and refers to the lengthening of the days at this period of the year. The Church season thus called is also known as Quadragesima, which signifies forty, the number of days from Ash-Wednesday to Easter, not including Sundays. The first mention we have of Lent as a season of preparation before Easter is by Irenaeus, Bishop of Lyons, A. D. 200 and about the same time by Tertullian, a native of Africa. Originally there were many variations in the time and length of the season. Irenaeus speaks of it as "one day, or forty hours, or two days, or more". Sozomen who continued Socrates' history down to the year 440 refers to it as of six weeks duration. Duchesne says "the observance of the Forty Days of Lent is first distinctly mentioned in the fifth Canon of Nicea, A. D. 325. Toward the end of the sixth century Gregory the Great fixed Ash-Wednesday as the first day of Lent, which is so named because of the pious custom of blessing the ashes made

from the palm branches used in the previous Palm Sunday, and the faithful being signed therewith on their foreheads while the Priest said, "Remember man that thou art dust and to dust shall thou return". Shrove Tuesday is the preceding day on which penitents went to be shaven, that is, to be absolved from their sins preparatory to the keeping of Lent. The season is one of fasting and penitence. Ash Wednesday and Good Friday being those of strictest observance Holy Week emphasizes the last events in our Lord's life on earth:

Monday. He pronounces judgement upon the barren figtree; cleanses the Temple the second time: Chief Priests take counsel to kill him.

Tuesday. He teaches in the Temple. Denounces the Scribes and Pharisees; speaks many parables: Foretells the destruction of Jerusalem.

Wednesday. He foretells His betrayal; Judas agrees to betray Him.

Thursday. He eats the Passover with His disciples and institutes the unbloody sacrifice of the Holy Mass. This day is known as 'Maundy' Thursday, or Commandment Thursday. According to Jewish reckoning it is the Eve of Good Friday.

Friday. Following the unbloody sacrifice, Our Lord offers the bloody sacrifice of Himself upon the Cross, to which S. Paul evidently refers when he says "Christ our Passover is sacrificed for us, therefore let us keep the feast". There is no consecration of Bread and Wine on this day, but the Mass of the Pre-sanctified is said.

During the Lenten season the Holy Church requests her children to take an introspective view, to examine themselves, to abstain from sin rather than from food, to repent with a view to right living, mortifying our evil and corrupt affections. She bids us "Follow to Calvary" there to lay our burden of sin down, that on Easter morning we may arise new creatures.

May this Lent draw us nearer to Christ the Lamb of God; may our lives become more and more like His life; may we seek every day of this season to minister to others rather than be ministered to. So shall it be "a blessed Lent with Jesus spent."

The Divine Liturgy of the African Orthodox Church.

PRAYERS WHILE VESTING

Washing his hands the Priest says:—Cleanse my hands, O Lord from all stain, that pure in mind and body I may be worthy to serve Thee.

Putting on the Amice he says:—Place upon my head, O Lord, the helmet of salvation, to repel the assaults of the enemy.

Putting on the Alb, he says:—Purify me, O Lord, from all stain, and cleanse my heart, that, washed in the Blood of the Lamb, I may attain everlasting joy.

Putting on the Cincture, he says:—Gird me, O Lord, with the cincture of purity, and quench in me the fire of concupiscence, that the virtue of continence and chastity may abide in me.

Putting on the Maniple, he says:—Grant me, O Lord, to bear the light burden of grief and sorrow, that I may with gladness receive the reward of my labour.

Putting on the Stole, he says:—Restore to me, O God, the stole of immortality which I lost through the sin of my first parents, and although I approach unworthily to celebrate Thy Sacred Mystery, grant that I may attain everlasting felicity.

Putting on the Chasuble, he says:—O Lord, who hast said: "My yoke is easy and my burden is light," grant that I may so bear it, as to attain Thy grace.

The Dalmatic or Tunic:—Clothe me, O Lord with the garment of salvation, and cover me with the robe of righteousness.

The Biretta:—O Lord who hast said, "Be thou faithful unto death, and I will give thee a crown of life," grant that I may so wear this as to merit thy eternal and everlasting crown.
Amen.

THE ASPERGES

Before High Mass, the Priest, in Cope and Biretta sprinkles the Altar, Sanctuary, himself, attendants, choir and congregation with Holy Water, while the following Antiphon and Psalm is sung:

Ant.—Thou shalt purge me, O Lord; with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Ps.—Have mercy upon me, O Lord, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end.—Amen.

Ant. Thou shalt purge me, etc.

The Priest having returned to the foot of the Altar says:

V. O Lord show thy mercy upon us

R. And grant us Thy salvation

V. O Lord, hear our prayer.

R. And let our cry come unto Thee

V. The Lord be with you

R. And with Thy Spirit.

Let us pray.

Graciously hear us, O Lord, Holy Father, Almighty and Everlasting God; and vouchsafe to send thy holy angel from heaven to guard, cherish, protect visit and defend all who are assembled in this Thy holy temple; through Jesus Christ our Lord. Amen.

From Easter to Whit Sunday inclusive, instead of the foregoing Antiphon and Psalm, the following Anthem is sung, and Alleluia added to the Versicles.

I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and shall say Alleluia.

Ps. O give thanks unto the Lord, for He is gracious; and His mercy endureth for ever.

Glory be to the Father, etc.

If there is to be a Procession the Priest blesses the incense for the procession and says:

V. Let us proceed in peace.

R. In the Name of the Lord Amen.

The procession having returned to the Sanctuary, the Priest changes his Cope for the Chasuble. Standing at the foot of the Altar steps he says the Preparation

THE CALENDAR

Feb. 2. Purification B. V. Mary [white]

Feb. 4. Sexagesima [violet]

Feb. 11. Quinquagesima [violet]

Feb. 14. Ash Wednesday [violet]

Feb. 18. First Sunday in Lent [violet]

Feb. 22. S. Peter's Chair at Antioch [white]

Feb. 24. S. Matthias, Apostle & Martyr [red]

Feb. 25. Second Sunday in Lent [violet]

Mar. 4. Third Sunday in Lent [violet]

Mar. 11. Fourth Sunday in Lent [violet]

Mar. 18. Fifth Sunday in Lent [violet] Passion Sunday

Mar. 25. Sixth Sunday in Lent [violet] Palm Sunday

Annunciation B. V. Mary [white] transferred.

Notes from the Field.

CHAPARRA, CUBA

The Rev. Ratford E. M. Jack, our priest missionary in the Chaparra District of the Oriente Province of Cuba is one of our most energetic and loyal co-workers. In addition to his labors in S. Adrians at Chaparra Central where he resides with his family who have recently joined him, coming from the island of S. Vincent at great expense and after much trouble and disappointment. Fr. Jack conducts services at several other points among which are Santa Maria Colonia, Velasco and Cayo. He writes thus: "I went to Santa Maria through an ocean of mud, being compelled to walk, through the failure of the arrival of a horse on account of incessant rain. I opened a mission there with thirty men to the glory of God and on behalf of the African Orthodox Church. About twenty-six of the men are Barbadians. The service was glorious and tears ran down many cheeks. The oldest man present said that in five years he

had not seen a priest nor heard the word of God preached." Fr. Jack has learnt Spanish sufficiently to preach to native Cubans also, and in turn he is greatly beloved by them. His son presides at the harmonium and leads the singing at these services, some of which are held in the open. The Bishop thanks all, and especially Dr. Molinet of Chaparra Central for his help to our missionary.

BOSTON, MASS.—S. Michael's Mission is making steady progress in its efforts to secure its own home and several entertainments recently given have enabled the Vestry to start a Building Fund. On Dec. 18th last a Tea meeting of the old-fashioned type was held affording much enjoyment to all, and especially those from the Caribbean islands. A goodly sum was realized and Messrs. Blackman and Greenidge who managed the affair deserve credit. The Cantata "Jephthah and His Daughter" was repeated Friday evening, January 12, under the direction of Mrs. M. Carr Morris all participants rendering their parts well. On the second Sunday after the Epiphany, although there was some disappointment over the inability of the Bishop to visit S. Michaels, the congregation was pleased to have the Rev. Fr. Hollinsed of the Cathedral staff. He celebrated a Sung Mass and preached at 11, and conducted Vespers and preached at 7:30 p. m. His evening sermon from the text, "Cast your net on the right side of the ship" was most timely and helpful to the workers of the mission. During his visit Fr. Hollinsed was table guest of Mr. and Mrs. Martin of Greenwich Street. The Confirmation class continues to increase, and the children of the Church school are progressing as evidenced by their answers to the questions of the visiting priest. Mrs. Ella Cutting President of the Guild of St. Michael's has shown great efficiency in her office and has done much for the temporal success of the work.

SIDNEY, N. S. CANADA.—On Jan. 12th 1923, the mortal remains of Stanley Sobers, aged 42, late resident of 177 Tupper

Street, Sydney, were interred in Hardwood cemetery. Mr. Sobers had been a steel-worker in the D. I. & S. Company's plant where he received a slight puncture from a bit of wire. A few days later blood poisoning set in and despite the efforts of Dr. A. Calder, he grew worse and was taken to the City Hospital where he passed away two days later. The burial service was conducted at the residence of Mr. Leonard Arthur, brother-in-law of the deceased, by Rev. A. S. Trotman, rector of S. Philip's Church, a large gathering of friends and mourners being present. Stanley Sobers leaves a widow and child. He was a native of Barbados, and lived at Jackson's, S. Michael's Parish in that island.

Contemporary Opinion

Work Out Your Own Salvation

The Episcopal Church at the very beginning, conceded more to the Colored race than did any other ecclesiastical body in this country. And, in so doing, the church conceded everything the black race asked of her.

The group of African Methodists who came to the church, bringing their own building, did not ask charity or support for their minister. They asked to be received as an organized body of the African race, local self-control, forever, of their own affairs, and the ordination of one of their number for their minister. They got everything they requested. Less than this has never been imposed upon the race, in any portion of the American Church since that day.

If we have the intelligence and the ability within, with these three things freely granted, we can get everything else worth while. Possibly, we do not know how. If so, it is time that we were finding out. It will not be a very long time before a number of self-supporting parishes of our group are either admitted in union with the diocesan convention, not simply tolerated, but having every right and privilege, or else be permitted to have their own convention, with a real Bishop, etc. But we

can hardly expect anything but pauper treatment while we lock up our own resources, and lay down upon others. More than one hundred and twenty-five years ago the first group of black people who became Episcopalians gave us a nobler example, and when we are animated by their spirit we shall begin to enter into the heritage which their faith and love bequeathed us.

Every single mission among us, with sufficient members to support a clergyman, ought to declare for freedom. If not, it should be shown the way in such manner as will put to the test the elements of manhood which it claims: "Man in fetters is no longer man." [Italics ours.]

(Rev. Dr. George Bragg in Church Advocate, January 1923.)

Harvard at the Cross Roads

Something more is at stake than excluding Jews from certain dormitories and excluding a handful of Negro students from freshman dormitories. Harvard must decide whether she is prepared to give up her intellectual and moral leadership of America. She must decide whether she regards the sermon on the Mount, the Declaration of Independence, Lincoln's Gettysburg address and the lofty sayings of Ralph Waldo Emerson, after whom she has named her hall of philosophy, as poetic dreams, rainbow visions, mirages in the desert, which can be talked eloquently about and realized in heaven or a thousand years from now but not here and now on mother earth in this terrestrial life.

The church has lost force in modern life because she has not fully squared doctrine with life, percent with practice, and has not fully translated her ideals into flesh and blood. The recent World War showed how small is the gap between twentieth century civilization and pagan Rome. So what the "Jim Crow" policy of the South really involves is a conflict between the ideals of pagan Rome and of Christian civilization.

(Ferris in Negro World, N. Y.)

The Negro Churchman



In Tenebris Lumen

"The Negro has had, and still has the tremendous task laid upon him of making the place which is his in life; and of taking it, not because he demands it, but because he has successfully made that place. In general, he who has to DEMAND his place has never earned it. In general, too, he who has MADE a place has deserved it, and, in the long run, it will be accorded him."



Rt. Rev. Dr. BRATTON,

Episcopal Bishop of Mississippi

(In his book "Wanted—Leaders")

NEW YORK CITY, MARCH 1923

VOL. I, No. 3

TEN CENTS

In Tenebris Luceat
THE AFRICAN ORTHODOX CHURCH
 (INDEPENDENT EPISCOPAL)



Right Rev. GEO. ALEXANDER MCGUIRE, M. D., D. D., Bishop
 Consecrated Sept. 28, 1921, in Apostolic Succession through the original Patriarchal
 See of St. Peter at Antioch.

"A prophet shall the Lord our God raise up unto you of your brethren." Acts. 3:22

THE AFRICAN ORTHODOX CHURCH organized September 2, 1921, holds the Faith as delivered to the Saints and exercises the Apostolic Ministry. It is a branch of the One Holy Catholic and Apostolic Church controlled entirely by colored Churchmen. In its first year it has extended its missions through several States, into Canada, Cuba and Hayti. Besides the Bishop there are already 10 Priests, 4 Deacons, 2 Subdeacons and several Deaconesses, Catechists and Seminarians in training.

CATHEDRAL CHAPEL OF THE GOOD SHEPHERD
 224 W. 135TH STREET, NEW YORK CITY

Sunday Services—Masses at 8 and 11. Vespers at 8. Other Services are announced

The Negro Churchman

In Tenebris Lumen

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NEW YORK, MARCH, 1923

Ten Cents

“Back To Africa”---The Other Side

Both white and Negro reviewers of the so-called “Back to Africa” movement which has recently attracted so much attention have been content to treat the subject in the spirit of levity, contempt and prejudiced criticism. They have ridiculed and poured wholesale condemnation upon the latest prophet of a return to Africa, holding up to the world his alleged vanity, commercial reverses, and methods of administration, but failing to sense the real soul of the movement. We hold no brief for Marcus Garvey. It is common knowledge that we have disagreed with him in his management of some of the affairs of his institution. But one must acknowledge, nevertheless, that this man has felt the pulse of the Negro masses in the Western world and inspired them with racial consciousness and hope more than any other leader since our forcible exile from our ancestral home. Whatever his mistakes have been (and who does not make them), Mr. Garvey has aroused in fully 50 per cent of the Negro population of the Americas the determination to achieve their destiny in the homeland—a destiny which they believe is of Divine arrangement. We have had opportunity in this country among native and foreign-born Negroes, and outside of the United States, to realize the spiritual force behind this “back to Africa” gospel. We have preached it ourselves not in the sense of a compulsory or universal exodus with belligerent intent, but because we can see no other ultimate solution of the vexing problem. It is easy to write with facile pen about “unconditional surrender”

of our rights obtained by emancipation constitutional amendments, military service for the United States, and our part in its industrial and economic development. It is right to demand equity and justice before the law and in the realm of labor. As citizens we must not acquiesce in discriminations in educational or civic matters. Less than this would be unworthy of our manhood. But to be satisfied merely with the enjoyment of such rights and privileges, even if there were promise of their attainment in a hundred years, marks us as lacking in the vision of RACIAL independence and development. The Western Negro must be taught to forget the fleshpots of Egypt, and enter the wilderness with his face set toward the land of his forefathers, carrying with him the educational, economic, political and religious advantages of his 300 years of enforced exile. The demand that “Garvey must go” has been vociferously made by a certain group among us, and their motives in seeking his elimination are open to suspicion. But whether he “goes” or not, the soul of the movement which he has fanned into flame, the spiritual yearnings of his legions of converts will not perish. We know whereof we speak. The “spirit” may shed its present physical habiliments, but it will be re-incarnated. What appears to be dissolution may be only the gateway to the true life. The grain of corn dies to live; death often proves the stepping-stone to victory. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall

THE NEGRO CHURCHMAN

is brought to pass the saying that is written, "Death is swallowed up in Victory." The immortal germ in this "Back to Africa" or "Garvey" movement (or by whatever other name it may be called) defies all ranges of organization or leadership. We offer no apology for, and we make no denunciation of Marcus Garvey. As an individual he stands or falls by his own deeds and utterances and we know him to be sufficiently able to fight his own battles. But we do not hesitate to warn those who desire to crush his movement, that while for the present they may harass the "body" thereof, no human power can kill its soul." The faith of the adherents of the "Return to Africa" cause is of a religious and spiritual character, and wisely directed, will not fail of realization. Even as the Egyptians contributed supplies of the herewithal when the Hebrews began their Exodus, so do we believe that white America, in the day that is coming, will voluntarily aid us to settle and develop in Liberia or elsewhere in Africa. Laugh as ye will now. But this Race is not to be exiled forever. It does not need "leaders" half so much as it needs PROPHETS. And Garvey is a prophet.

"Americanism the Religion of Mankind"

A Critique Sent to the Author

Mr. Moses Steinberg,
Baltimore, Md.

Dear Sir:

I am one of those who "want to give a meaning to the term religion. . . to unify mankind into one great family, instead of being disintegrated into races, creeds, sects and denominations," and have consequently read with interest your booklet (kindly sent me) in which you suggest "**Americanism**" as the religious panacea for the ills of mankind so graphically and correctly diagnosed by you. While I agree with the diagnosis, and in a general way with the prescription, there are details in the former and ingredients in the latter, which in my humble opinion, are subject to revision, not to say criticism.

1. Your use of the term "religion" is vague. You mention the "downfall of religion," "the reason why religion is still in existence," "religion has sanctioned the inhuman deeds of Czars, Kings, Kaisers," etc. If you say "the Church" or "organized Christianity" instead of "religion," then you would be "hitting the nail on the head." You acknowledge the necessity of an effective religion when you suggest "Americanism the Religion of Mankind."

2. I take exception to the **name**, more than to the matter of your prescribed antidote. You say that "Americanism, whose basic fundamental is equality of rights to all irrespective of race, color, religion or nationality, is the first and only ideal which in word and deed renders the correct interpretation of love." This ideal is the "only" correct one. In this I concur. But, in the light of history, is the credit of being first to proclaim it to be given to the framers of the Constitution of the U. S. A.? And is there evidence in fact, that since the promulgation of that instrument there has been in this country "in word and deed" a rendering of "the correct interpretation of love"? The graphic picture which you draw of "misunderstandings" of all kinds "gaining fresh impetus" and "widening the gap," after a century and a half of "Americanized religion" would justify any condemnation of it that you have made concerning "religion," meaning the Church. Both the Church and Americanism, as institutions, are failures in transforming ideals into actualities.

3. Why use "Jahveh" or "Jehovah" as the Name of the universal God when it is merely the Hebrew exclamation for the Eternal, Self-existing Being? I mean, why insist on its use today for, and by all mankind? By whatever name this God is known among various groups, let Him be so called by them.

4. You have, correctly, the main ingredient of your prescription in **Love**—love as an active principle, love as a dynamic force. The ancient Law given on Sinai **must** remain the fundamental law of humanity. The condensation of this Law into "Love God with all thy heart; love thy fellowman as thyself" adds force, for "Love is the fulfilling of the Law." Give due credit to three great Hebrew teachers—Moses, Jesus and Saul of Tarsus, not to 18th century framers of a political document—for the ideal you have pointed out. If mankind shall live in accordance with the precepts and ideals of those three great personages who have left their influence upon the religious world for nearly 4000 years, neither "Americanism" nor any other religious "ism" will be necessary.

5. And as to "Americanizing religion" by amending our Constitution to inscribe therein the Decalogue—the actual words, it would be a great mistake, even if it were possible. You cannot legislate men into religion of any type. You cannot reform religion via politics. Let us HUMANIZE, and not Americanize. The religion of humanity, of brotherhood, in short, of operative love—that, as I see it, is the true religion. From your own name, and from your booklet I perceive that although you are of a race discriminated against, you

THE NEGRO CHURCHMAN

believe in "America." I am of mixed descent. I have within my veins the blood of the Irish and of the Negro. I place America, for political and civic justice and equality, in the van of all other countries. But what the Negro has endured before, since, and despite the Constitution and its amendments, will furnish his main reason for challenging your panacea. "Americanism as the Religion of Mankind." Other groups have equally potent reasons.

Very fraternally yours,

† GEORGE ALEXANDER.

Among Protestant Episcopalians

We retain our love for all our brethren in the P. E. Church, and continue our deep interest in all their affairs. We rejoice especially with the Rev. Dr. E. G. Clifton of S. David's Church, Bronx, New York, on the realization of his dream of 27 years, when he led the congregation of which he has been the organizer and only pastor into their new edifice on Sunday, Feb. 4. Dr. Clifton has labored under many difficulties, not least of all the poor health which has been his lot for some time past. He has, however, seen of the travail of his soul and is satisfied. The Rev. J. DaCosta Harewood of the Church of S. John the Divine, Philadelphia, has within three years begun a new work and recently entered his parish hall in which worship will be continued until the erection of a church edifice. The Rev. Dr. Scott Wood apparently is doing earnest and successful work in the congregation known as S. Luke's Mission, consisting largely of former members of S. Philip's Church, N. Y. C. We deeply regret what has been inappropriately termed the "Grant-Manning controversy." Both of the participants have been kind to us in the past. Dr. Grant was our fellow-worker in the Diocese of Massachusetts, and Bishop Manning our fellow-worker in the Diocese of Southern Ohio. When we served as Archdeacon of Arkansas and subsequently as Field Secretary of the American Church Institute, both of these clergymen opened their New York and Massachusetts pulpits to us. We pray that the breach may be healed and the chasm bridged.

Secularism

By Marie Louise Montague, Founder and President of the International Humanitarian League

The urgency of formulating a solution of the vital problem of world harmony, as a prophylactic against future wars, and to

inaugurate that unity for which Jesus stands, called into being the International Humanity League, which embraces all nations, races and creeds, each of which forms a suffering member of Christ's mystical body. In them, He is crucified anew but the present universal spiritual controversy, that wondrous fray, will eventuate in an Easter sequence of a glorious resurrection of faith, the revival of hope, and the enthronement of charity. Today, Christianity is not only a seething turmoil of discord within, but is a target for reproach and contempt from without. The seamless garment of the Lord is rent in twain, an monarchs have cast lots for its possession. To solve a problem, mathematicians first reduce it to its lowest terms—and in seeking the root of the "great Babylon" of confusion, we find the pivotal cause to be the basic error of interweaving church and state. Records prove that as soon as the Church of the Apostles emerged from its slavery to Rome's tyrannical emperors, the pendulum was swung to the other extreme. At the instance of Charlemagne and Pepin the panacy sacrificed a mandatory ethical principle to worldly expediency, by assuming that secular kingship which eventually arbitrarily ruled over the other kings of the earth; and "ipso facto" the "power of love" as the inherent motive of God's plan was transmuted by the alchemy of Satan into the "love of power." This prostitution instantly evoked a protest in the historical exodus of the sixteenth century. Subsequently, however, the Reformers themselves officially degenerated into exemplars of that equally fatal corollary union of State and Church. Henry the Eighth, and his royal successors, were recognized by the English nation as heads of the established church. The Czar of Russia, likewise assumed the status of spiritual guide to the National Orthodox Church. Later the Kaiser usurped the ecclesiastical duty of directing the destinies of Germany's theological dicta, which nullified the Lutheran movement as a rebuke to the Vatican's political aggressions. It will be readily admitted that the morale of Christianity suffered as severely from civil assumption of religious authority, as it did from the fatal error of judgment that diverted the successors of St. Peter to civil sovereignty as Kings of the "Holy Roman Empire." Both dislocations served equally to subvert the integrity of religion, the onus of the first digression resting as a stigma upon the early Pontiffs. Its fruition in a sinister combination of world monstrosities, Protestant National Churches, and Catholicism vitiated in the very fountain head of truth. Not to acknowledge this "harlotry" is to supplant credulity for faith. It is patent to all that everywhere the eternal verities are subverted as a medium for temporal aggrandizement, and we are

THE NEGRO CHURCHMAN

d to the conclusion that while possessing e form and letter of the gospel message, e churches have chained the spirit to the ariot of materialism. The vision of St. hn, in the Apocalypse, of the "Bride of rist" in these latter days enmeshed in an topus of shame, called forth his strong ord-picture of portentous meaning, "A arlet woman, drunk with the abominations the earth." Its astounding fulfilment unled before our eyes would fill us with desir, were it not for the equalizing consolation of Christ's promise that "the gates hell shall not prevail." To meet this crisis our League stands as a bulwark for World readjustment through religious resutation." Our mission is primarily to restore religion pure and undefiled to the study of consecrated hands, while those ings that are Caesar's shall be rendered the keepers of governments. The ministry for churchmen, politics for statesmen, id over all, the brooding dove of reconciliation which shall renew the face of the rth.

Service in the Church

By Rev. W. E. Robertson

The Church is the vineyard in which we ve our best service to Him who endowed s with being and all we possess. But one erves a marked deterioration in the aracter of service performed by Christians of our day. Seriousness in worship, insecration of gifts, wholeheartedness of rpose have diminished and reality is disaced by superficiality. Let those of us riving in this corner of the vineyard the frican Orthodox Church, dedicate to God r heart and soul, our mind and strength. et us eliminate all thought of self, renerring service, not as "men pleasers," but unto God! Never has there been offered ch a door of opportunity for dignified, elf-respecting Christian service by our eople as now afforded by our Church. hile hundreds have eagerly seized the pportunity, thousands are "watchfully aiting" for the hour of assured success efore they venture. We have not waited. e have caught the vision of a glorious ture in the religious and spiritual development of our Race, and are willing to ake our sacrifices and to tread the thorny ad for the benefit of our sons and daughters. It is this spirit that has produced e "noble army of martyrs" and the distinguished line of heroes in the world's istory. We serve not for personal reward.

Thou art not for the fashion of these times,

Where none will sweat, but for promotion.

To such as see in the African Orthodox Church the door of hope there is an urgent call to service.

The Religious Training of Youth

By Rev. A. S. Trotman

Religion is the basis of true education, and any attempt to make education independent of religion narrows its scope, its aim, its goal. If the purpose of education is the development of the whole personality of the individual, it can be readily seen that the spiritual, the moral, the intellectual and the physical spheres require equal attention. The point I wish to emphasize is that a symmetrical, well-rounded and even-balanced character cannot be attained by mere secular knowledge. A Christian education is essential to such attainment. The home is the kindergarten where the beginnings are to be made, and the parents are the teachers in this institution. Upon them falls the primary responsibility to the child. Next comes the church school, commonly termed "Sunday School," in which the priest and staff of teachers co-operate one day in each week with the parents. Not only is the child thus prepared for its heavenly citizenship which it inherits by Christian baptism, but also for citizenship in the State and community. One is not far from the bull's eye of truth when he asserts that the lack of religious training of youth is the chief contributory cause of the present degeneracy of society. Where the State, for reasons of its own, overlooks, or legislates against religion in the curriculum of its public schools, Holy Church must supply the need, so that of every boy and girl it may be true as of the Boy of Nazareth, "The Child grew, and waxed strong, filled with wisdom, and the grace of God was upon Him."

Some Gems on "Love"

By Rev. O. W. Hollinsed

Like a golden thread running through a work of art, so is love woven into the fabric of life.

* * *

It is impossible to fully comprehend or understand what love is. In this respect it is like electricity, which man utilizes for his various needs without being able to define it. Love is as unfathomable as the ocean, as measureless as the universe.

According to the phase of life through which he passes, the individual manifests love in various degrees of quality and quantity. Thus we witness filial love, romantic love, and parental love combined to make the love of family, while the love of family extends to love of tribe or clan, and this further into the love of country or nation. The ultimate goal is the love of mankind resulting in universal brotherhood, the realization of the ideal that

"The world is all our neighbor;
The stars are foreign lands."

* * *

This is Quinquagesima Sunday, with its message of Love. "Love never faileth," says the Great Apostle. As we enter the Lenten Gateway on Ash Wednesday, following on until we travel with our Lord the Via Dolorosa to witness the wonderful drama of Love in the Great Sacrifice, let us go forth in the same spirit of loving sacrifice—sacrifice for those less fortunate than ourselves, and sacrifice that shall manifest itself in our votive offerings for God and Holy Church on Easter Day.

Commendatory

"I have read **The Negro Churchman** with a great deal of interest and am pleased to know that your good work has become so widespread. Your magazine contains some very interesting and informing articles. I am especially interested in 'The Season of Lent' in the February number. I am glad that you are not confining this periodical to Negro religion alone, but that you are also mindful of the economic progress of the Negro."—Howard University Professor, Washington, D. C.

* * *

"Your magazine rejoices me much, and I pray God and Our Lady that your work so auspiciously begun may continue conquering and to conquer. Let America know that Christianity is no Anglo-Saxon invention, and that 'lux mundi venit ex Oriente.' Praise God, you have an episcopate as valid as that of the Orthodox Patriarchs."—Orthodox Catholic Priest, Oak Forest, Ill.

* * *

"My deep gratitude goes with this for your letter and for your publication. This latter is fine and calculated to do your noble work great good. May it be so."—Archbishop F. E. J. Lloyd, Chicago, Ill.

* * *

"Thanks for sending 'Canons' and now **The Negro Churchman** and Calendar. I am watching your great adventure with the

greatest interest, for there is a great and effectual door open and an imperious call of the Race for the solution of its mighty moral and spiritual problems."—Episcopalian Priest, Washington, D. C.

* * *

"I think of you often, and your work, and I pray God's richest blessings upon your endeavor to spread the Catholic Faith and advance the interests of our Race."—Episcopalian Priest, Baltimore, Md.

* * *

"I shall be greatly interested in reading the remainder of the Report of your Commission on Liturgy in the forthcoming numbers of your paper. I am very glad to note that you do not intend to follow blindly either the Roman or the Anglican Liturgies, thus making a road for yourselves. I have no doubt that you will make out of the two a very fine service (the elimination of the Filioque and the use of an Epiklesis not being forgotten)."—American Catholic Priest, Chicago, Ill.

(Editorial Note.—Our proposed Liturgy follows the Eastern Orthodox Churches in these two items.)

Parochial News

S. LUKE'S, CAMBRIDGE, MASS.

The Monthly Sacred Concert on Sunday afternoon, Jan. 28, was a marked success, and sustained the increasing interest of members and friends in the programs we have been offering. Miss Lucille Williams, a student of the Boston Conservatory of Music, who gives promise of becoming a brilliant performer, rendered two selections to the delight of all. Our regular accompanist, Mrs. Weems, wife of our good friend and neighbor, Rev. S. O. Weems, who has been with us since these concerts started, was unable to be present, but her place was ably filled by Miss Helena Sandiford, the daughter of Mr. Preston Sandiford, our choirmaster and organist. The Choir has increased numerically and there is marked improvement in their work at the services. We have under way a joint membership and financial drive, and ask the prayers of the Church at large for success. We sent a few days ago the sum of \$13.00 to Mr. W. H. Ferguson, Treasurer of General Synod, as our first instalment on the Episcopate Fund. The Priest of S. Luke's is gradually regaining his health and thanks those who have shown their interest in and sympathy toward him.

W. E. R.

S. MICHAEL'S, BOSTON

The Young Men's Guild held a Social Evening on Wednesday, Feb. 7. Music was furnished by Mr. Trotman, a nephew of Rev. A. S. Trotman, our priest at Sydney, N. S. All who attended were highly pleased with the entertainment provided. Many members have suffered from influenza and have been unable to attend services, but we are glad to note that all are improving. Among these are Mrs. Thompson, and Mr. Oscar Sandiford. Mr. Blackman, senior lay reader, has arranged a series of special Wednesday evening Lenten services for adults, and a similar series of Lenten talks for the children on Saturday afternoons. Mrs. M. Carr Morris will assist him in the latter series. **The Negro Churchman**, containing much valuable information for clergy and laity, is eagerly read by our members. M. C. M.

S. PAUL'S NEW HAVEN

At the request of the officers, the Bishop has appointed the Rev. Theodore Stephens, at present in Deacon's Orders, to be his Vicar in S. Paul's, vice Rev. E. U. Lewis, who has resigned. Mr. Stephens has made a splendid impression, having had many years of pastoral work in the Republic of Haiti. He has arranged a course of Lenten addresses for his people, and is forming his first confirmation class.

CATHEDRAL CHAPEL, NEW YORK

On Jan. 4th Edgar Joseph Willis, and on Jan. 11th, Dennis Vivian Camacho were baptized with water, chrismated, and received into the One Holy Catholic and Apostolic Church. On Feb. 15th, George Rupert Harris and Claudia Galata Springer were united in the Sacrament of Holy Matrimony. On Feb. 7th, Ada White, and on Feb. 12th Eleanor Charles entered into Life Eternal. "Grant them, O Lord, eternal rest, and let light perpetual shine upon them. Amen." During January and February the following persons have been admitted into our membership: Leonora Minnis, Erskine Glover, Theodore McNeil, Joseph Bright, W. J. Cummings, Charles Claige, Henrietta Joseph, Elisha Henry, Rupert Carey, Philip Jackman, Jane Henry, Sarah Rayne, Maude Fraser, Bernard Mason, Sarah Swire, Cyril Phillips, James Nemore, Henrietta Christopher, and Alfred White. Two were formerly Moravians; the others Anglicans. On Ash Wednesday Low Mass was celebrated at 6.45, and at the 8.30 p. m. service the Litany and full Communion office were said, followed by the "Blessing of Ashes" and the accompanying ceremony. The first of a series of Lenten Lectures on "The Divine Liturgy" was given by a layman who serves on the Commission on Liturgy, and whose knowledge of

his subject and masterly presentation of the same promise increasing attendance at his subsequent lectures on Wednesday evenings. On Palm Sunday evening the class under instruction at present will receive the Sacrament of Confirmation. On Good Friday the Mass of the Presanctified will be celebrated at 9 a.m. At noon the "Three Hours' Devotion" will follow, the Bishop conducting the meditations on the Seven Last Words. The "Story of the Cross" will be sung every evening until Maundy Thursday, inclusive, and Mass said daily throughout Holy Week.

The Calendar

- March 4—3d Sunday in Lent (violet).
 " 11—4th Sunday in Lent (violet).
 " 18—5th Sunday in Lent. "Passion" (violet).
 " 25—6th Sunday in Lent. "Palm" (violet).
 " 25—Annunciation B. V. M. (white) (transferred).
 " 26—Monday before Easter (violet).
 " 27—Tuesday before Easter.
 " 28—Wednesday before Easter.
 " 29—Maundy Thursday.
 " 30—Good Friday (black).
 " 31—Easter Eve (white at Mass).
 April 1—Easter Day (white).
 " 2—Easter Monday.
 " 3—Easter Tuesday.
 " 8—1st Sunday after Easter. "Low" (white).

The Divine Liturgy of the African Orthodox Church

(Continued from last issue)

THE PREPARATION

Bowing low and signing himself with the sign of the holy cross, the Priest begins, the Sacred Ministers and Acolytes responding:

† In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then joining his hands,

Ant. I will go unto the Altar of God.

R. Even unto the God of my joy and gladness.

Psalm 43

(To be omitted in Mass for the Dead, and

from Passion Sunday till Easter Eve, inclusive, with the Gloria and Antiphon.)

P. Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

R. For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresseth me?

P. O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling.

R. And that I may go unto the Altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God, my God.

P. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

R. O put thy trust in God: for I will yet give Him thanks, Which is the help of my countenance, and my God.

P. Glory be to the Father, and to the Son: and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Ant. I will go unto the Altar of God.

R. Even unto the God of my joy and gladness.

P. † Our help is in the Name of the Lord.

R. Who hath made heaven and earth.

Joining his hands, and bowing profoundly, the Priest says:

I confess to God Almighty, before the whole company of Heaven, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by mine own most grievous fault. Therefore, I pray God Almighty to have mercy upon me, and you, brethren, to pray for me to the Lord our God.

R. Almighty God, have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

P. Amen.

The Priest rises, and the Ministers and Acolytes, bowing down, say:

I confess to God Almighty, before the whole company of Heaven, and to thee, father, that I have sinned exceedingly in thought, word, and deed, by my fault, by mine own fault, by my own most grievous fault. Therefore I pray God Almighty to have mercy upon me, and thee, father, to pray for me to the Lord our God.

P. Almighty God, have mercy upon you, forgive you your sins, and bring you to everlasting life.

R. Amen.

P. † The Almighty and merciful Lord,

grant to us pardon, absolution, and remission of all our sins.

R. Amen.

Bowing moderately, the Priest proceeds:

P. Wilt Thou not turn again and quicken us, O Lord?

R. That Thy people may rejoice in Thee.

P. O Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

P. Lord, hear our prayer.

R. And let our cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Going up to the Altar, in a low tone he says:

Take away from us, we beseech Thee, O Lord, our iniquities, that we may be worthy, with pure minds to enter into Thy Holy of Holies; through Christ our Lord. Amen.

Bowing down over the Altar, he kisses it, and says:

We beseech Thee, O God, by the merits of Thy Son Jesus Christ, and of all the Saints, that it may please Thee to forgive me all my sins. Amen.

At High Mass, the Priest here blesses the incense, saying:

Mayest thou be blessed † by Him in Whose honor thou shalt be burnt. Amen. **He then censes the Altar, and in turn is censed by the Deacon. Standing at the Epistle side, he reads the Introit.**

INTROIT

Blessed be the Holy Trinity, and Undivided Unity: we will praise Him because He hath shown his mercy to us.

O Lord, our God, how wonderful is Thy name in all the world!

Glory be to the Father Who hath created us.

Glory be to the Son Who hath redeemed us.

Glory be to the Holy Ghost Who sanctifieth us.

Glory be to the Holy and Undivided Trinity, One God forever and ever. Amen.

(Or for a Saint's Day)

The just shall flourish like the palm-tree, he shall grow up like the cedar of Libanus, plantd in the house of our Lord, in the courts of the house of our God. It is a good thing to give praise to our Lord, and to give thanks to Thy name, O Most High.

Then, in a low tone, the Priest may say:

Our Father, Who art in heaven. Hallowed by Thy Name. Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Christ our Lord. Amen.

Then may the Priest, turning to the people, rehearse distinctly the Decalogue, in the following form, and the people shall, after each Commandment, ask God mercy for past transgressions and grace for future obedience.

Priest. God spake these words, and said: I am the Lord thy God; thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not take the Name of the Lord thy God in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Honor thy father and thy mother.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not bear false witness.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Priest. Thou shalt not covet.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

Then may the Priest say:

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Here, if the Decalogue hath been omitted, shall be said or sung the KYRIE, each phrase being repeated thrice; the Priest standing at the midst of the Altar.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Or the original words may be used:

Kyrie eleison.

Christe, eleison.

Kyrie eleison.

Then shall be said or sung, all standing, GLORIA IN EXCELSIS, but it is omitted in Masses for the Dead, in Advent and in Lent.

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King. God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Asks Discretion In Clergy.

At a dinner and meeting last night of the Alumni Association of the General Theological Seminary of the Protestant Episcopal Church, 175 Ninth Avenue, G. A. Oldham, Bishop Coadjutor of Albany, said he had received a letter from a lawyer of Washington following the announcement Sunday of the \$1,000,000 campaign for the Episcopal Theological Seminary at Cambridge, Mass. The lawyer suggested that in view of the appearance recently of the names of rectors on the front pages of newspapers in connection with murders, suicides and hersey, the church use the \$1,000,000 not for teaching young men theology but for teaching the ministry discretion.

—Selected

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The Negro Churchman



In Tenebris Lumen

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"You are cut off from many of the advantages which the other race enjoys. The aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of ours. Go where you are treated the best, and the ban is still upon you. I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would."

ABRAHAM LINCOLN

*(To a Committee of Negro Men at the
White House, Aug. 14, 1862)*

Pickett's "Negro Problem," p. 317

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THE NEGRO CHURCHMAN

COMMENDATORY

"The Negro Churchman" is a revelation to me. I hope that the African Orthodox Church will work for the glorious cause of the reunion of Christendom. I can fully understand the desire of the Negro Churchman to be treated as an equal in the Church of God. That is his undoubted right. God is no respecter of persons. White and colored are the same in his sight. At the same time I hope that the Bishop, Priests and laity of the African Orthodox Church will not allow past misunderstandings to embitter their feelings towards the American Episcopal Church,---"to err is human ; to forgive, divine."---*Episcopalian Priest.*

"The Negro Churchman," as the voice of the "Independent Negro Catholics of the Americas," is an organ that warrants the appreciation of Catholics and non-Catholics. It contains much valuable truth and philosophy, and I shall solicit for it as many subscribers as I can.---*African Orthodox Priest.*

I was glad to get the March number of "The Negro Churchman." Let the splendid propaganda ever increase. ---*Orthodox Catholic Priest.*

Yes,
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The Negro Churchman

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EDITORIALS

Our Interview with the Patriarch of Constantinople

On December 30th, 1921, three months after our consecration to the episcopate, through the courtesy of the Russian Archbishop Alexander and the Greek Bishop Alexander Rodostolou, we were presented to His Holiness Meitios, Ecumenical Patriarch of the Orthodox Faith throughout the World. We were received with brotherly love and the blessing of the Ecumenical Throne of Christendom was bestowed upon the work of the African Orthodox Church that it may fill the place designed for it, and become veritably, by the grace of God, and the devotion of its members, the restoration to the African Race of the Church established for them in the very days of the Apostles. Previous to our consecration we had been favored with an important conference with His Eminence Platon and Archbishop Alexander to discuss certain conditions under which the episcopate might be given us through Russian Orthodoxy. We were obliged to decline as we would be virtually a Mission rather than a Racial autonomous and autocephalous Church. When the Patriarch Meitios inquired the origin of our episcopate and was told through his interpreter that it was from the Syrian Jacobite (Antioch) line of succession from the Apostle St. Peter, he pronounced it valid. He further inquired as to our Faith, especially to discover whether any trace of Monophysite teaching

(which though not now held by the Jacobites) had descended to us. We submitted copies of the Declaration of Faith of the African Orthodox Church, and having assured His Holiness that we rejected the Filioque of Western Christendom, that we held to the Seven Sacraments and acknowledged the authority of the Seven Ecumenical Councils of the Undivided Church, he declared us to be orthodox. Finally he sought and received information concerning the number of our clergy, churches, communicants and adherents. In turn, we desired of His Holiness to inform us what hope the African Orthodox Church might cherish of being given recognition in the Orthodox Communion. Indeed this was our main purpose in seeking the interview. His answer through his interpreter was as follows: "Since the Episcopate of the African Orthodox Church is from Eastern sources, and since you have accepted the Orthodox Faith, you have only to extend your church among your Race, and when you shall have increased, and your ecclesiastical organization shall have shown stability, official recognition will be willingly accorded you." And then he added this statement, which in the light of certain alleged recognition recently reported we are now able to understand, "Since we feel kindly disposed to those who are so far removed from us, it is natural that we should feel more so towards you who have a share in our Orders and Faith." It is interesting to note in this connection that Archbishop Alexander

extended us an invitation in our official capacity as Primate of the African Orthodox Church to be present at the Pontifical Eucharist celebrated at the Russian Cathedral of S. Nicholas by His Holiness the Patriarch of Constantinople, assisted by other Prelates of the Orthodox Faith in America. Owing to episcopal duties otherwise arranged, we were compelled to decline, making due acknowledgment of our full appreciation of the significance of the invitation. Several of our members, however, availed themselves of the privilege of attending as the invitation was intended for them also. With the approval of Archbishop Alexander, a priest of the Russian Church, Rev. Robert Hill, known as the monk "Father Antony," served in the African Orthodox Church for two or three months. Later this priest left us and began an independent schismatic congregation of his own in Harlem among the colored people. He was duly deposed and excommunicated for this act, and His Grace Archbishop Alexander not only notified us officially of the fact, but authorized his Archimandrite to conduct the ceremony of excommunication in Our Cathedral Chapel of the Good Shepherd in the presence of a crowded congregation and the Bishop of the African Orthodox Church. The facts herein mentioned speak for themselves. With a valid episcopate, with a faith catholic, orthodox and apostolic, the African Orthodox Church, now in its infancy, has but to grow, and when she becomes "of age" she will be welcomed into the family group. **Ethiopia stretches forth her hands unto God!**

Peace in Separation

In the Biblical work called "Genesis," the author relates how Abraham, after a sojourn in Egypt, where he had become "very rich in cattle, in silver, and in gold," returned to the land of Canaan. His nephew, Lot, had, in the same country, amassed great wealth and the district in which they subsequently settled was not large enough, nor fertile enough, to accommodate both men. "For their substance was great, so that they could not dwell together." Strife resulted, and Abraham sought **peace in separation**. "Let there be no strife, I pray thee, between me and thee, for we be brethren. Separate thyself from me; if thou wilt take the left hand then I will go to the right." Lot made his choice and separated himself with his household and possessions, living in another section of the land, yet maintaining amicable relations with his uncle. Peaceful, dignified separation was the solution of this family difficulty.

Taking note of the trend of events, interpreting correctly the signs of the times, looking squarely in the face of facts, we are firmly convinced that in the application of the principles of Liberty, Fraternity and Equality, the United States of America will never be large enough to accommodate its hundred of millions of white Abrahams, and its increasing millions of black Lots. Sooner or later there must be a peaceful separation, whether an Abraham paves the way for its successful operation, or a Lot takes the initiative on his own account. Though not given to pessimism, we confess that we fail to comprehend the fanciful idealism of those Negroes who affect to believe and to teach that by eloquent protestation and eternal vigilance they will eventually compel the whites to remove all barriers from our pathway and admit us to full equality in all that the term connotes. NEVER will this occur in the United States, nor in any country dominated by Caucasians. It is time that we discard idealistic theories and face stern, actual conditions. Today, tomorrow and forever, the white man refuses to share equally with the Negro his government, his church, his fraternal organization, his university, his business, or his social environment. He may not be as outspoken as Abraham, but he would feel greatly relieved if the "colored man and brother" would establish his own religious, fraternal and social organizations, his own schools and industries, and meddle as little as possible with politics. We do not flatter ourselves that any word of ours will be of sufficient potency to discourage our "leaders" who hope to convert white Americans from their present attitude to Negroes, nevertheless, we believe that they have undertaken an impossible task, and that on the wall is indelibly inscribed the handwriting of "Failure."

The late Booker T. Washington advocated a partial separation of the races—"separate as the fingers yet one as the hand." Rhetorically beautiful, his advice was impracticable. There can be no simultaneous separation and unity between two races dwelling in the same land. **Total cleavage** is the only type of separation that will result in peace. One race must depart to the right, the other to the left, not because there is enmity but to avoid it, and to promote mutual peace, dignity, and progress. "Let there be no strife, I pray thee, between me and thee, for we be brethren. Separate thyself from me." The white brother has already warned his yellow brother that only in separation can peace be maintained. For the time being he has hesitated to legislate, or launch direct propaganda, in an attempt to deport his black brother whom he forcibly "invited" to dwell within his gates. But if his words are few, his deeds, or mis-

deeds, are many and eloquent, and in the fulness of time his voice will be heard in plain speech. That "day" may be nearer than we think, and it is none too soon to plan a "Foundation" in the homeland, and to call for competent leadership. There is imperishable glory and fame awaiting the Negro JOSHUA who shall successfully guide us across the Jordan into the land which God gave to our forefathers. But at what strategic point? Where is the Jericho gateway to the Promised Land? So ask the sceptics. We shall make reply in our next issue under the caption, "Liberia's Appeal to Western Negroes."

Consistory Resolution

Whereas, the Consistory of the African Orthodox Church assembled for its Winter Session this 22nd day of February, 1923, in the Cathedral Chapel of the Good Shepherd, New York City, feels strongly the necessity for extension of the work of our Church into other parts of the country, be it resolved, that we make the following recommendations to the Third General Synod which convenes next September:

I. That the present work in the State of New York, the New England States, Canada and Cuba, be designated "The First Episcopal Jurisdiction," or "The Jurisdiction of New York."

II. That the States of New Jersey and Pennsylvania, virgin soil, be designated "The Second Episcopal Jurisdiction," or "The Jurisdiction of Trenton," or "Philadelphia," as may be deemed suitable.

III. That the States of Delaware, Maryland, Virginia, West Virginia, and the District of Columbia, virgin soil, be designated "The Third Episcopal Jurisdiction," or "The Jurisdiction of Baltimore," or "Washington," as may be deemed suitable.

IV. That the Rt. Rev. George Alexander McGuire, who has planted and directed the work therein, is, and shall be, by reason of such service, the acknowledged Bishop of the First Episcopal Jurisdiction.

V. That General Synod, at its meeting in September, 1923, provided suitable and efficient men are available, elect, and have consecrated, two Bishops, who shall be appointed over the Second and Third Episcopal Jurisdictions respectively.

Unanimously carried.

George S. Brookes, Secretary.

† George Alexander, Primate.

Contemporary Opinion

The Episcopal Church has, at last, some competition along the lines of its own claims. Those who are interested in the

study of religious bodies operating among the Race, will necessarily watch the growth of the comparatively new organization known as "The African Orthodox Church."

The history of this new organization, in a sense, is directly connected with the movement, for many years, in the Episcopal Church, to secure Negro Missionary Bishops. The Rev. Dr. George Alexander McGuire, a very eloquent West Indian, and formerly a priest of the Episcopal Church, on the 2nd of September, 1921, in the city of New York, formally organized "The African Orthodox Church."

In the meantime Dr. McGuire had been in correspondence with some of the prelates of the Eastern, or Russian Church, endeavoring to secure from such a source a valid Episcopate. If there be one distinguishing mark of Episcopalians, more than another, it is the claim of having a ministry directly descended from the Apostles. Hence, in projecting his new organization, with the hope of taking away from the Episcopal Church the opportunity of doing any extensive work among the colored people, it was necessary that he should receive a "consecration" from such an historic source fully credited by the Anglican Communion throughout the world.

The thing that renders this movement peculiarly interesting is the claim upon the part of Bishop McGuire that he has actually received such recognized Episcopal consecration as Bishop—"Churchman," in The Afro-American, Baltimore.

There is nothing in history to prove domination by whites is best. We are an upstart race whose ancestors were savages when China was flourishing; when brown men were building Babylon and Egypt, and the people about the Mediterranean were building Greece and Rome. The three men who dominated the world were, Jesus Christ, a Jew, and a brown man; Socrates, a Greek, and dweller by the Mediterranean, and Mohammed, an Arab. The white race has not developed any leader to compare with these. The race problem itself is the result of white administration, and the solution lies in frank recognition of the place and power of the colored race. We have the Negro problem because of our white administration. There is nothing in the white man's administration to show we have such a genius for government that we are predestined masters of the world.—Rev. Dr. Kingdon, in Boston "Globe."

A Prayer for Good Friday

Almighty Saviour, whose heavy Cross was laid upon the stalwart shoulders of Simon the Cyrenian, a son of Ham, in that sad hour of thine agony and mortal weakness, when the sons of Shem delivered thee

into the hands of the sons of Japheth to be crucified, regard with thy favor this race still struggling beneath the cross of injustice, oppression, and wrong laid upon us by our persecutors. Strengthen us in our determination to free ourselves from the hands of our enemy; put down the mighty from their seat, and exalt thou the humble and meek; through thy mercies and merits who livest and reignest with the Father and the Holy Ghost, world without end. Amen. († George Alexander.)

The Calendar

- April 1—Easter Day. White.
 2—Easter Monday. White.
 3—Easter Tuesday. White.
 8—1st Sunday after Easter (Low). White.
 15—2nd Sunday after Easter. White.
 22—3rd Sunday after Easter. White.
 23—S. George, Patron of England. White.
 25—S. Mark, Evangelist and Martyr. Red.
 29—4th Sunday after Easter, White.
- May 1—SS. Philip and James. Apostles and Martyrs. Red.
 2—S. Athanasius, Bishop, Doctor, Confessor.
 3—Finding of Holy Cross.
 4—S. Monica. Widow.
 6—5th Sunday after Easter (Rogation). White.
 6—S. John before the Latin Gate.

Easter

(Contributed)

Joy fills our inmost hearts today, for Easter, the Queen of Festivals, is here. Death had possessed its sting for centuries of years. The grave had been victorious for countless generations of men. Death now makes its final stand; stretches its cold icy fangs over the tomb of the crucified Lord and proclaims itself as victor. But brief is the term of its victory. For, on the third day, at early dawn on Sunday, the first day of the week, with magnificent splendor far eclipsing the brightness of the sun, our Lord and Saviour Jesus Christ penetrates the tomb and rises from the dead. As the light passes through the clearest crystal, His body passed through the solid rock, and then the heavenly messengers came and rolled away the stone from the door of the sepulchre, and sat upon it, and gave to the world the tidings, that "He was risen," the grim monster Death, who had haunted and terrified the ages, was now eternally defeated and challenged to the stage of ac-

tion; "Where is thy sting? Oh, grave, thy victory?"

The earth trembled in giving forth her Creator, a dazzling splendor shone from the glorified body of our Lord, and many of those that were asleep in the cemetery arose. Men before had risen from the grave by the power of God, but it was only for a time, death came again. But hear him say, "I am the Resurrection and the Life; he that believeth in ME shall NEVER DIE."

The human race was dead, dead through the sin of Adam, and to bring it forth from that spiritual death Jesus came and died, and rose, to show us how to die, and to assure us of our resurrection into the happy eternity—into the everlasting life of which EASTER TIME is but a vague figure. Holy Church wishes all of her children to rise from sin, as He her Lord and Master rose from death, and to die no more by doing wrong. God in His providential and wonderful wisdom leads all creatures to the end for which he created them, arranged all nature in such a way, that the world around us is a figure of the world of grace.

From the reception of the sacraments and from the contemplation of the mysteries of the sufferings, death and resurrection of our Lord, our souls grow stronger and stronger in the grace of God. Nature manifests to us that God has created the world we live in to be an illustration of the invisible world of Grace.

Now, in the springtime of the year, when we are celebrating the glories of the risen Son of God, the plants and flowers are springing forth from the ground, the trees are putting on their leaves. All nature rises from the death of winter and tells man to rise from the death of sin, to the life of righteousness, from the sleep of indifference and neglect, to that higher life of grace and innocence with the glorified Lord. "Let us therefore celebrate the Feast," knowing that Christ our Great High Priest has entered unto the Veil and has made atonement for us. Bidding us to follow Him where He has led, and as the Holy Church Militant on earth sings her Alleluia today; we shall one day sing with the Church Expectant in Paradise; and finally sing with the Church Triumphant in Heaven.

Parochial News

S. Luke's, Cambridge, Mass. The services of the Church have been well attended during the past two months, and several new members have been received. Our Confirmation Class is being prepared for the approaching visit of the Bishop. Mr. Henderson, a Harvard graduate, at our February Sacred Concert, favored us with an address on "The Reconciliation of the

Faces." The speaker gave evidence not only of oratorical ability, but of breadth of mind and depth of thought, and his effort was highly appreciated by the audience. During the Lenten season the men of the Church have met every Thursday evening, and the women every Friday evening for study of the Sacred Scriptures. On Wednesday evenings a Litany service is held. St. Luke's is aiming during Lent to promote the spiritual development of its people and expresses the hope that all sister churches will share the same blessing. Mr. Robert Shields, Treasurer of the Vestry, has recovered from the effects of a slight stroke and is now able to resume his business and church duties, to our great joy and thankfulness.

St. Paul's, New Haven, Conn. The Rev. Theodore Stephens has sent out a circular letter to the people of New Haven, commending his work to their sympathetic co-operation. He spoke at a recent meeting of the Universal Negro Improvement Association. Many of the officers and members of this organization have worshipped in St. Paul's.

St. Cyprian's, Atlantic City, N. J. Rev. George W. Benjamin reports his first marriage in the mission. On Feb. 11th, he united in Holy Matrimony John H. Hutson and Jessie B. Smith, both of Athens, Ga. The workers of St. Cyprian's are at present in search of another place for their services.

S. Michael's, Boston, Mass. At the unanimous request of the Vestry and congregation, the Bishop has appointed Rev. W. O. Hollins to be Rector of St. Michael's. Fr. Hollins directs his work from New York, but will celebrate the Easter Mass for his people and move into permanent residence on May 1st next. We regret to chronicle the illness from influenza of our most valued worker, Mrs. Mary C. Morris, who has been under the care of Dr. Roberts, one of our most skillful physicians. Our prayers ascend for her recovery.

S. Philip's, Sydney, N. S. For the best average in attendance in the Church School during the year, the Rev. A. S. Trotman, Rector, awarded prizes to Sydney Trotman, Ralph Trotman, Amy Cambridge, Jonanna Cambridge, Arthur Cambridge, Ernest Olton, Fred Olton, Viola Straker, Gwendolyn Hinds, Daisy Mayers and Grace Bryan. The parents of these Sunday pupils are all members of the African Orthodox Church. On March 11th the Monthly Sacred Concert was unusually good, due to the welcome aid of the G. U. V. A. Band, and other talent from neighboring congregations. Mr. Roberts entertained on the cornet and saxophone. Mr. Knight on the saxophone. The duets on the saxophones

by these two gentlemen were "Queen of the Earth" and "Holy City," accompanied on the organ by Mr. Crawford, our organist and choirmaster. Mr. Dillon, who has only one hand, gave a magnificent violin solo, and was heartily encored. Mrs. M. Ettienné rendered the solo "He Shall Be as the Light," and Mrs. L. Grannum "O Father Behold." Messrs. A. Crawford and Charles Pigrim accompanied in the solo and anthem work with great merit. Several of the pupils of the Church School recited to the satisfaction of their elders. Our choir is preparing with great zeal for the Easter services.

Greater New York. Rev. George S. Brookes, City Missionary, reports great progress in his work in Brooklyn. Large congregations gather especially on Sunday evenings. Under the auspices of the Brooklyn City Mission he will conduct community work, beginning with a kindergarten. A disastrous fire on Feb. 18th at 58 Fleet Place, annihilated almost an entire family. The father was horribly burnt, but miraculously escaped death, in the attempt to save his wife, sister-in-law and two children. All four of these perished, however. The funeral services, at which nearly five hundred persons were present, were conducted by Rev. G. S. Brookes in Ebenezer Church on Hudson Avenue. He embraced the opportunity to sound a warning to the careless and indifferent, speaking from the words, "Watch, therefore, for ye know neither the day nor the hour when your Lord doth come."

General Items

The Most Rev. Archbishop J. R. Vilatte, Mar Timotheus I, recently ordained a Russian and two Rumanians to the priesthood. There is no Rumanian Bishop in the United States, hence, whenever requested, Monseigneur Vilatte performs episcopal acts for the congregations of this group.

The Right Rev. George Alexander McGuire has been made a Prince of the "Ordre Chevaleresque et Religieux de la Couronne d'Epines" (Knightly and Religious Order of the Crown of Thorns). This Order has a history extending over six hundred years.

The Rev. Dr. Clayton Powell, pastor of Abyssinian Baptist Church, N. Y. C., and his congregation, have been holding services for a month in the lecture-room of their new church edifice, which will be completed next summer. Here is a Negro congregation which for over one hundred years has directed and controlled its own affairs. Its new plant will outrival anything of its kind among Negroes. Brilliant as a preacher, Dr. Powell has proven him-

self an effective leader and organizer, and the Race is proud of him.

The Rev. J. Edmead, of the P. E. Church of the Crucifixion, N. Y. C., has recovered from an attack of pneumonia. We congratulate his congregation and himself. No Episcopal clergyman in Greater New York has labored more strenuously than this brother and friend of ours.

Obituary

Charles Prince, beloved and only child of Mrs. Imogene Prince of 101 West 140th Street, New York City, entered into Life Eternal on February 24th, 1923, following a brief illness from pneumonia. The burial rites were performed at the Chapel of the Good Shepherd Feb. 27th, Bishop McGuire and his assistant officiating. A large congregation of relatives and friends attended. The floral tributes of sympathy were both numerous and beautiful. Interment was in Mt. Olivet Cemetery, L. I.

For a space the tired body
Lies with feet toward the dawn;
Till there breaks the last and brightest
Easter morn.

The Divine Liturgy of the African Orthodox Church

(Continued)

The Priest kisses the Altar, then turning to the people says:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Then shall the Priest return to the Missal and say the Collect of the Day, and the two following. But one of these shall be omitted here if already said as the Collect of the Day.

Let us pray:

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

Let us pray:

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through

Jesus Christ our Lord, who livest and reignest with thee and the Holy Ghost, one God, world without end. Amen.

Then shall the Priest, or Subdeacon, read the Epistle, first saying, "The Epistle is written in the — Chapter of —, beginning at the — Verse." The Epistle ended, he shall say, "Here endeth the Epistle."

Response. Thanks be to God.

The Gradual is then sung, during which the Missal is moved to the Gospel side of the Altar; and the Priest, bowing in the middle of the Altar, says privately:

Cleanse my heart and my lips, O Almighty God, who with a live coal didst cleanse the lips of Isaiah the prophet, and vouchsafe of thy gracious mercy so to purify me, that I may be able worthily to proclaim thy Holy Gospel; through Christ our Lord. Amen.

The Lord be in my heart, and on my lips, that I may worthily and rightly proclaim his Holy Gospel. Amen.

At High Mass the Priest reads the Holy Gospel privately at the north end of the Altar, returns to the midst, and blesses the incense, saying:

Be thou blessed † by him in whose honor thou art to be burnt.

The Deacon takes the Book from the Altar, and kneeling in the midst before the Priest, says in a low voice:

Father, give me thy blessing.

The Priest in a low tone, says:

The Lord be in thy heart, and on thy lips, that thou mayest worthily and rightly proclaim his Holy Gospel. In the Name of the Father, † and of the Son, † and of the Holy Ghost †. Amen.

The Procession is then made for the singing of the Holy Gospel. The Deacon (at Low Mass the Priest) says, with joined hands:

V. The Lord be with you.

R. And with thy spirit.

Continuing, he says:

The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

He makes the sign of the cross with the thumb of his right hand upon the Holy Gospel which he is about to sing or read, also upon his forehead, lips and breast, saying, while the people sing:

Glory be to thee, O Lord.

He censes the Book with three swings, sings the Gospel, and at the end, says, while the people sing:

Praise be to thee, O Christ.

The Subdeacon takes the Book to the Priest, who kisses the text of the Holy Gospel which has been read, and says in a low voice:

By the words of the Gospel may our sins be blotted out.

The Priest is then censed by the Deacon, and then standing in the midst, facing the Altar, begins the NICENE CREED, in which all join:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God: Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe in One Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

Here shall the Notices be given, after which a Sermon may be preached.

LITURGICAL WORSHIP

THINGS NECESSARY FOR THE CELEBRATION OF THE DIVINE LITURGY OR MASS

[Contributed]

The Altar

Where there is a sacrifice there must also be an Altar. The most prominent piece of furniture in every church is the Altar. And we can truly say "we have an Altar" because we have a sacrifice.

The Altar represents the table of the Lord, at which Jesus reclined when He instituted the sacrifice of the Mass, the night before His Passion and death. It also signifies the Cross on which Christ offered the bloody sacrifice of which the Mass is the unbloody renewal. Above all, the Altar denotes Christ, in whom and through Whom every oblation and act of worship are offered to God.

The Tabernacle

The name of Tabernacle, or tent, is given

to the Eucharistic habitation of our Lord, from the sacred tent of the Israelites (Exodus 26), which served as their sanctuary before the creation of Solomon's Temple. By the tabernacle we understand the receptacle or case placed upon the table of the Altar, or built into the Altar, in which the vessels containing the Blessed Sacrament are kept. It occupies the centre of the Altar. "Behold the Tabernacle of God is with men and He will dwell with them." (Rev. 21-3)

The Crucifix

The Crucifix is the principal ornament of the Altar. It is the emblem of our Lord's triumph, Who, in expiring upon it, conquered the world.

The Candlesticks

The candlesticks and candles crown the Altar, the lights on the Altar at Mass represents the hearts of the faithful which illuminated by the light of Christ and inflamed by the fire of His love, are ever consumed for the honor of God. At high Mass at least 4 candles are required, though ordinarily 6 candles are used. At a Low Mass 2 candles are prescribed.

The Altar Cloths

The Altar cloths, the Altar table, usually called the "Mensa," which is the Latin word for table, is covered with three linen cloths. These are used to absorb the precious blood in case of accidental spilling. The white linen reminds us of the purity of heart with which we should always assist at the Holy Sacrifice. Linen is looked upon as an emblem of purity. (Rev. 19-8) The Altar cloths remind us of the winding sheets in which the body of our Saviour was wrapped before burial.

The Chalice

The chalice is the most important of the Altar vessels, because after consecration it contains the most precious Blood of our Lord. It reminds us of the Cup which our Blessed Saviour used at the Last Supper, when he instituted the Holy Eucharist. This Cup is known in legendary lore as the Holy Grail.

The Paten

To the Chalice belongs the Paten. The Eucharistic vessel known as the Paten is a small shallow plate or disc of precious metal upon which the bread is offered to God at the offering of the Mass and upon which the consecrated Host is again placed after the breaking. The word Paten comes from the Latin word "Paterna," used to denote a flat open vessel of the nature of a plate or dish. These vessels were used in the first centuries of the Church to collect the offering of bread made by the faithful, and also to distribute the consecrated fragments which, after the loaf had been broken by the celebrant were brought down to

the communicants, who in their own hands received each a portion from the "Paten."

The Ciborium

The ciborium is the sacred vessel in which the small particles of bread are consecrated for the communion of the people. In it the consecrated particles are reserved. The name is derived from the Latin word Cibus, food, because it is used to contain the heavenly bread. In shape the ciborium resembles a Chalice, but the cup or bowl is round rather than oblong, and provided with a conical cover surmounted by a cross. When the Ciborium contains the Sacred Species it should be covered with a white silken veil and preserved in the Tabernacle.

Altar Linens

The Corporal is a square linen napkin about 15x15 inches. The name (Corporal) comes from the Latin word Corpus, which means body. This name is given to this linen napkin because the Body of Christ under the appearance of bread and wine, rests upon it during the holy sacrifice. The edges are usually ornamented with fine lace, and a cross is worked into it near the edge. For reasons of convenience and reverence, the folded Corporal is carried to and from the Altar in a square pocket-shaped receptacle which is called Burse. When the Chalice is carried to and from the Altar the Burse is placed on the Chalice over the veil. Like the veil of the Chalice, the Burse is of the same material and color as the vestments.

The Pall

The Pall is the name given to the linen coverlet about 6 inches square, which is used at Mass. It derives its name from the Latin word Pallium, meaning a coverlet. It may be a large piece of linen, or it may consist of 2 pieces of linen between which a piece of cardboard is inserted for the sake of stiffening it. The upper side is usually ornamented. It is used to prevent anything from falling into the Chalice. It should be large enough to cover the Paten.

The Purificator

The Purificator is the piece of pure white linen which the priest uses to wipe the Chalice, also his lips and fingers at the Ablution after Communion. It is called Purificator because it is used to cleanse or purify the Chalice. It is usually 12 or 3 inches long by 9 or 10 inches wide. It is folded in three layers so that when placed on the Chalice beneath the Paten its width is about 3 inches. This piece of linen reminds us of the purity and sanctity that must ever adorn the soul that would draw near its God, present under the Sacramental Species. It was He Who said: "Blessed are the pure in heart, for they shall see God."

The Bread

The bread used at the Mass must be unleavened. The Church prescribes the use of the unleavened bread because the Scriptures inform us that the Last Supper was celebrated "on the first day of Azymes." The unleavened bread indicates the purity of the soul, which all should acquire and which is obtained only through Christ. Leaven denotes vice, and the principle of all corruption. (I Cor.: 6-7). The Altar Bread is of a circular form. The Altar Bread which the priest uses at Mass is larger than the Altar Bread which are used in the eCommunion to be given to the people. The Altar Bread is placed on the Paten when the Chalice is prepared in the Sacristy.

The Wine

Wine of the grape is prescribed by the Church on account of the example and command of Christ, who at the Last Supper truly converted the natural wine of grapes into His Blood. Moreover at the Last Supper Christ expressly declared that henceforth he would not drink of the "Fruit of the Vine" because of the first consecration which was performed in this world the elements of bread and wine were chosen to represent the offering of Christ's Body and Blood. The Church has ever been faithful and true to the command of her Master. "Do this in remembrance of Me." The wine which is used at Mass is placed into a small glass receptacle called the cruet, which is placed on the Credence Table on the Epistle side of the Altar.

The Water

The water which is used in the commixture represents the water which flowed from the pierced side of Our Lord and Master commingled with His Blood on the day He offered Himself up for the sins of the world.

"The Church elevates and sanctifies ornaments and nature by using them as objects in her worship. She consecrates these that they may become the highest act of worship.

Why should the wheat and grape grow, when the Holy Sacrifice has ceased?

Why should the olive grow when it can be no longer the food that feeds the flame of love before the tabernacle?

Why should the tree give its incense when the fire of the Sanctuary is extinguished?

Why should the virgin bee fill its waxen cell, when the taper no longer burns on the Altar?

Why should the flowers grow and shed their fragrance when Jesus' presence is forgotten?

Why should the earth exist when Jesus dwells there no longer in His Sacrament of Love?"

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The Negro Churchman



In Tenebris Lumen

- - THE WORDS OF A SAGE - -

My Dear Bishop McGuire:

HE WHO ACTS, SPEAKS.

I suppose the best way to show appreciation for a given work, is to pay for the MAGAZINE that tells what that work is, and what its vision for the future reveals.

"Esto Perpetua."

*A Negro Priest of the Diocese
of Pennsylvania.*

(Check enclosed)

NEW YORK CITY, MAY, 1923

VOL. I, No. 5

TEN CENTS

AN APPEAL

The Negro Cathedral Fund

MEMORIAL TO THE NEGRO SOLDIER

DEAR READER:

LOVER OF FREEDOM AND ADMIRER OF RIGHTEOUSNESS

We are about to erect, to the honor and glory of God, and as a fitting memorial of the Negro Soldiers who died in the Great World's War, a Cathedral which shall be an inspiration to the living.

During the titanic struggle, when civilization was threatened by the iron hand of War Lords, the several nations appealed to their adopted African sons, who sprang with one accord and unbounded enthusiasm in response to the call to pour their life-blood on every battle-front. "This is the highest and noblest courage, that which prompts the patriot to offer himself a voluntary sacrifice for his country's good.

A suitable and permanent tribute to the black soldiers who nobly fought and nobly died that their flag might not trail in the dust must be provided. They died for us; shall we do nothing in grateful remembrance of them?

Little crosses in Flanders, in Egypt, in Italy, in Africa and in the Holy Land tell their silent but eloquent story of the loyalty, patriotism and sacrifice of the Negro in his country's extremity. But the war is over. The battle flags are furled. The world has apparently forgotten the Negro Soldier.

Lest we, of his race, forget, let us erect, with the aid of patriots of every race, color and creed, a Negro Cathedral, to remind our youth of future generations that the black soldier died that a civilization of the people, by the people, and for the people might not perish from the earth, and that he did not pass "unwept, unhonored and unsung."

Let black and white lovers of freedom and justice rally to our effort. Assist us generously and quickly. And should the crucial test come again, our Negro Boys will respond with greater devotion, conscious that their sacrifice will be appreciated.

"Greater love hath no man than this: that a man lay down his life for his friends."

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

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224 West 135th St., New York City, U. S. A.

The Negro Churchman

In Tenebris Lumen

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Vol. I. No. 5

NEW YORK, MAY, 1923

Ten Cents

EDITORIALS

Liberia's Appeal to the Western Negro

Churchmen of the Negro Race,
Peace be unto you!

Many have read "The Negro Problem" by W. P. Pickett, a white man. While we differ from his claim that his own race is superior to ours, we find ourselves in hearty accord with him, and with Abraham Lincoln, when they give as the solution of the vexed question, **emigration**, and particularly a **RETURN TO AFRICA**. We offer here a summary of the information contained in pages 404 to 409 of Mr. Pickett's book showing the prospects of Liberia for us.

1. It is a well-ordered, independent Republic that has stood the test of a century founded by black men from the West, preserved inviolate by them for the millions left behind, and in whose freedom, privileges and opportunities they have earnestly invited is to participate. The political and governmental system being patterned after that of the United States, and the language being English, we would not feel ourselves in a foreign land.

2. It is said to be about the size of the State of Pennsylvania, embracing a population of not over two millions, but with undeveloped resources capable of maintaining twenty millions. This means that Liberia, under proper conditions, could

provide for the present Negro population in the United States and the West Indies. Of the present population in Liberia about 15,000 are of Western Negro descent. The remainder are of the native tribes, about eleven in number, and of high intelligence, morality and benevolence.

3. The climate is by no means unhealthy, the native population especially showing excellent physical development. After a period of acclimation Western Negroes maintain as good health as the natives, and often better.

4. The soil is remarkably fertile. Nowhere in the world can be found better rubber, dye-woods and ivory. The yellow palm is everywhere abundant. Coffee and cotton when intelligently cultivated return excellent crops and are of the best grade respectively.

5. The two greatest needs are immigration of the right kind, and capital. Much has been said against the Liberians of the ruling class, but in maintaining an independent Negro government in Africa they have demonstrated what, in the face of great odds, can be done by the race in the matter of political affairs in the presence of their crafty French and British neighbors. Let one million Negroes within the next ten years, or even twenty years—Negroes with the spirit of enterprise, trained and educated in the West, possessing some capital or backed by some strong

organization or organizations—emigrate to Liberia and let them be given governmental aid from the great American republic, which under suitable conditions, could well be procured, and a new chapter would be written in the history of the Negro.

6. We are informed that the great seal of the Liberian Republic bears as its motto: "THE LOVE OF LIBERTY BROUGHT US HERE." After a century, have we who have remained in the New World found liberty? For us is America "the land of the free"? Does "the free and equal" clause of the Declaration of Independence include us? Will the future bring us equal opportunity in this Hemisphere? Those who have become readers of the NEGRO CHURCHMAN have already anticipated our reply. It is an unqualified NO. Let others carry on the work of protest against the abbreviation of privileges and discrimination in rights. That is necessary, right and just while we sojourn here. But the prophets are pointing us homeward. Liberia invites the Western Negro. We conclude this article with the white author's own words. "If the Negro loves freedom, seeks liberty, and yearns for social equality, in this way and in no other may they be acquired. . . . To secure the blessings of liberty, education and equality denied him in this country, the Negro needs but the weapons of courage, fortitude, strength and tenacity of purpose, and, in addition, the possession of that spiritual discernment which will enable him to look beyond the dangers and difficulties of his present situation, and clearly to perceive in mental vision the possibilities awaiting his race in the African Fatherland."

Yours for the greater Liberia,

† GEORGE ALEXANDER,
Negro Bishop.

The African Christian Association

Declaration of Principles

Recognizing the fundamental principle of the common Fatherhood of God and the universal Brotherhood of Man, we maintain the unity of the human species and repel the unwarranted assumption of superior and inferior races. Environment, opportunity, development—these are among the chief factors which have contributed to the cultivation, or civilization, of one people over and above another. No race is inherently nobler than the other or more susceptible to the great and enduring principles of Truth, Love and Justice than the other. Genius and virtue are not the monopoly of any section of the human family. Special privilege of domination is not the prerogative of any race, tribe, caste, or clan.

Conscious that black men everywhere have been made the victims of prejudice and that a world-wide propaganda has been tacitly launched to assign them to a state of perpetual political, civic and social inferiority by erecting barriers in the pathway of their progress, we pledge ourselves as a race hitherto free from the spirit of retaliation and vindictiveness, to continue to treat all mankind as brothers without regard to differences in creed, country, race or color, and to make the spiritual and material development of our own blood-kin, and the fostering within them the spirit of self-reliance and self-determination, our consecrated purpose, in order that we may take our God-given place in the Fraternity of Man. To this end we invoke the blessing of Almighty God and dedicate the **African Christian Association**.

Organization

This Association was formally organized April 2, 1923, by Negroes, at its headquarters, 224 W. 135th St., New York City, U. S. A., when by-laws were accepted and ratified and the following Board of Management elected. Bishop George McGuire, President; Mr. Cyril O. Sheppard, Vice-President; Rev. F. A. Toote, Secretary; Mr. Theodore Bacchus, Treasurer; Mr. Leopold Bastian, Mrs. Rachel Smith and Mrs. Ada E. McGuire.

Object and Motto

The object of this Association is the promotion of our spiritual and material condition and the fostering of self-reliance and self-determination among Negroes. Its motto is "CHARITY AND PROGRESS."

For further information write, or apply at headquarters.

Ordination

On the second Sunday after Easter, April 15, 1923, Rev. Frederick Augustus Toote, M.A., Deacon, was ordained Priest by the Right Rev. George Alexander McGuire, M.D., D.C., in the Cathedral Chapel of the Good Shepherd, New York City, in the presence of a large congregation, many of whom were Bahamans. Fr. Toote was born twenty-eight years ago in Nassau, New Providence, Bahamas, B. W. I., the son of the Hon. Thaddeus Toote, Member House of Assembly of the Colony, and a well-known Commission Merchant in the group of islands. Frederick Augustus was educated in the Boys' Central School of Nassau, followed by private tuition under the Ven. Audley J. Browne, Archdeacon of Nassau. Subsequently he became a student at the City College of New York, and obtained his Master's Degree from Oka-loosa College, U. S. A. His theological course began in Bishop Payne Divinity

School, Petersburg, Va., and was completed in the Philadelphia Divinity School, Pa. Between the completion of his studies and his ordination, Fr. Toote spent two or three years in promoting welfare work among our people. The experience thus gained, and the broader outlook afforded, make him a valuable addition to the staff of clergy in the African Orthodox Church, and a promising fellow-worker of Bishop McGuire, who has appointed him as Assistant in the Cathedral parish.

The Bishop's Sermon

At the Ordination of Rev. F. A. Toote to the Priesthood

S. John X:11. "I am the good shepherd; the good shepherd layeth down his life for the sheep."

This picture which Our Lord drew of Himself as the Good Shepherd has been a frequent inspiration for the brush of the painter and the chisel of the sculptor. Hymn writers have immortalized it in sacred verse such as Baker's familiar paraphrase of the Twenty-third Psalm: "The King of Love My Shepherd Is," and Montgomery's appealing hymn, "Shepherd of Souls, Refresh and Bless." More than any other picture, scene or event associated with the earthly life of Our Divine Master, the figure of the Good Shepherd has adorned the windows of our holy places. The title is rapidly gaining favor as the name of churches and our own Cathedral Chapel rejoices in the designation, being the forerunner of that fitting temple which our faith visualizes to be erected by us in this metropolitan city, bearing the inscription "The Cathedral of the Good Shepherd, to the Glory of God, and in memory of the Black Soldier." But the most enduring and effectual monument of the Good Shepherd was provided by Our Lord Himself. Even as He instituted the most Holy Sacrament of His Body and Blood to be the perpetual memorial of that Great Sacrifice in which He was "Himself the Victim and Himself the Priest," so also did He institute the Sacred Ministry to perpetuate His office as the Good Shepherd. "As my Father hath sent me, even so I send you. . . Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The men to whom He delivered the Ministry and Sacraments, by the authority given them have transmitted both Holy Orders and the Sacred Mysteries to their successors without break in continuity or loss in essentials. Herein lies the very life of the Church—valid sacraments performed by a valid ministry, both equally necessary and interdependent.

With a thankful heart, we of the African Orthodox Church assemble in this place and at this hour, conscious of our rightful participation in the seven Sacraments of the Holy Catholic Church and Her complete Ministry of greater and minor Orders. The Mass we celebrate is no mockery; the Orders we dispense, no imitation. In direct and unbroken succession from S. Peter, through his original patriarchal See of Antioch, where believers were first called Christians, the Episcopate has come down to us. When in 1891 Mar Ignatius Peter III, Syrian Patriarch of Antioch, issued his bull permitting the consecration of the priest Joseph Rene Vilatte and when in obedience on May 29, 1892, Archbishop Alvarez of Ceylon, assisted by Bishops George Gregorius and Paul Athanasius, consecrated him to archiepiscopal authority over Orthodox Catholics in the New World, no one could have foreseen that the Great Head of the Church had selected these prelates to be the channel through which, on September 28, 1921, a valid and historic episcopacy should be delivered to Negro Churchmen of orthodox faith, to be safeguarded by them, and to be transmitted to their sons, not only in the West, but ultimately to those awaiting us in our Fatherland. Manifold and mysterious are the ways of God!

I am the Good Shepherd

The Christian ministry is sacerdotal, prophetic and pastoral. The true minister is priest, preacher and pastor. It is the third phase which the text emphasizes. Not only did Our Great High Priest and Prophet speak of Himself as "shepherd" and his people as "sheep" but His apostles also employed the same figure, as for example, S. Peter, who wrote: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." At his consecration a Bishop receives the crozier, the staff of the pastoral office, but his clergy partake with him in the duty of feeding the flock of Christ. By virtue of the episcopal powers conferred upon us, we are adding today another "shepherd" of souls to our increasing number, and that he may be duly impressed with a keen sense of what this new relationship demands of him as its highest qualification, and that you, dear people of God, may appreciate the weighty responsibility assumed by your brethren of the clergy, we invite your attention particularly to this clause—

The Good Shepherd layeth down his life for the Sheep

The care of souls is the paramount interest of the priest from the day of his ordination. For the remaining tenure of life he must lay upon the altar of sacrifice his physical strength, his intellectual endowments, his moral and spiritual being. He

becomes "a priest forever," whatever his faults, for Orders are indelible. He may forsake his duties, or be inhibited from the exercise of his functions, but there can be no divorce. Along the straight and narrow way that leads to life eternal, or down the broad road to destruction, his priesthood clings to him. Woe to that man who trifles with Holy Orders, who turns his back upon the Altar, who betrays his trust deserting the flock! Better for him that he had never been born!

Fidelity is required of the shepherd of souls especially in the presence of danger. In one form or another, the "wolf" will approach him and his flock. Disappointment, discouragement, poverty, persecution, avarice, secularism—any or all of these may face the clergyman, and then will come the challenge, "Choose whom ye will serve." Then will it be established whether one is a shepherd or a mere "hireling." Alas, that so many of whom it was expected that they would endure hardships, as good soldiers of Jesus Christ, have, on the first appearance of "the wolf at the door," taken refuge in secular employment! But the most lamentable condition is not the "fleeing" of the hireling, but when the shepherds as "wolves in sheep's clothing" prey upon their flocks. Negro people in the West Indies have been exploited for long years by their white clergy. And in Africa, the white missionaries have been the emissaries of their governments and capitalists employing Christianity as propaganda to subjugate, and a weapon to dominate the natives. Is there any wonder that despite the tremendous outlay of money and the incessant expenditure of energy by so-called missionary societies, Africa is being won over to Islamism! In the hands of the white man, Christianity has proven a great success as artillery among the darker races, but a dismal failure as a religion, not because of any intrinsic weakness, but because it has been made the harlot of lust, avarice and imperialism. All the more is it incumbent upon the clergy of the African race who believe in Christianity as taught and lived by its Founder to translate it into a practical reality among their own bloodkin. The Negro ministry cannot afford to degenerate into hirelings, or worse, into wolves exploiting their own. We have unfortunately that class among us, but ere long, a new baptism of the Holy Ghost and of fire will remove the chaff, and a purified, enlightened, race, conscious ministry will assert its spiritual leadership, assisting their people to work out their full salvation, here on earth, as well as hereafter in eternity. The promoting of both the spiritual and material welfare of our Race, and the fostering within them of the spirit of self-reliance and self-determination is peculiarly the duty of the hour for the Negro

ministry. This is OUR interpretation of the well-known lines.

"Salvation, O salvation,

The joyful sound proclaim."

A good shepherd not only knows his sheep, but reciprocally, is known by them. By his fruits he is recognized, whether they be good, or whether they be evil. He may deceive his flock, but not for all the time. Unless he shows sincerity of purpose no confidence will be placed in him. The Race has suffered much from its leaders in every department of life—spiritual, economic and political, and the question is being asked, Is there ONE righteous, self-sacrificing leader left us? Are we to be duped forever? To roam aimlessly in the desert forever? To drift as a rudderless ship forever? It must not, it shall not be. In the fullness of time, and out of this Race, God shall send forth a man to gather the scattered sons and daughters of Ethiopia, leading them home to the land of their forefathers, where as one fold, under one shepherd, they may worship, under their own vine and under their own fig tree, the One God, and achieve their common aim and destiny. Our present duty is to prepare the way for the advent of that leader, and to keep this hope alive in the hearts of our brethren.

And now, my son, of your own volition, you are entering the service of the Good Shepherd, the work for which in the past, you have prepared yourself. O'er the tumult of life's wild restless sea, you have heard His voice and His call, and your prostration of yourself while we recited the Litany of the Saints was the unconditional surrender of yourself, body, soul and spirit, to be a shepherd, a good shepherd of the flock of Christ's Church, and especially of those of your own race. Only Negroes can be true shepherds and bishops of Negroes, and that is what the African Orthodox Church is providing. We are not "spiritual masters" to whom others must "submit"; we are not their "betters" to whom they must "order themselves lowly and reverently." We are just shepherds and sheep of one fold and one race. Be, my son, a shepherd of your people, not a hireling, not a wolf. Stand firm in the face of ridicule, criticism or persecution, and show thyself a man. "Be strong in the Lord and in the power of His might." And may the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

The Divine Liturgy of the African Orthodox Church

(Continued)

The OFFERTORY follows. The Priest kisses the Altar, then turns to the people, saying:

P. The Lord be with you.

R. And with thy spirit.

Turning to the Altar, the Priest continues:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

A hymn or anthem may be sung and the Collection taken while the Elements are brought to the Altar and prepared. At the OBLATION OF THE HOST the Priest, standing in the midst, says:

Receive, O Holy Father, almighty, everlasting God, this spotless Host, which I, thine unworthy servant, do offer unto thee, my God, the living and the true, for my countless sins, offenses, and negligences, for all here present, and for all the faithful in Christ, both living and dead: that it may be profitable both to me and to them for salvation unto everlasting life. Amen.

He stands at the Epistle side, pours Wine and Water into the Chalice (blessing the Water before it is poured) and says:

O God †, who didst wonderfully create and yet more wonderfully renew the dignity of the nature of man; Grant unto us, that by the mystery set forth by this Water and Wine, we may ever be partakers of the Divine nature of him who vouchsafed to be made partaker of our manhood, Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

Returning to the midst for the OBLATION OF THE CHALICE, he says:

We offer unto thee, O Lord, the Chalice of Salvation, humbly beseeching thy mercy, that it may go up before thy Divine Majesty with a sweet odor, for our salvation, and for that of the whole world. Amen.

Bowing down over the Altar, he continues:

In the spirit of humility, and with a contrite heart, let us be accepted by thee, O Lord and so let our sacrifice be in thy sight this day, that it may be well-pleasing unto thee, O Lord God.

Blessing the Oblation, he says:

Come, O thou the Sanctifier, almighty and everlasting God, and bless † this Sacrifice prepared for thy holy Name.

At High Mass incense is then blessed, the Priest saying:

By the intercession of blessed Gabriel, the Archangel, standing at the right hand of the Altar of Incense, and of all his elect, may the Lord vouchsafe to bless † this Incense and to receive it as an odor of sweetness; through Christ our Lord. Amen.

Censing the Oblation, he says:

May this Incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Censing the Altar, he says:

Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth and keep the door of my lips. O let not mine heart be inclined to any evil thing.

Giving the Censer to the Deacon, he says:

May the Lord kindle in us the fire of his love, and the flame of everlasting charity. Amen.

The Priest is then censed by the Deacon, after which the Clergy and people are censed, and the Collection brought to the Altar. The Priest goes to the Epistle side, where washing his fingers, he says privately:

I will wash my hands in innocency, O Lord: and so will I go to thy altar;

That I may show the voice of thanksgiving: and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house: and the place where thine honor dwelleth.

O shut not up my soul with the sinners: nor my life with the blood-thirsty;

In whose hand is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

(The Gloria Patri is not said here in Mass for the Dead, nor from Passion Sunday to Easter Eve inclusive.) Returning to the midst of the Altar, and bowing, the Priest says:

Receive, O Holy Trinity, this Oblation, which we offer unto thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honor of blessed Mary Ever-Virgin, and of all thy Saints: that it may avail them to their honor, and us to our salvation. And may they, whose memory we celebrate on earth, vouchsafe to intercede for us in heaven; through the same Christ our Lord. Amen.

Turning to the people, he says:

Pray brethren, that this my Sacrifice and yours, may be acceptable to God the Father Almighty.

R. May the Lord receive the Sacrifice from thy hands to the praise and glory of His Name, and to our benefit, and that of all His holy Church. Amen.

Turning to the Altar, the Priest says, secretly:

May this Sacrifice, O Lord, obtain for us the grace of true humility, and take from our hearts the concupiscence of the flesh and of the eyes, and of all worldly ambition that by a sober, just, and pious life, we may attain eternal rewards; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost one God.

He continues aloud:

P. World without end.

R. Amen.

Sacred Concert, Sydney, N. S.

(From a local newspaper)

On Easter Sunday afternoon at three o'clock, the S. Philip's Church choir gave a demonstration of their musical talent before a large and appreciative audience. The program which was a large one was interspersed with recitations and addresses by the children of the Sunday School and members of the congregation. A local orchestra also took part, and was very valuable for the kind assistance it gave.

The program was as follows: Anthem, Nobly Stand for Jesus, the Choir; Address of Welcome, Master Sylvan Ettienne; Anthem, Make a Joyful Noise Unto the Lord, the Choir; An Address, The Loveliness of Woman, Mr. Theodore Tull; A Violin Solo, Humoresque, Mr. Johns, endorsed; A Recitation, The Sweet Prayer, Master Arthur Cambridge; Recitation, Beauty Written in Gold, Mrs. Hattie Mayers; Anthem, Praise the Lord, O My Soul, the Choir; Recitation, Careful Ben, Miss Amy Cambridge; A Cornet Solo, Tosti's Good-bye, Mr. Roberts; Anthem, In Jewry Is God Known, the Choir; Recitation, The Poetry of the Bible, Mr. Roy Trotman; a Duet, The Lord Is My Light, Masters Sydney Rrotman and Arthur Cambridge; Anthem, Alleluia, Christ Is Risen, the Choir; A Duet, Christ Is Risen To-day, by Mrs. Legora Brathwaite and Mrs. Ida Marshall; A Solo, Helping the Sinner to Come, Mr. Hugh Smart A Saxophone Solo, The Palms, Mr. Roberts, accompanied by Mr. McKnight; A Duet, Come Holy Spirit, Mrs. Lillian Grannum and Mrs. J. Olton; A Solo, More Love to Thee, Miss Daisy Mayers; A Recitation, The Easter Ledger, Miss Johanna Cambridge; A Solo, Rock of Ages, Mrs. A. Dyal; An Address, God Is Love, Mr. Amos Gibson; A Recitation, Famous Mottoes, Master Fred Olton; A Saxophone Duet, From Tales of Hoffman, Messrs. Roberts and McKnight; A Recita-

tion, the Chickadee, Miss Gracie Bryan; A Solo, Christ the Lord Is Risen To-day, Miss Marie Gilkes; An Address of Thanks, Master Warrington Ettienne. The various accompaniments were done by Messrs. N. B. Crawford, Arthur Coward, Charles Pilgrim and Roy Trotman on the organ. The Rev. A. S. Trotman acted as chairman, and at the close of the program in a few fitting remarks paid a tribute of thanks to the audience and the performers.

A most enjoyable evening was spent, and the proceeds were given to the church work. Special thanks must be given to Mr. Arthur Coward and Mr. William Knight, Jr., two members of S. Philip's who furnished music for the Easter services and for the Concert at their own expense and personally undertook the training of the choir for both occasions.

Parochial Items

S. Luke's Church, Boston.—The season of Lent was generally observed by the members of the parish. Sunday services were held in our regular place of worship. Week-night gatherings for the Litany and Instruction met in the homes of our people, at all of which the attendance was encouraging despite the frequent and heavy snowfalls and other forms of inclement weather. The March Monthly Concert was unusually good, the chief address was given by Attorney Butler, and was thoughtfully received. Subject, American Development. On Good Friday a very large number of persons attended the Three Hours' Devotion at the Cross, lasting from noon until three o'clock. On Easter Day nearly all of our communicants received the Blessed Sacrament. At the Sunn Mass at 11 o'clock, the priest of the parish was celebrant and preacher. The offerings at this service were very satisfactory. Later in the day, the Cantata "Hail the Victor" was splendidly rendered by the choir, this being their first offering of the kind to the public. They justified the applause of the large and appreciative audience and did credit to Mr. Preston Sandiford, their painstaking Choirmaster. The soloists were Mrs. Skeete, Mrs. Sandiford, Mrs. Rice, Messrs. Bispham, Goodrich and Cragwell. Special mention must be made of the piano accompanist, Mr. Preston Sandiford, Jr., and the work of the eleven-year-old Miss Gertrude Skeete, who accompanied with the violin. During Eastertide the Church School also rendered a Cantata the success of which is due to the faithful secretary, Miss Ophelia Hunt. On Low Sunday two infants were baptized with water and chrismated. They were **Mvrtle Louise**, daughter of Mr. and Mrs. Alfred Norman Brown, and **Josephine Rosa**, daughter of Mr. and Mrs. William Lambert.

The latter is the grandchild of our beloved parish treasurer, Mr. Robert H. Shields. S. Mary's Guild continues its parochial activities, the last being a successful party given on April 10th.

S. Paul's Church, New Haven.—At the Palm Sunday services there were large congregations and palms were distributed to all. The Vicar preached at 11 a. m., his subject being "The Church Receives Her King." At Evensong two presentations were made, one being an Offering Box intended to receive "pennies" from those who desired to give the "widow's mite," and to eliminate them from the collection proper. The other was a beautiful processional Cross. The first was given by Mrs. W. P. Levine, the second by Mr. Chas. Hamilton, who is himself the Crucifer of S. Paul's. The Vicar received the gift with suitable words and invoked the Divine blessing upon them. Good Friday was fittingly observed. Easter Day brought its Resurrection joy. The flowers for the Altar were given by Miss Evelyn Budgins. The attendance at Evensong was the largest since the Vicar has been in charge of S. Paul's. The offerings of the day were fair, but should have been better in the judgment of the Vicar. Now that Lent is over, a drive is to begin for a Building Fund.

S. Mary the Virgin, Guantanamo, Cuba.—The Rev. Fr. E. Petersen, Priest in charge, is in need of hymnals and prayer books. He also needs an organ, as he has to rent one at a monthly expenditure of Five Dollars. Who can aid him? His address is 19 Calle Oriente, Guantanamo, Cuba. Latest reports from Fr. Petersen state that the work is taking on new life and is progressing at a rate that has surprised even himself. On Sunday, March 25th, he was invited to preach to the Local Division of the Universal Negro Improvement Association, and his sermon gave great satisfaction to the assembled membership and their friends.

S. Philips, Sydney, Nova Scotia.—Elsewhere we publish a lengthy report from the Sydney press of a Sacred Concert given for this Church. The NEGRO CHURCHMAN holds itself always ready to serve S. Philips in every way. The Rev. A. S. Trotman, Rector, is far in advance of any other person in handling our Magazine, disposing of 75 copies each month, and of the March issue, 100 copies. Cash comes promptly at ten cents per copy, and never has he returned a copy as unsold. He and his vestry purchase many copies and distribute them, thus helping their own congregation locally and the work of the African Orthodox Church at large, as copies are mailed to friends and relatives in the West Indies. To show how wideawake the people of S.

Philip's are, it must be stated that 24 copies of the Constitution and Canons of the African Orthodox Church have been purchased for the information contained therein. The Rev. Mr. Trotman is reaping the reward, and getting the support of his friends in the Universal Negro Improvement Association, of which he is a member, and for whom he preached on Easter Sunday after his own service had been held. We learn with great joy that Mr. Hoyt, whom we consider the most influential Negro layman in Sydney, is an ardent supporter and member of S. Philip's. The Bishop contemplates a visit to Sydney in June.

S. Michael's Church, Boston.—No news items for April have been sent to the NEGRO CHURCHMAN from this congregation. The Rev. Fr. Hollinsed sang Mass for his new flock on Easter Day, having visited them for that purpose. We are informed that he will begin his parochial activities on May 1st. On May 13th, the Bishop is scheduled to visit S. Michael's. The new rector will be installed by him, Mrs. Mary Carr Morris will be made a deaconess of the Church, and a class of about ten persons who have been under her instruction for several months will receive the Sacrament of Confirmation. For all the good work done in the past by Mrs. Morris, Mr. Blackman, Mr. Greenidge, Mr. Harris, Mrs. Martin and others, the Bishop is grateful. Fr. Hollinsed has a fine staff in these.

Death of Bishop Tuttle

On Tuesday, April 17th, 1923, the soul of The Most Rev. Daniel S. Tuttle, D. D., LL.D. Primus of the Protestant Episcopal Church in the United States of America entered into Life Eternal. Bishop Tuttle was a man of saintly character and was, first, and always, an Apostolic Missionary. When we served as Archdeacon in Arkansas among Negro Episcopalians, this stalwart man of God delivered an address of wonderful power to the large congregation of our Race that we had assembled together in St. Philip's Church, Little Rock. Coming from humble origin, it was his delight to minister to the humble whether white, red or black. His Indian and Negro people will always remember him gratefully. He rests from his labors and his works follow him.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping"

The Calendar

May—

- 1—SS. Philip and James. Apostles and Martyrs. Red.
- 2—S. Athanasius, Bishop, Doctor, Confessor.
- 3—Finding of Holy Cross.
- 4—S. Monica, Widow.
- 6—Fifth Sunday after Easter. Rogation. White.
- 6—S. John before the Latin Gate.
- 7, 8, 9—Rogation Days. Violet.
- 10—The Ascension Day. White.
- 13—Sunday after Ascension Day. White.
- 14—S. Boniface, Martyr.
- 19—S. Dunstan. Bishop, Confessor.
- 20—Whitsunday. Red.
- 23, 25, 26—Ember Days.
- 26—S. Augustine, Bishop, Confessor, Apostle to England.
- 27—Trinity Sunday. White.

Correspondence

Editor NEGRO CHURCHMAN:

I acknowledge with thanks and appreciation copies of THE NEGRO CHURCHMAN for the months of February and March; same came to me as a surprise as I had no idea that such a Church existed as **The African Orthodox Church**.

After reading your periodical I can assure you without hesitating that it has filled the place of a **long-felt want among Negro Churchmen** and without a doubt your aim will meet with great success wherever it is planted among Negroes.

In order to keep in touch with your movements and to foster as much as possible your aims—First, I am enclosing a draft drawn in your favor on New York for \$1.50 in payment of one year's subscription for the NEGRO CHURCHMAN. Kindly forward same to me starting with the issue for the month of April. Secondly, I am enclosing a list of persons who will

possibly subscribe to your Magazine or encourage your cause here in this community if you will kindly send them a copy of same.

I am, yours truly,

THADDEUS TOOTE,

Member of the Honorable House of Assembly of The Bahamas.

Nassau, N. P., April 2, 1923.

(We thank Hon. Thaddeus Toote for his courtesy and encouragement, and congratulate him on the ordination of his son, the Rev. F. A. Toote, M.A.—Editor N. C.)

A White Bishop to Haiti

The people of the Haitian Republic are mostly Catholic in their religion and French in their language. Some of us remember Rev. James Theodore Holly, D. D., a splendid scholar and devoted worker for Christian doctrines as a Negro among Negroes, who went to Haiti and after long struggle and labor built up the Protestant Episcopal Church work and made it possible for his denomination to elect him as Bishop of Haiti. Since his death the work in Haiti appears to have fallen off greatly.

We had hoped that a Negro priest would be designated to succeed Bishop Holly, but it was not to be. Rev. Harry Roberts Carson has just been consecrated Bishop of Haiti, at the Cathedral of St. John The Divine, in New York, the Right Rev. Daniel Sylvester Tuttle acting as presiding Bishop at the ceremony. Bishop Carson was selected for the Haitian work because of his many years of missionary labor in Latin America.

It is reasonable to desire and expect that the black Episcopalians of the British and American church in America and British colonies, should have bishops of their own race, and we believe they will ultimately have them, even if they have to secede from the mother churches to do so. The white Methodist Episcopal Church of America has receded from its non-Negro-Bishop policy and the Protestant Episcopal Church will have to do it.

Negro Times, N. Y. C.

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WEDNESDAYS: Litany and Instruction, 8 p. m.

Cathedral Chapel of the Good Shepherd

224 W. 135th St., New York City

SUNDAYS: Low Mass 8 a. m.; High Mass 11 a. m.; Vespers 8 p. m.

WEDNESDAYS: Low Mass, 8 a. m.; Vespers 8.30 p. m.

CLERICAL STAFF: The Bishop, Fr. Toote, J. E. Allen, Deacon; E. B. Lonard, Subdeacon.

Telephone connection.

S. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Rev. A. S. Trotman, Rector

39 Hankard Street

SUNDAY SERVICES: 11 a. m. and 7 p. m. Church School 1.30 p. m. Sacred Concert 3 p. m.

S. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rev. Wm. E. Robertson, Rector

97 Walden Street

SUNDAY SERVICES: 11 a. m. and 7.30 p. m. Church School 1 p. m.

S. Michael's African Orthodox Church

Massachusetts Ave., Boston, Mass.

Rev. O. W. Hollinsed, Rector

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FRIDAY: Litany and Instruction 8 p. m.

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Acknowledgements will be promptly made by the Consistory.

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AN APPEAL

The Negro Cathedral Fund

MEMORIAL TO THE NEGRO SOLDIER

DEAR READER:

LOVER OF FREEDOM AND ADMIRER OF RIGHTEOUSNESS

We are about to erect, to the honor and glory of God, and as a fitting memorial of the Negro Soldiers who died in the Great World's War, a Cathedral which shall be an inspiration to the living.

During the titanic struggle, when civilization was threatened by the iron hand of War Lords, the several nations appealed to their adopted African sons, who sprang with one accord and unbounded enthusiasm in response to the call to pour their life-blood on every battle-front. "This is the highest and noblest courage, that which prompts the patriot to offer himself a voluntary sacrifice for his country's good.

A suitable and permanent tribute to the black soldiers who nobly fought and nobly died that their flag might not trail in the dust must be provided. They died for us; shall we do nothing in grateful remembrance of them?

Little crosses in Flanders, in Egypt, in Italy, in Africa and in the Holy Land tell their silent but eloquent story of the loyalty, patriotism and sacrifice of the Negro in his country's extremity. But the war is over. The battle flags are furled. The world has apparently forgotten the Negro Soldier.

Lest we, of his race, forget, let us erect, with the aid of patriots of every race, color and creed, a Negro Cathedral, to remind our youth of future generations that the black soldier died that a civilization of the people, by the people, and for the people might not perish from the earth, and that he did not pass "unwept, unhonored and unsung."

Let black and white lovers of freedom and justice rally to our effort. Assist us generously and quickly. And should the crucial test come again, our Negro Boys will respond with greater devotion, conscious that their sacrifice will be appreciated.

"Greater love hath no man than this: that a man lay down his life for his friends."

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Subscribe, mail or send your donation **to-day** (for which acknowledgment will be made) to

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224 West 135th St., New York City, U. S. A.

The Negro Churchman

In Tenebris Lumen

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BISHOP GEORGE A. MCGUIRE, Editor

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EDITORIALS

EX ORIENTE LUX

Editorial Letter

Churchmen of African Descent, Greeting in Christ.

Out of the Orient comes Light. The Associated Press on April 25th, the Feast Day of S. Mark, Apostolic Missionary, Evangelist and Martyr, broadcasted the glad tidings that another race has won its struggles for ecclesiastical independence. The Japanese clergy and laity in the Anglican communion have for many years pointed out the justice and necessity of a racial church with a racial episcopate. Their position proved impregnable, and at a conference of English and American bishops the decision was reached to surrender control of the entire work of the Episcopal Church in the two largest cities, Tokio and Osaka, to the Japanese, who will elect from their own clergy two bishops for the two dioceses. It is reasonable to suppose that in due time the remaining six dioceses in Japan now administered by white bishops will be handed over to the natives. What makes this historic transfer interesting to us Negro Churchmen, apart from the racial viewpoint, is the fact that after only 60 years of missionary endeavor from without, the Japanese have reached the point where they can independently support the work in the two most important dioceses and could therefore request, we might well say **demand**, the episcopal jurisdiction thereof. Herein lies the crux of the failure of the Negroes within the same

communion to obtain their ecclesiastical freedom. For a period more than twice as long as among the Japanese there have been congregations of the Protestant Episcopal Church among Negroes in America, Liberia and Haiti, and if today there is not a black bishop in charge of the work in the home or foreign field, the blame must be laid at the door of Colored Churchmen themselves. The role of suppliant and beggar has never yet appealed to the white man either in State or Church. When the American Colonies desired their independence of Great Britain, and the Haitians of France, they first had to **strike** the blow. When the Japanese sought control of their Church they recognized that the white missionary agencies in America and England could not be expected to surrender their work and support it just the same, hence they laid a financial foundation and built thereon until they were able to present the only argument which the white man respects—**power**, whether political, military or financial. For 35 years the Episcopal Church has turned a deaf ear to the perennial supplications of their black brethren in the United States for Negro Bishops over Missionary Jurisdictions. To this injury they have heaped what is almost insult, for wherein Colored Episcopalians have pleaded with the powers that be to elect black men as successors of Ferguson and Holly in Liberia and Haiti respectively, with impunity the request has been disregarded and the home Church has sent two white bishops to those missionary fields.

When the sons of Ethiopia are prepared to pay the salaries of their bishops, the day of emancipation will be at hand. Negro Methodists and Baptists, and Japanese Episcopalians, have solved the problem. Once we ourselves were among the army of suppliants on bended knees, but realizing that there was nothing to gain from our white brethren by that mendicant posture, as men, and the sons of men, we stood on our feet. In the African Orthodox Church we have realized an Independent Episcopal Church, and the work, which in two years, has strengthened its stakes and lengthened its cords, is entirely supported by its membership and adherents. The yellow man of Japan has set an example for the black Episcopalian to follow. **Ex Oriente Lux.**

Yours for Ecclesiastical Freedom,

† GEORGE ALEXANDER.

"UT OMNES UNUM SINT"

That they ALL may be one! Never will the fulfillment of Our Lord's prayer be realized until Christians approach the question in the spirit intended by the Divine Master. So long as "all" remains subject to qualification, modification and discrimination will there be the shameful spectacle of "our unhappy divisions." Racial "hatred and prejudice" will ever militate against "godly union and concord," and World Conferences for Church Unity will prove abortive until they are "world" embracing. The Negro religious bodies form a not inconsiderable portion of Christendom. They have a right to be included in "Continuation Committees" as much so as the Armenians, Czechoslovaks, Quakers, Moravians and other smaller Christian groups. "One fold and one shepherd" means exactly that — no more, no less. But white Christianity is afflicted with a squint, a sort of mental strabismus which prevents it from visualizing "ALL" as comprehensive of black and white alike. "O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, bring the nations into thy fold, and add the heathen to thine inheritance." ~

"RACIAL UNDERSTANDINGS"

Both Christian and Jewish writers have been stressing in their religious journals the need of promoting better racial relations by a patient and honest effort to understand each other. The virile editor of "The

Living Church" (Protestant Episcopal), in discussing the matter, makes this pregnant statement:

"Racial prejudice and national or group prejudice within races, have been among the greatest evils and problems of history. Race consciousness is a right sentiment. Race protection as against racial amalgamation is an instance that seems to be founded on fundamental human distinctions. But these things do not justify racial antagonisms, be the races what they may."

We subscribe to every thought of this brilliant writer expressed with a conciseness which is convincing. Turning from Gentile and Jew to White and Black, we ask all readers to mark, learn and inwardly digest. We are 100 per cent for racial integrity as against racial amalgamation. We denounce with mind, soul and strength all racial antagonisms. But first, last and all the time, we believe in race consciousness: "Race consciousness is a right sentiment."

ARE JAMAICANS AN "INSOLENT CREW"

A distinguished divine in the Episcopal Church who writes "Blue Monday Musings" for his favorite periodical under the nom de plume of "Presbyter Ignotus," although everybody knows him, recently took a vacation from his parish to recuperate in the balmy breezes of the Caribbean while escaping the rigors of a New England winter. It must have been "Monday" when he reached Jamaica, but his "musings" were not "heavenly blues" like those in which "the sky and the water vied with each other." They were of a "blue" darker than the normal weekly tinge of the library after Sunday's laborious output of ritual and oratory. The "all-pervading impression of negro population" in Kingston was the etiological factor. This parson "saw through a glass darkly" and jotted down in his memorandum book "a more insolent crew it would be hard to find." Accustomed only to the SERVILITY of Negro waiters in American hotels and porters on Pullman cars, "Ignotus" was shocked beyond measure to find "no civility whatever" among black Jamaicans, "howling unintelligible, but opprobrious comments on those who drive by." How rich! "Unintelligible but opprobrious"! But, gentle reader, remember, this is a "Blue Monday Musing." In order that our Jamaican brethren may see themselves as this worthy Episcopalian "Presbyter" saw them, we quote from his article printed in the "Living Church" of May 12th:

"Three days out of New York, summer seas began to appear. The sky and the water vied with each other in heavenly blues; overcoats were laid aside, lighter garments were assumed, and everything spoke of milder weather. We passed among the Bahamas (sighting San Salvador, Columbus' landfall), rounded the eastern point of Cuba, and on the fifth day awakened alongside of Jamaica. The blue mountains towered up above the lowlands, seven thousand feet high; and, beneath the rippling water lay Port Royal, an ancient Spanish city, long ago swallowed up by an earthquake—for the wickedness of them that dwell therein, men say. The negro pilot, boarding the ship, took us into the harbor of Kingston, pausing a little for the inevitable quarantine; and we drew up to the dock.

"There was an all-pervading impression of negro population: Negro policemen, negro 'water-police,' negro customs officials, negro porters, negro chauffeurs, negro street-vendors, negro nursemaids. The comparatively few whites seemed overwhelmed in the sea of color, and walked apologetically. Indeed, they say that the white people are diminishing, the mulattoes holding their own, and the blacks vastly increasing. If so, it is very bad for their manners: a more insolent crew it would be hard to find. From the horde of cabmen, pressing upon the unfortunate traveler importunately, to the sugar-cane cutters, on the remote mountain roads, howling unintelligible but opprobrious comments on those who drive by, there is no civility whatever. Judging by Kingston, and parts adjacent, Jamaica is fast becoming another Haiti! And what the white element in the population (estimated at two per cent) can do is a problem."

PAROCHIAL NEWS

Cathedral Chapel of the Good Shepherd, New York City—Mass is now offered twice each Sunday, on Wednesdays and Holy Days. S. Mark's Guild observed its second anniversary on S. Mark's Day, April 25th. Fr. Toote celebrated Mass at 7, and there was a corporate communion. At 8:30 Vespers were sung and Rev. J. E. Allen preached the sermon from the text "Bring Mark with thee, for he is profitable unto me for the ministry." At 9:30 the members met socially enjoying games and refreshments until a late hour. S. Augustine's Guild has been organized by the Rev. Fr. Toote and the members show promise of great service to the parish. On Sunday evening the Bishop administered the Sacrament of Confirmation to the following persons: Joseph Benjamin, Herbert Thompson, Ronald Joseph, Maude Phillips,

Clarence Faussett, Rudolph Goodison and Doris Donohue. The attendance at the services has greatly increased during the past months. The African Christian Association holds its meetings every Sunday afternoon. Mr. Wm. Prendergast and Mr. Adrian Johnson presided respectively on May 6th and May 13th. On April 26th Joshua Josiah Nicholas and Ethel Agatha Tonge were united in Holy Wedlock, and on May 5th Alfred George McKenzie Abrahams and Vivienne Agatha Massias, Bishop McGuire officiating. The former couple are Antiguan, the latter are Jamaicans.

S. Paul's, New Haven, Conn.—The Vicar, looking forward to an episcopal visit in the month of July, has started his instruction of candidates for confirmation. Notwithstanding the unfortunate circumstances which the Rev. Mr. Stephens faced when he assumed charge in February, he has won the esteem and confidence of the members of S. Paul's and of the community. The chapel is now full, especially at the evening services. The drive for securing a permanent home is now on. From the "New Haven Register" we cull the following extract:

ST. PAUL'S A. O. CHURCH STARTS FUND DRIVE

Facing the problem of housing a growing congregation, despite its brief two years existence, St. Paul's African Orthodox Church, 66 Foote Street, has started a building fund drive with which to secure new quarters. The general public is being solicited and the Citizens Bank is acting as treasurer.

The church was organized two years ago Sunday by the Rev. George S. Brooks and is now numbered among the churches of the first Episcopal district, presided over by the Right Rev. George Alexander McGuire, M.D., D.D., Bishop and Primate.

The Rev. Theodore Stephens, vicar, of 72 York Street, will answer all inquiries concerning the work and aims of the church.

S. Luke's, Cambridge, Mass.—Rogation Sunday, May 6th, was the day appointed for the Bishop's spring visit. At 11 a. m., immediately preceding Mass, the Bishop blessed a beautiful crucifix, two candelabra and a burse, these being among the recent gifts made by our members. The censer and sanctus chimes were used at Easter. The Bishop celebrated and preached to a full congregation. At 7:30 p. m. the Sacrament of Confirmation was administered to the following persons: William Lambert, Stanford James Hoyle, Eleanor Emily Hoyle, Aberdeen Horatio Bispham, Lilian Augusta Challoner, Clarence Earle Frederick, Walter Alexander Isaacs, Alene Gertrude Best, Sybil Estelle Louise Isaacs. Of

these Sybil and Walter Isaacs had been baptized as infants by Bishop McGuire when he was a minister in the Protestant Episcopal Church serving S. Bartholomew's congregation. The offerings of the day exceeded expectation. The Bishop visited S. Mary's Guild on Monday evening, May 7th, and the newly elected Vestry on Tuesday evening, May 8th. On Wednesday evening, May 9th, a banquet was tendered him by the Vestry at the Retador Coffee House, the catering being done by Mrs. D. L. Sims, the proprietress, to the entire satisfaction of all. During his visit the Bishop was the guest of Mr. Robt. Shields at his home on Walden Street. Mr. and Mrs. Walter Isaacs, and Mr. and Mrs. Samuel Bosfield of Allston, were among those who entertained the Bishop during his stay. S. Luke's is now second only to the Cathedral congregation in New York. So the Bishop tells us.

S. Michael's, Boston, Mass.—On the Sunday after Ascension, May 13th, at 11 a. m., the Bishop instituted the Rev. Oscar Winfield Hollins as Rector of the parish, following which he admitted Mary Carr Morris to the Order of Deaconess. This latter event marked the beginning of authorized service of women in the African Orthodox Church. Rev. "Mary Agnes" has been, under Divine assistance, the chief instrument in nurturing S. Michael's through its 18 months' infancy until it has reached a stage where a priest has been appointed at a salary of \$1300 per annum. Until assigned elsewhere, the new deaconess will continue to assist Fr. Hollins. At 7:45 p. m. she performed her first official act in presenting a class of eight persons to the Bishop to receive the Sacrament of Confirmation, and the excellent answers given by the candidates to the questions asked concerning the Church and Sacraments testify to the efficiency of the training that had been given them by the Deaconess. At this service over 500 persons were present, Masonic Hall proving altogether inadequate for the overflow. Mr. and Mrs. Martin of 15 Blackwood St., Boston, entertained the Bishop during his stay in their commodious and well-appointed home.

S. Mary the Virgin, Guantanamo, Cuba.—Easter Day will not be soon forgotten by those who were privileged to share in the services and other exercises. At 11 a. m. Holy Baptism was administered to two infants—Hilda Emily Derrick and Anna Louisa Figorora, both of Guantanamo. Fr. Peterson sung Mass, and incense was used. Mr. Simmonds presided at the organ, and the congregation joined heartily in the strains of *Christus Resurrexit*. At 3:30 p. m. the Flower Service was held and proved a great success. The church was crowded, the anthems well rendered, and

the children recited their parts to the satisfaction of their seniors. Special mention must be made of these children: Elain Whiting, Alma Whiting, David Whiting, Archibald Whiting, Charlotte Matthias, William Matthias, Allan Thomas, Alvin Thomas. At this service the rector preached from Ps. 118:24. Another large congregation worshipped with us at Solemn Vespers. Our success was largely due to the efforts of Mrs. E. Barrett, Mrs. E. Petersen, Mrs. S. Leader, Mr. N. A. Derrick, Mr. C. Lawrayne, and Mr. G. Webster.

EDITH M. BARRETT.

S. Philip's Sydney, N. S., Canada.—The winter is past; it was a long and rigorous one, and some of our good folks who were afraid to venture out during those stormy evenings, have quite laid aside their fears, and are seeing for themselves that the heaven over their heads, which has so long been clothed in sackcloth is beginning to disclose its starry principalities and illumine their pathway.

Divine services during those months were fairly well attended, but now with the opening of the Spring, the Church is filled to its capacity with earnest and devout worshippers.

Humanity, like Nature, is rehabilitating herself, and the people who were sitting in darkness have seen the great light, and have come out to walk in that light, regenerated and renewed in spirit.

The Bible and Confirmation classes meet alternately on Thursday evenings.

On April 10th, Winnifred Iona, the infant daughter of Mr. FitzRoy D. Green, and Mrs. Antoleza La Rosa Green of 44 Lingan Road, Sydney, was given the Sacrament of Baptism, and admitted into the membership of Christ's Church here on earth.

During Easter week the Church members met in accordance with Canon 14, Sec. 5, of the Constitution and Canons governing the A. O. C., and elected for the ensuing year the following to serve as Vestry: Mr. Prince Cambridge, Senior Warden; Mr. Christopher Gibbons, Junior Warden; Mr. Francis Williams and Mr. Cyril Kennedy, Trustees; Mrs. Legora Brathwaite, Treasurer; Mr. Theodore Tull, Secretary; Mrs. Mr. Arthur R. Coward; Mr. Charles Pilgrim; Mr. Joshua Best and Mr. N. B. Crawford.

His Lordship, the Bishop, is expected to arrive in Sydney on the morning train June 7th, and after spending a week overlooking our flock, will leave for New York on the evening of the 13th.

The eyes of this great Negro community are looking forward to that day as the beginning of a new era.

REV. ARTHUR S. TROTMAN,
Rector.

THE DIVINE LITURGY OF THE AFRICAN ORTHODOX CHURCH

(Continued)

Still facing the Altar, the Priest says:

Let us pray for the unity of Christ's Church on earth; for those in temporal and spiritual authority; for this congregation here present; and for all conditions of men.

Almighty and everlasting God, who by thy holy Apostle hast taught us to make prayers, and supplications for all men; we humbly beseech thee to inspire continually thy Holy Catholic and Apostolic Church with the Spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, Deacons and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present, that, with meek heart and due reverence, they may hear, and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then shall the Priest say:

Let us praise God for all his Saints.

We praise and magnify thy holy name, O Lord, for the grace and virtue declared in thy saints from the beginning of the world, in the Blessed Virgin Mary, and in the holy patriarchs, prophets, apostles and martyrs, and in all other thy righteous servants known to us or unknown; and we beseech thee that following their examples, and strengthened by their prayers and fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son, Jesus Christ, our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

If there is to be a Communion of the

People, the Priest, turning to them, says:

Ye who are minded to come to the holy Communion of the Body and Blood of our Saviour Christ, I beseech you to make your humble confession to Almighty God, devoutly kneeling.

Then shall such persons, kneeling, repeat this General Confession, being led by a Minister or Acolyte:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us. Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop, if he be present), standing and turned to the People, say:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance, and true faith turn unto him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest say:

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him: Come unto me, all ye that travail and are heavy laden, and I will refresh you.

God so loved the world that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith: This is a true saying, and worthy of all men to be received. That Christ Jesus came into the world to save sinners.

Hear also what Saint John saith: If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and he is the Propitiation for our sins.

(If there is no Communion of the People, the Exhortation, Confession, Absolution and Comfortable Words shall be omitted)

Facing the People, the Priest says:

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

Then shall the Priest turn to the Altar and say:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Then shall follow the Proper Preface according to the time, but on all Ordinary Days, and in Masses for the Dead, the Priest shall say this Preface:

Through Christ our Lord; through whom the Angels praise, the Dominations adore, and the Powers fear thy Majesty; the Heavens also and the heavenly Virtues, and the blessed Seraphim glorify it in common exultation; with whom, we beseech thee, bid that our voices may be admitted in supplicant praise.

Therefore, with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

(Priest and People)

HOLY, HOLY, HOLY, Lord God of Hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

Blessed is he that cometh in the Name of the Lord: Hosanna in the Highest.

Then shall the Priest continue:

We therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless †, ratify †, and accept; that it may become for us the Body † and Blood † of thy most beloved Son, Jesus Christ our Lord.

Send down, O God, thy Holy Spirit, and change this bread into the Body †, and this wine into the Blood † of Jesus Christ our Redeemer.

Then shall the Priest say the CANON OF THE MASS:

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption who made there, by his

one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

For in the night in which he was betrayed, he took bread, and when he had given thanks, he blessed †, brake it, and gave it to his Disciples, saying, Take, eat, THIS IS MY BODY, which is given for you; do this in remembrance of me.

(Kneeling, the Priest adores, and then rising, elevates the Sacred Host)

Likewise, after supper, he took the Chalice; and when he had given thanks, he blessed †, and gave it to them, saying, Drink ye all of this; for THIS IS MY BLOOD of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

(The Priest kneels, then rises, and elevates the Chalice)

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy † gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless † and sanctify †, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body † and Blood †

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers [Here he kisses the Altar] of this Holy Communion, may worthily receive the most precious Body † and Blood † of thy Son Jesus Christ, be filled with thy grace and

heavenly benediction [**Here he crosses himself**], and made one body with him, that he may dwell in us, and we in him.

Remember also, O Lord, thy servants and handmaids, N. and N., who have gone before us with the sign of faith and now rest in the sleep of peace. To these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, of light, and of peace.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord. [**He bows profoundly uncovers the Chalice and makes the Sign of the Cross twice over it with the Host**]. By † whom, and with † whom in the unity of the Holy † Ghost, all honor and glory be unto thee, O Father † Almighty [**Here he slightly elevates the Chalice, holding the Host over it, saying**]:

P. World without end.

R. Amen.

[**He places the Host and Chalice upon the Corporal, covers the Chalice, genuflects, and rises, saying**]:

Let us pray.

(To be continued next issue)

CONCLUDING SECTION OF SERMON

By Rev. O. W. Hollins at the Admission
of Mary C. Morris as Deaconess

Romans xvi:6: "Greet Mary, who bestowed much labor on us."

And now, my sister, like Mary of Bethany, you have chosen the good part. You are blazing the trail for other women of the race to follow. You are the pioneer; you are the first of the race to be made a deaconess in the African Orthodox Church. You have become the cynosure of all eyes. The entire African world is looking on. You will be criticised, you will be scandalized, you will be the subject of many conversations. Remember, my sister, that the heartaches, the anguish, the pain, the suffering, the blood of the martyrs are the seed of the Church.

Remember that every trial sustained, every temptation surmounted, brings you nearer to Jesus and brings Him nearer to you.

In the hour of trial think of what other women have suffered: St. Agnes, who perished by the Roman sword; St. Cecilia, wounded in the head with an axe; St. Dorothy and others, tortured, and beheaded.

These were women just as you are, but by overcoming temptation and remaining faithful to their vows, have won a crown of everlasting glory.

Your duties will be various, from the performance of an errand of mercy, to the building up of a parish. You will find this onerous and soul-wracking. Even a priest finds it so. Your spiritual mind will be in constant conflict with your carnal mind, but remember your spiritual mind must conquer.

Meet the principle of force with the principle of love. Meet ingratitude with forgiveness. Meet malice with kindness. Let love be your guiding principle as the Apostle Paul counsels.

Let Jesus be your Light, trust Him when the way seems dark. In such a moment may you breathe this prayer:

Lead, kindly Light, amid th' encircling gloom,

Lead Thou me on!

The night is dark and I am far from home,

Lead Thou me on!

Keep thou my feet! I do not ask to see
The distant scene; one step enough for me.

May our Lord Jesus protect you wherever you are called to serve, whether in Boston or in New York, whether in the West Indies or in Africa.

May He keep you safe in the hollow of His hand, until that Great Day when He comes to make up His jewels.

THE SACRAMENT OF BAPTISM

By Rev. E. L. Peterson (Cuba)

Holy Baptism is not only the first, but also the most indispensable of all the sacraments, being the only way or means by which we are cleansed from original sin, and made members of the Christian Church.

Regardless of the difference of ritual and the various modes used in the East and West, WATER is the means of Regeneration and the only material authorized by Holy Scripture contained in the form of Holy Baptism in Matthew 28:19.

The practices and traditions of Mother Church we solemnly regard, respect and perpetuate in the use of exorcism, the blessing of the water, the use of the consecrated oil, the lighted candle, etc. These being done not as an empty symbolism, but as a pious practice full of religious truths, and pedagogics; objection may arise on the subject of Holy Tradition, but II Thess. 2:15, distinctly sets out that we should "Stand

first and hold the traditions which ye have been taught, whether by word or epistle," and as the Church Catholic has never failed in the exercise of her infallible powers of truth and discipline, especially in Holy Tradition which is handed down in unpublished, private and quiet teachings, kept under a reserve inaccessible to curiosity and profane disquisition, and taught as a first principle in the guarding of the sanctity of the mysteries; her ministers continue in her pious practices with that zeal, which the Fathers possessed.

Baptism represents our profession of the Christian Faith, and the taking up of the Cross of Christ as our banner in defense to Satanic influence, thus one of our great reasons for infant baptism is to join children at an early age to the Church of Christ.

In defense of Infant Baptism I quote from Holy Scripture (Old Testament). The circumcision of infants when eight days old; and as Baptism in the New Testament takes the place of circumcision (Coloss. 2: 11, 12) it is proper and in order to perform this sacred rite at an early age.

Baptism is performed once and cannot be repeated, because Baptism is spiritual birth and as a man is born but once, likewise he is baptized but once.

Finally Baptism cleanses us from original sin and incorporates us into that great army of the Faithful, where we prepare ourselves to receive the seven-fold gifts of the Holy Ghost in confirmation and take up the whole armor of God, as is fully described in Ephesians 6: 2-8, fighting for Him in this vale of tears until we find ourselves on the shores of Eternity satisfied with his likeness.

CHURCH CALENDAR FOR JUNE

June 3—First Sunday after Trinity. Green.

June 10—Second Sunday after Trinity. Green.

June 11—S. Barnabas, Apostle. Red.

June 17—Third Sunday after Trinity. Green.

June 22—S. Alban, Martyr. Red.

June 24—Nativity of S. John the Baptist. White.

June 29—S. Peter, Apostle and Martyr. Red.

The African Christian Association

Declaration of Principles

Recognizing the fundamental principle of the common Fatherhood of God and the universal Brotherhood of Man, we maintain the unity of the human species and repel the unwarranted assumption of superior and inferior races. Environment, opportunity, development—these are among the chief factors which have contributed to the cultivation, or civilization, of one people over and above another. No race is inherently nobler than the other or more susceptible to the great and enduring principles of Truth, Love and Justice than the other. Genius and virtue are not the monopoly of any section of the human family. Special privilege of domination is not the prerogative of any race, tribe, caste, or clan.

Conscious that black men everywhere have been made the victims of prejudice and that a world-wide propaganda has been tacitly launched to assign them to a state of perpetual political, civic and social inferiority by erecting barriers in the pathway of their progress, we pledge ourselves as a race hitherto free from the spirit of retaliation and vindictiveness, to continue to treat all mankind as brothers without regard to differences in creed, country, race or color, and to make the spiritual and material development of our own blood-kin, and the fostering within them the spirit of self-reliance and self-determination, our consecrated purpose, in order that we may take our God-given place in the Fraternity of Man. To this end we invoke the blessing of Almighty God and dedicate the **African Christian Association**.

Organization

This Association was formally organized April 2, 1923, by Negroes, at its headquarters, 224 W. 135th St., New York City, U. S. A., when by-laws were accepted and ratified and the following Board of Management elected. Bishop George McGuire, President; Mr. Cyril O. Sheppard, Vice-President; Rev. F. A. Toote, Secretary; Mr. Theodore Bacchus, Treasurer; Mr. Leopold Bastian, Mrs. Rachel Smith and Mrs. Ada E. McGuire.

Object and Motto

The object of this Association is the promotion of our spiritual and material condition and the fostering of self-reliance and self-determination among Negroes. Its motto is "CHARITY AND PROGRESS."

For further information write, or apply at headquarters.

THE NEGRO CHURCHMAN

All Churches should advertise their services.
It will help US and YOU.

St. Paul's African Orthodox Church
66 Foote Street, New Haven, Conn.
Rev. Theodore Stephens, Vicar
72 York Street

SUNDAY SERVICES: 11 a. m., 7.45 p. m.; Church School, 1 p. m.

WEDNESDAYS: Litany and Instruction, 8 p. m.

Cathedral Chapel of the Good Shepherd

224 W. 135th St., New York City

SUNDAYS: Low Mass 8 a. m.; High Mass 11 a. m.; Vespers 8 p. m.

WEDNESDAYS: Low Mass, 8 a. m.; Vespers 8.30 p. m.

CLERICAL STAFF: The Bishop, Fr. Toote, J. E. Allen, Deacon; E. B. Lonard, Subdeacon.

Telephone connection.

S. Philip's African Orthodox Church
Henry Street, Sydney, N. S., Canada
Rev. A. S. Trotman, Rector
39 Hankard Street

SUNDAY SERVICES: 11 a. m. and 7 p. m. Church School 1.30 p. m. Sacred Concert 3 p. m.

S. Luke's African Orthodox Church
Green Street, Cambridge, Mass.
Rev. Wm. E. Robertson, Rector
97 Walden Street

SUNDAY SERVICES: 11 a. m. and 7.30 p. m. Church School 1 p. m.

S. Michael's African Orthodox Church
Massachusetts Ave., Boston, Mass.

Rev. O. W. Hollinsed, Rector

SUNDAY SERVICES: 11 a. m. and 7.30 p. m. Church School 1 p. m.

FRIDAY: Litany and Instruction 8 p.m.

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The Negro Churchman +

In Tenebris Lumen

WATCHMAN, WHAT OF THE NIGHT?

*The morning light is breaking,
The darkness disappears;
Ethiopia's sons are waking
Their eyes long-dimmed by tears:
Each breeze that sweeps the ocean
Brings tidings from afar
Of Negroes in commotion,
Led by the Eastern Star.*

NEW YORK CITY, JUNE, 1923

VOL. I, NO. 6

TEN CENTS

The Negro Churchman



In Tenebris Lumen

: OUR PLEDGE :

We Pledge ourselves as a race hitherto free from the spirit of retaliation and vindictiveness, to continue to treat all mankind as brothers without regard to differences in creed, country, race or color, and to make the spiritual and material development of our own blood-kin, and the fostering within them the spirit of self-reliance and self-determination, our consecrated purpose, in order that we may take our God-given place in the Fraternity of Man. To this end we invoke the blessing of Almighty God and dedicate the African Christian Association.

NEW YORK CITY, JULY, 1923

VOL. I, NO. 7

TEN CENTS

AN APPEAL

The Negro Cathedral Fund

MEMORIAL TO THE NEGRO SOLDIER

DEAR READER:

LOVER OF FREEDOM AND ADMIRER OF RIGHTEOUSNESS

We are about to erect, to the honor and glory of God, and as a fitting memorial of the Negro Soldiers who died in the Great World's War, a Cathedral which shall be an inspiration to the living.

During the titanic struggle, when civilization was threatened by the iron hand of War Lords, the several nations appealed to their adopted African sons, who sprang with one accord and unbounded enthusiasm in response to the call to pour their life-blood on every battle-front. "This is the highest and noblest courage, that which prompts the patriot to offer himself a voluntary sacrifice for his country's good.

A suitable and permanent tribute to the black soldiers who nobly fought and nobly died that their flag might not trail in the dust must be provided. They died for us; shall we do nothing in grateful remembrance of them?

Little crosses in Flanders, in Egypt, in Italy, in Africa and in the Holy Land tell their silent but eloquent story of the loyalty, patriotism and sacrifice of the Negro in his country's extremity. But the war is over. The battle flags are furled. The world has apparently forgotten the Negro Soldier.

Lest we, of his race, forget, let us erect, **with the aid of patriots of every race, color and creed**, a Negro Cathedral, to remind our youth of future generations that the black soldier died that a civilization of the people, by the people, and for the people might not perish from the earth, and that he did not pass "unwept, unhonored and unsung."

Let black and white lovers of freedom and justice rally to our effort. Assist us generously and quickly. And should the crucial test come again, our Negro Boys will respond with greater devotion, conscious that their sacrifice will be appreciated.

"Greater love hath no man than this: that a man lay down his life for his friends."

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Subscribe, mail or send your donation **to-day** (for which acknowledgment will be made) to

THE AFRICAN ORTHODOX CHURCH
Cathedral Fund
224 West 135th St., New York City, U. S. A.

The Negro Churchman

In Tenebris Lumen

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BISHOP GEORGE A. MCGUIRE, Editor

REVD. F. A. TOOTE, Associate Editor

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EDITORIALS

"A SPIRITUAL MOVEMENT"

During the recent trial of Marcus Garvey the defence claimed, and the prosecution ridiculed the idea, that the Universal Negro Improvement Association was a "spiritual" movement. This we do know, that whatever have been the fortunes or misfortunes of the founder, or of the organization, it can succeed, and will succeed, when not merely in verbal characterization, but in actual operation the movement shall be **spiritualized**. We do not believe that the great outside world, black or white, have sensed the hold which this Universal Negro Improvement Association has upon the heart and soul of its members, and the veneration in which its founder is held by them. We do not consider this an opportune time for an analysis. We can only share in the general regret experienced by all who have been workers in the organization that a vulnerable spot was discovered in the armor of the valiant captain. His cause was just and he was race-loyal to the core. Human frailties are present with all of us. A distinguished individual of by-gone days was described as "wisest, brightest, meanest of mankind." One's foes attack him where he is weakest and concentrate their artillery at that particular point. Whether Marcus Garvey is vanquished or not remains to be seen. The future of the U. N. I. A. will answer the question. Four months ago in our leading editorial of March, we wrote thus:

"The demand that 'Garvey must go' has

been vociferously made by a certain group among us, and their motives in seeking his elimination are open to suspicion. But whether he "goes" or not, the soul of the movement which he has fanned into flame, the spiritual yearnings of his legions of converts will not perish. We know whereof we speak. The 'spirit' may shed its present physical habiliments, but it will be re-incarnated. What appears to be dissolution may be only the gateway to the true life. The grain of corn dies to live; death often proves the stepping-stone of victory. 'So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory.' The immortal germ in this 'Back to Africa' or 'Garvey' movement (or by whatever other name it may be called) defies changes of organization or leadership. We offer no apology for, and we make no defence of Marcus Garvey. As an individual he stands or falls by his own deeds and utterances and we know him to be sufficiently able to fight his own battles. But we do not hesitate to warn those who desire to crush his movement, that while for the present they may harass the 'body' thereof, no human power can kill its 'soul.' The faith of the adherents of the 'Return to Africa' cause is of a religious and spiritual character, and wisely directed, will not fail of realization. Even as the Egyptians contributed supplies of the wherewithal when the Hebrews began their Exodus, so do we believe that

white America, in the day that is coming, will voluntarily aid us to settle and develop in Liberia or elsewhere in Africa. Laugh as ye will now, but this Race is not to be excluded forever. It does not need 'leaders' half so much as it needs PROPHETS. And Garvey is a prophet."

Prophets and propagandists have not traveled along the smooth avenues of life. Martyrdom and persecution have been their portion from time immemorial.

SHOULD NEGROES DIRECT NEGRO INSTITUTIONS?

(By Rev. F. A. Toote)

To reply to this query in the affirmative does not in any way involve the idea of utter exclusiveness and separation from any other racial or cultural group and the influences and contributions which they may have to offer us. On the contrary, due cognizance must be taken of the fact, that it is only through the wholesome influences of different and heterogeneous sociological factors that steady progress is possible and assumed. Social aloofness and isolation, whether applied individually or collectively, are impediments to moral and educational development.

At the same time, necessity for social intercourse and reciprocal educational co-operation, should not at all invalidate any argument urged in favor of fostering racial individuality in whatever ways it may express itself. To maintain their integrity and preserve their individuality, a people must know and preserve their traditions and achievement as contributed by individual members of the group or by the group as an entity. This being granted, it is quite well beyond successful contradiction that the task of the educational performance should be incumbent upon that particular group or people, if it is to be done thoroughly and effectually, and with the same spirit requisite to effect the necessary moral and cultural values.

Undoubtedly, there is always the lurking danger of overemphasis in recounting the achievements and contributions made by a people to civilization, and at the same time the tendency to belittle other peoples, and the contributions which they have offered. This works mischief as it develops the narrow sectarian spirit and attitude and an unrestrained egotism. Furthermore, it may not meet the moral sanctions of our ethical ideals of the fostering of the spirit of brotherhood and international consciousness; yet, just as the cultivation of the class spirit is justifiable, so long as the present economic order of society prevails, so under the present condition of rank race prejudice in all its ugly and hideous phases, it is

necessary for Negro institutions to be under the direct government of Negroes.

With this idea in mind, we proceed to discuss the Tuskegee Veterans' Hospital muddle. This hospital was erected for the sole purpose of treating disabled and sick Negro ex-soldiers. It was very uniquely erected near Tuskegee on land donated by Tuskegee Institute, the most noted Negro college in the world. The hospital is completed and ready for its occupants, and loud protests can be heard from white sources against the professional workers (medical and surgical staff and governing officials) being chosen from the Negro race. The reason given is that "competence and not color would determine selection, and that the inmates of this hospital, which is supposed to be one of the finest in the world, are men who made sacrifices for their country, therefore they are entitled to the best, most skilful, medical and surgical treatment, and that it is an absurdity to assume that the Negro race has men competent enough to fill the position."

We contend, as we see the matter, that this is a Negro hospital, a place for treating Negroes, located on land of a Negro Institution, and it should be managed by Negroes in each and every department. The Negro is able to furnish the personnel; there are men in our race who have the character, the ability, the learning, the experience and the consecration to duty, to serve as well as anybody else can serve. The Negro has performed every operation successfully that any white surgeon has performed and made cures and discoveries equal to any medical man or scientist in the country. The black race can furnish doctors far more competent and efficient for general practice, surgery and specialists in a racial hospital than the white race can furnish. It is no more a white man's affair than is the management of the great Tuskegee institution itself. There is no reason why Negroes should not be put in charge of this hospital, and we can see but one motive that prompts these white men who are clamoring for this control, and that is to satisfy their lust for power and greed for money. It is not that they love the Negro, or are interested in the wounded, sick, and crippled; not that they want him to have the very best services that man is capable of rendering, but it is obvious that the great idea is to shut off this opportunity that will enable the Negro to measure up as a man.

Negro men and women, arise from your lethargy and demand your full portion. Your sons bore the heat and the burden of the day in No Man's Land, their graves are there, bearing silent testimony of their loyalty and devotion to their country in its hour of peril. Let us, lest we forget their sacrifice, give their sons and their daughters an opportunity to write upon the scroll

of medical fame. Many have tried to lay the blame of this nasty situation upon Major Moton, but it is not any one man who will bear the blame of this blunder if it is not righted. No! America will have to answer.

O America! Glorious America!
Is the cancer at thy root?
Is the blight upon thy blossom?
Is the frost upon thy fruit?

COLONEL CHAS. YOUNG

An Example of the Limitations of Color in Every Department of American Life

(By F. A. Toote)

Colonel Young was born in Kentucky, March 12, 1864, and after preliminary education at Wilberforce University, in Ohio, received appointment to West Point Military Academy on June 15, 1884, graduated August 31, 1889, and was the last Negro to leave West Point with a Commission.

A victim of race prejudice, yet his army career is one of triumph over that yellow monster which is sapping the life blood of American civilization. From a second Lieutenant he rapidly rose to the rank of Lieutenant and Colonel, and it was expected that his life's ambition would have been realized in the World's War, to be placed at the head of the 92nd Division. But, rather than permit one of America's greatest militarists (a Negro) to become a Major General, the Wilson regime denied him the opportunity and retired him with the rank of Colonel on June 22, 1917. Just to reach the zenith and behold it but to be hindered!

We cannot begin to enumerate in this brief article the contributions of this great man of our race, but in his one contribution of the map of Haiti, he has left an undying monument.

He is dead, and the architect love has designed him

A tomb for his spirit—the dust lays where it may—

In the hearts of his people their love has sustained him,

To dwell there, and ensainted forever and aye.

Race prejudice in America is peculiarly different perhaps from that of other countries in its hatefulness and intensity as directed toward the Negro. It knows no boundaries; and makes itself felt even in America's most venerated civil and ecclesiastical institutions. It permeates all American life with its accompanying degenerating influence. The Negro Church, the Negro School, the Negro Y. M. C. A., and so forth, are typical examples of the result of American race prejudice. Indeed, it is an Americanism.

The case of the late Col. Charles Young is a notable example of American race prejudice—the limitations of color in every department of American life. I cite the following excerpts from two well known journals, one white, and the other our own. The first is an article under the caption, "Charles Young, Colonel," which appeared in the "Nation," February 8, 1922. "The tidings just relayed from the Liberian boundary of the passing of Chas. Young deeply stirs the emotions. . . Upon his shoulder-straps the colonel's eagle bore an especial significance—he had soared to win it and none other of his kind had ever achieved it. For this man's skin was black. He was of a race despised, an American with the bar sinister stamped upon him. . . When but a lad he dared to enter the portals of a West Point dedicated to the military caste and the white. For five long years he endured ostracism and insult, but would not be denied. Where others had failed he persevered and triumphed. . . And so Chas. Young went forth a lieutenant to rise by steady steps in the two cavalry regiments of the blacks. . . Just when the opportunity to show what a colored commander could do when the greatest of wars was at hand, came for Chas. Young the retired list with the full rank of colonel as an undesired sop. Activity was his, yes, but it would not go to let this man show again what he could be in the field. To Liberia, where he had already commanded the frontier guard, he went on a dangerous reconnaissance, the jungle fever claimed him. . . There was the stuff of L'Ouverture in Charles Young, in the flash of his eye and the lift of his head."

From the "Negro Churchman" of Feb., 1923.—"The Harvard-Lowell-Bruce incident clearly proves that however light in complexion one of us may be, however cultured himself, his father or grandfather, he wears the skin of the Ethiopian which changes not, and by that standard alone he is being measured and dealt with by others. The recent consecration of a white Bishop for the Haitian work of the Protestant Episcopal Church, to the exclusion of about 300 colored clergymen of that body in this country and abroad, is another instance of the prevailing attitude toward Negroes, however cultured."

The above quotations speak all that is necessary to be spoken on this question under consideration.

ANOTHER DEACONESS ADMITTED

On Sunday, June 24th, festival of the Nativity of S. John the Baptist, Angelina Theresa Brooks, native of Trinidad, B. W. I., was admitted a Deaconess in the Church of God by the Bishop. The sermon was

preached by the Ven. George S. Brookes, from the text "In all thy ways acknowledge Him, and He shall direct thy path." Other clergy present were Rev. Fr. Toote, and Rev. J. E. Allen of the Cathedral staff; Sister Agnes of S. Michael's Church, Boston, the Senior Deaconess, presented the candidate. There was a large congregation present and on the altar and elsewhere in the chancel was a profusion of beautiful flowers presented by the many friends of Sister Theresa, who will be appointed to serve in the Cathedral parish. After the Mass a bountiful luncheon was served by Sister Theresa to the Bishop and others officiating at the service.

PAROCHIAL NOTES

(By Sister Agnes)

Enthusiasm is at high-water mark in S. Michael's African Orthodox Church since the installation of our Rector, Rev. O. W. Hollinsed. Every one is asking for his or her share of parochial work, and when it is assigned, performs it conscientiously, winning the Rector's commendation. Two new Guilds have been organized—the Rector's Guild consisting of the class recently confirmed, and S. Michael's Guild, founded by Mr. Joseph Harris of Boston University. Both guilds are assisting to defray current expenses. Formerly there was a S. Michael's Guild under the presidency of Mrs. Ella Cutting, but it has now become S. Cecilia's Guild, having its first meeting as such, and a splendid one, at the rectory, 11½ Greenwich Park. At the reception given by the Black Cross Nurses of the Boston Division of the Universal Negro Improvement Association, Fr. Hollinsed, specially invited, delivered a most interesting address. At a recent Cricket Match on Franklin Field, both Fr. Hollinsed and Fr. Robertson were among the spectators, and we were reminded of former days when our present Bishop "went to bat" on the same field as a member and President of the West Indian C. C. Recent valuable additions to our workers are Mr. and Mrs. Ernest Headley and Mr. and Mrs. Edgar Lynch. Miss Mabel Graham renders valuable assistance to the Choir. The following are the persons confirmed during May: Oscar Sinclair Sandiford, William Atkins Moran, Walter V. Moran, H. Walter Davis, Pearl Davis, Marie Selina Moran, Ruby Brewster, Phyllis Mae Grant.

S. Cyprian's Mission in Atlantic City, under the care of Rev. George W. Benjamin, has secured a more appropriate hall for worship. On Sunday evening, June 17, the Bishop preached for the congregation, including the members of the Citizens' Protective Association, which is an organization that has accomplished much for the

civic welfare of the Negroes of the First Ward in that city.

THE BISHOP'S VISIT

To St. Philips' Church, Sydney, N. S. Canada

(By Rev. A. S. Trotman)

According to announcement, His Lordship, the Right Rev. George Alexander McGuire, M.D., D.D., Bishop and Primate of the African Orthodox Church, arrived by train in Sydney at 9:30 A.M. the 7th of June, and was received at the station by the Rev. A. S. Trotman, Rector, Mr. N. B. Crawford, Organist; Mrs. Legora Brathwaite and Mrs. Ida Marshall, Presidents of the Ladies' Guild and Self-Help Club respectively.

The first act of His Lordship was in the home of the Rev. Mr. Trotman, whose wife was ill. His Lordship entered the sick chamber and in an earnest and pathetic prayer implored divine aid and restoration to health for the Sister, from Him Who bore our sicknesses in His own body on the tree. His Lordship was then taken to the commodious house of Mr. Edward and Mrs. Ida Marshall, to remain in residence, and all that could be done was put forth so as to insure the safety, happiness and comfort of His Lordship.

At 8 P.M., the same day, a concert and reception were held at the Church in honor of His Lordship's visit. The program was as follows: Anthem, "Lo! My Shepherd is Divine," the Choir; a solo, "Face to Face," Mrs. Olton; an address, "The Art of Study," Mr. Theodore Tull; a solo, "Oh, Lord, Correct Me," Mrs. Legora Brathwaite; an address, "Remember, Mother," Mr. C. Gibbons; a solo, "My Savior," Miss Geraldine Forde; a recitation, "Abide With Me," Mr. Samuel Darlington; a recitation, "Watchman, What of the Night?" Miss Daisy Mayers, and a baritone solo, "Remember Now Thy Creator," the Rev. Mr. Trotman. His Lordship was then introduced to the audience and took the floor much to the delight of all, who were eager to hear him.

On Friday evening, the 8th, His Lordship addressed another full house at the Imperial Hall, Whitney Pier, his subject being "Why the African Orthodox Church."

On Sunday, the 10th, His Lordship preached at both the morning and evening services. Before celebrating the Holy Communion, His Lordship blessed the Altar, Linen, Chalice, Crucifix, Candlesticks, Ciborium, and an Episcopal Chair, presented to the church by the devout worshippers of St. Philip.

At three o'clock P.M. a women's and children's meeting was held. Mrs. Legora

Brathwaite, President of the Ladies' Guild, presided, and after a program of music, recitations, reading of papers on "Women's Activities in the Church" had been presented to the audience, His Lordship addressed them, and a Woman's Auxiliary Branch was organized with Mrs. Ida Marshall, President; Mrs. Gertrude Kennedy, Secretary, and Mrs. Lambert Bryan, Treasurer.

At 7.30 P.M. Evensong was sung. His Lordship preached an eloquent and impressive sermon and administered the rite of confirmation to Sydney Trotman, Mrs. Ida Marshall, and Mrs. Legora Brathwaite. Every seat was filled, and the congregation had to stand around the windows from the outside. Many prominent white citizens attended this service.

On Monday, at 10 A.M., His Lordship received a telegram from New York, requesting a return to that city in haste. A farewell concert was given on the same night, when during the program Mrs. Lilian Granum presented to His Lordship a fountain pen with the letters "G. A. McG." engraved on it.

On Tuesday at 3 P.M., the Woman's Auxiliary met with the Vestry and presented an address to His Lordship and a gold watch with the inscription "Bishop G. A. McGuire," through Mrs. Olton, on behalf of the Auxiliary, as a souvenir from the Sydney Women, and a promise was made that the next time His Lordship comes to Sydney, Mrs. McGuire will not be forgotten.

FAREWELL ADDRESS TO THE BISHOP at Sydney, N. S. Canada

Your Lordship:

During the past week we the members of the African Orthodox Church in Sydney have profited greatly from your ministrations, and your amiable character and earnest devotion to duty have endeared you to us as one consecrated to the welfare of our Race. From the pulpit you have faithfully presented to us the precepts of our most holy religion, warning us against the evils of the present age which beset us, and pleading with us to seek our truest happiness in the paths of rectitude and peace. Our troubled hearts have been soothed by your gentle words, your benediction has followed us into our domestic life and our business affairs, and in every way you have demonstrated yourself as a competent and loving Bishop. With a deep sense of appreciation of your many benefactions, those assembled here have requested me, in their name, to present to you this beautiful gold watch as a token of our admiration and esteem for you and our gratitude for your labors in our behalf.

We ask you, sir, to accept it as freely as we offer it, trusting that you, who are preparing us for the joys of Eternity, may bear about you this monitor of passing Time, ever marking, as we sincerely hope, hours, days, and many years of happiness for you and your family.

Respectfully presented,

MRS. OLTON.

June 12, 1923.

(The Bishop in a most touching manner responded to this unexpected presentation. Refreshments were then served.)

COPY OF AN ADDRESS TO THE BISHOP

On His Return from New England and
Canada

Rt. Rev. Geo. Alexander McGuire, M.D.,
D.D.

Your Lordship:

We bid you "welcome home" to the Cathedral Chapel of the Good Shepherd. We the members of S. Mark's and S. Augustine's Guilds desire to express to your Lordship our gratitude and deep appreciation for the great work you are doing for this downtrodden Race. In your travels, Sir, our prayers have ascended on high to the Almighty, asking Him to guide and protect you, to give you health and strength, and bring you back safely to us. We realize, your Lordship, the great responsibilities that are on you, and the heavy burden you are carrying. Knowing these things, we pledge ourselves to work, and work with you, so that in the not distant future the goal for which you have set out shall be achieved and you will be able to look back upon work well done. We pray God, Sir, that you and your devoted partner, Mrs. McGuire, will long be spared to us to carry on this work, the work of Spiritual Emancipation among the Negro peoples of the world. In conclusion, your Lordship, we say to you in the words of one of America's sweetest poets:

"Sail on, nor fear to breast the sea,
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our
tears,

Our faith triumphant o'er our fears,
Are all with thee—are all with thee."

We are faithfully,

YOUR LORDSHIP'S ADHERENTS.

SIGNED:

Harriet G. Newman, Pres. S. Mark's
Guild.

Malvina Edness, V. Pres. S. Mark's Guild.

Ada E. McGuire, Sec. S. Mark's Guild.

Rosa Carey, Pres. S. Augustine's Guild.

Reuben B. Cooper, V. Pres. S. Augustine's Guild.

Delphine Gipson, Sec. S. Augustine's Guild.

W. A. Prendergast, Chairman of Committee.

June 19, 1923.

(This illuminated address was given in connection with a concert and luncheon, a suitable response being made by the Bishop.)

THE DIVINE LITURGY OF THE AFRICAN ORTHODOX CHURCH

(Continued)

Commanded by His saving precepts, and guided by His divine instruction, we are bold to say:

Our Father, Who art in heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

Taking the Paten between the fore and middle fingers, the Priest says inaudibly:

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and inasmuch as there is interceding for us the blessed, glorious, and ever-Virgin Mary, Mother of God, together with Thy blessed Apostles, Peter and Paul, Andrew, and all Thy Saints,

Making the sign of the Cross upon himself with the Paten, he kisses it, and says:

Favorably grant peace in our time, that, being helped by thy mercy (**he places the Paten under the Host**), we may ever be kept free from sin and safe from all disquietude;

Uncovering the Chalice, he genuflects, rises, takes the Sacred Host, breaks It in the middle, over the Chalice, saying:

Through the same Jesus Christ, Thy Son our Lord,

Placing the portion of the Host which he has in his right hand on the Paten, he then breaks a particle from the lower part of that which remains in his left hand, saying

Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God,

He places on the Paten the portion in his left hand, near the other half,

and says, or at High Mass sings, aloud:

P. World without end.

R. Amen.

Making the sign of the Cross three times over the Chalice with the particle in his right hand, he says:

P. The peace † of the Lord † be always with † you.

R. And with Thy Spirit.

Letting the particle fall in the Chalice, in a low tone he says:

Let this commixture, and the consecration of the Body and Blood of our Lord Jesus Christ, be unto us who partake thereof an approach unto everlasting life. Amen.

He covers the Chalice, genuflects, rises, bows moderately and says aloud (striking his breast three times):

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

(In Mass for the Dead these sentences end "Grant them rest," "Grant them rest," "Grant them eternal rest.")

With hands joined upon the edge of the Altar, he says in a low tone:

O Lord Jesus Christ, Who saidst to Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not my sins, but the faith of Thy Church, and grant unto her that peace and unity which is agreeable to Thy will; who livest and reignest God for ever and ever. Amen.

(This prayer is omitted in Mass for the Dead.)

At High Mass the Deacon kisses the Altar at the same time with the Priest, who then salutes him with the Kiss of Peace, saying:

P. Peace be with thee.

R. And with thy spirit.

O Lord Jesus Christ, Son of the living God, who according to the will of the Father, and by the cooperation of the Holy Ghost, hast by thy death given life to the world; Deliver me, by this thy most holy Body and Blood, from all mine iniquities, and from every evil; and make me ever to obey thy commandments; and suffer me never to be separated from thee, who with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

Making a genuflection, the Priest rises, saying:

I will receive the Bread of Heaven, and call upon the Name of the Lord.

Holding both parts of the Host between the forefinger and thumb of his

left hand, and the Paten between the fore and middle fingers of the same, between himself and the Chalice, he says three times, in a moderate voice, while striking his breast thrice with the last three fingers of his right hand:

Lord, I am not worthy that Thou shouldst enter under my roof; but speak the word only and my soul shall be healed.

Taking both parts of the Host between the forefinger and thumb of his right hand, holding thereunder the Paten with his left hand, he makes the sign of the Cross upon himself with the Sacred Host, saying:

The Body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Inclining moderately, he receives the Host, lays the Paten on the Corporal, joins his hands, and meditates for a few moments. Uncovering the Chalice, he makes a genuflection, collects with the Paten any fragments, wipes the Paten with the forefinger and thumb of his right hand so that the fragments fall into the Chalice, and says in a low tone:

What reward shall I give unto the Lord for all the benefits he hath done unto me? I will receive the Chalice of Salvation, and call upon the Name of the Lord. I will call upon the Lord, which is worthy to be praised: So shall I be safe from mine enemies.

Taking the Chalice in his right hand, still holding the Paten under it with his left, he makes the sign of the Cross upon himself with the Chalice, saying:

The Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

He then reverently receives the Precious Blood. If there is to be a Communion of the People, the Priest slightly elevates over the Ciborium or Paten one of the small hosts consecrated for the purpose, turns to the People, and in a clear, devout tone says:

Behold the Lamb of God, that taketh away the sins of the world.

Then shall such as are about to receive the Holy Communion, still kneeling, and being led by a Minister or Acolyte, say:

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our

souls washed through His most Precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

Beginning at the Epistle side, the Priest makes over each communicant the sign of the Cross with the Host, which he puts on the tongue, saying:

The Body of our Lord † Jesus Christ preserve thy soul unto everlasting life. Amen.

If the Chalice is also administered, the Priest makes with it the sign of the Cross over each communicant, and says:

The Blood of our Lord † Jesus Christ preserve thy soul unto everlasting life. Amen.

If administration is by intinction, the Priest shall say:

The Body and Blood of our Lord † Jesus Christ preserve thy soul unto everlasting life. Amen.

(To be concluded in next issue)

A NATIVE MISSIONARY'S LETTER

(Verbatim)

Cape Mount, Liberia,
West Africa.

To the Editor of "The Negro Churchman."
Bishop and dear Brother:

I have received that most excellent Visitor, "The Negro Churchman." It is quite a welcome Visitor, a treat to any Negro, indeed, for through its columns one receives the knowledge of the movements of "African Orthodox Church." These movements ought to receive the approbation of every race man through whose veins the Negro blood runs. Over three quarters of a century the American Church has been hard at work in Liberia for the Redemption of our black race and Africa, and great works of telling results have been accomplished. May Jesus Christ be praised! Yet I can assure you, my dear Mr. Editor, that in spite of all what is being accomplished by them "YET THERE IS ROOM." To be sure, Room, room enough in the hinterland of Liberia for Africa's own sons to accomplish great work of wonderful and telling results. The redemption of Africa will never be accomplished until her sons will help shoulder the responsibility. May long live the Periodical "The Negro Churchman."

M. W. G. MUHLENBERG.

A CIRCULAR LETTER FROM SECRETARY OF SYNOD

Cambridge, Mass.,

June 13, 1923.

Dear Fellow Clergy:

Greetings.

The opportunity has come to me, through the Consistory of the African Orthodox Church, to remind you of the approach of our Third Annual Synod, which will convene on Wednesday, September 5, 1923, in the Chapel of the Good Shepherd, New York.

It is hoped that, by the plans on foot, this Synod will be an epoch-making event in the annals of our Church. We are expecting Delegates from the Isles of the Sea and possibly from Africa. I sincerely trust that you have not overlooked the election of your Delegate or Delegates as directed by the Canons of the Church (Canon XIV, Sec. 5).

As the opening session of Synod means so much in establishing the spirit of harmony as well as inspiration for the period, it is very desirous that all Priests and Delegates will aim to be present then. There will be many important items which will call for calm deliberation and full discussion, and your punctuality will help to insure the cooperation needed in such matters. Among the many items on the agenda are the following:

1. The extension of the Episcopate.
2. Election of two or more Bishops, if deemed advisable, and arrangements for their consecration.
3. Ratification of the Divine Liturgy of the A. O. Church.
4. Amendment of Constitution and Canons.
5. Ways and means of procuring a Cathedral.
6. Theological Seminary.
7. Best means and methods of interesting young men and women to enter the service of the A. O. Church.
8. The Episcopate Fund.
9. The Church Magazine.
10. Foreign Fields.

Your kind attention is also directed to the Synod Fund. Whilst the Canon calls for 25c per capita, you are requested not to confine yourself to this minimum, but that as generous a donation as is possible be given.

If we as a people are to be in the van of modern achievements, it means that we must make sacrifices. There has been nothing of value possessed by any people or nation which has not been obtained by great sacrifices. This Church is a gift from God, and to secure it for your children, great efforts and many sacrifices must be made. "Unto you and your seed is the promise given" that "Ethiopia will stretch forth her hands unto God." But whether it be a gift or a promise we can only secure such by means of noble efforts and great sacrifices.

You will find attached, THREE PAROCHIAL FORMS. They are to be filled in and sent to Headquarters, 224 West 135th Street, New York, by the 5th of August.

I sincerely trust that you will not fail to attend to the above in such a manner as will bring good results.

I have the honor to be,

Yours respectfully,

W. E. ROBERTSON,
Secretary to Synod.

N. B.: You and your Deputy are requested to bring to Synod a copy of your photographs for publication in "The Negro Churchman."

CHURCH CALENDAR

July 1—Fifth Sunday after Trinity.	Green.
July 8—Sixth Sunday after Trinity.	Green.
July 15—Seventh Sunday after Trinity.	Green.
July 22—Eighth Sunday after Trinity.	Green.
July 25—S. James the Greater, Apostle and Martyr.	Red.
July 29—Ninth Sunday after Trinity.	Green.

All Churches should advertise their services.
It will help US and YOU.

Cathedral Chapel of the Good Shepherd

224 W. 135th St., New York City

CLERICAL STAFF: The Bishop, Rev. Fr. Toote, Rev. J. E. Allen, Deacon; Sister Theresa, Deaconess.

Telephone Bradhurst 1240.

SUNDAY SERVICES: Low Mass 7:30 A.M.; High Mass 11 A.M.; Vespers 8:15 P.M.

WEEK DAYS: As announced during summer.

St. Paul's African Orthodox Church

66 Foote Street, New Haven, Conn.

Rev. Theodore Stephens, Vicar
72 York Street

SUNDAY SERVICES: 11 a. m., 7.45 p. m.; Church School, 1 p. m.

WEDNESDAYS: Litany and Instruction, 8 p. m.

S. Cyprian's A. O. Mission

Cor. Baltic and New Jersey Aves., Atlantic City, N. J.

Rev. George W. Benjamin, Vicar. 25 N. Delaware Ave.

During the Summer only Evensong is held. Hour, 9 P.M.

St. Michael's African Orthodox Church
528 Massachusetts Ave., Boston, Mass.

CLERICAL STAFF: Rev. O. W. Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY SERVICES: High Mass, 11 A.M.; Vespers 7:30 P.M.

WEEK DAYS: Friday 8 P.M., Litany and Instruction.

S. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Rev. A. S. Trotman, Rector
39 Hankard Street

SUNDAY SERVICES: 11 a. m. and 7 p. m. Church School 1.30 p. m. Sacred Concert 3 p. m.

S. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rev. Wm. E. Robertson, Rector
97 Walden Street

SUNDAY SERVICES: 11 a. m. and 7.30 p. m. Church School 1 p. m.

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The Negro Churchman



In Tenebris Lumen

: MAGNA EST VERITAS, ET PREVALEBIT :

IN DIRECT and unbroken succession from S. Peter, through his original patriarchal See of Antioch, where believers were first called Christians, the Episcopate has come down to us. When in 1891 Mar Ignatius Peter III, Syrian Patriarch of Antioch, issued his bull permitting the consecration of the priest Joseph Rene Vilatte and when in obedience on May 29, 1892, Archbishop Alvarez of Ceylon, assisted by Bishops George Gregorius and Paul Athanasius, consecrated him to archiepiscopal authority over Orthodox Catholics in the New World, no one could have foreseen that the Great Head of the Church had selected these prelates to be the channel through which, on September 28, 1921, a valid and historic episcopacy should be delivered to Negro Churchmen of orthodox faith, to be safeguarded by them, and to be transmitted to their sons, not only in the West, but ultimately to those awaiting us in our Fatherland. **MANIFOLD AND MYSTERIOUS ARE THE WAYS OF GOD!**

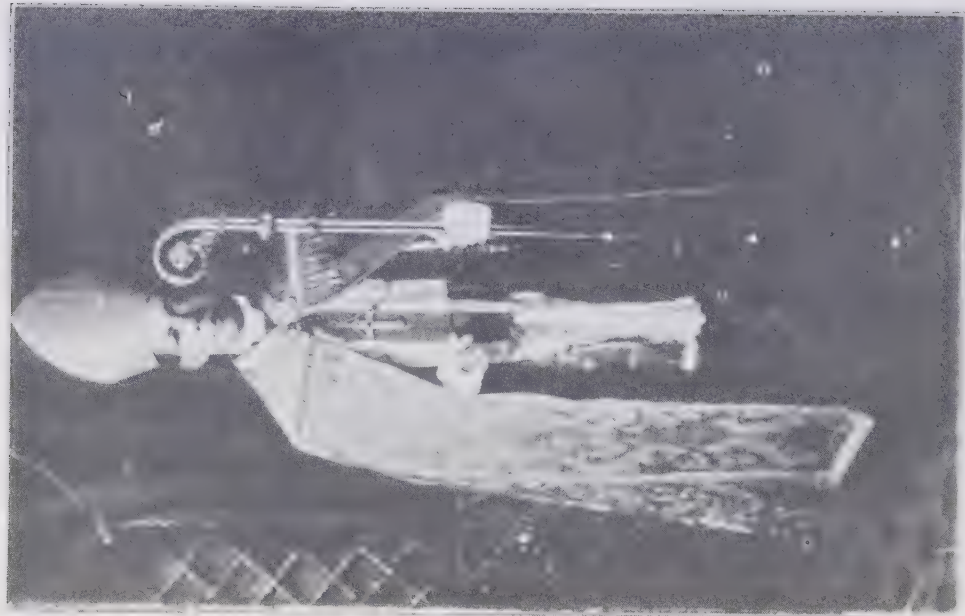
NEW YORK CITY, AUGUST, 1923

VOL. I, NO. 8

TEN CENTS



ARCHBISHOP VILATTE



BISHOP MCGUIRE

The Negro Churchman

In Tenebris Lumen

Published monthly by the Consistory of The African Orthodox Church

BISHOP GEORGE A. MCGUIRE, Editor

REVD. F. A. TOOTE, Associate Editor

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NEW YORK, AUGUST, 1923

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PATRIARCHAL BULL

Permitting Consecration of Pere Vilatte

(From the 'New Schaff-Herzog Encyclopedia of Religious Knowledge.')

"In the year 1891, the Syrian Patriarch of Antioch, to whom can be ascribed as the historic successor to the first Bishop of Antioch, the Apostle Peter himself, whatever pre-eminence and primacy of jurisdiction the leader of the apostolic college could impart to another, authorized the elevation to the episcopate of the Old Catholic priest Pere Vilatte (q.v.) of Wisconsin. The solemn patriarchal bull permitting this canonical archi-episcopal consecration by eastern prelates, of a western priest, and investing himself with the plenary power and apostolic authority of the primatial dignity, is given verbatim as translated from the authentic Syrian original:

"In the name of the Essential, Eternal, Self Existing, Almighty God: His servant Ignatius Peter III, Patriarch of the Apostolic See of Antioch and the East.

"We, the humble servant of God, hereby allow the consecration by the Holy Ghost of the Priest Joseph Rene Vilatte, elected for archi-episcopal dignity, Archbishop-Metropolitan in the name of Mar Timotheus, for the church of the Mother of God in Dykesville, Wisconsin, United States, and other churches in the archdiocese of America, viz: the churches adhering to the orthodox faith, in the name of the Father, amen; and of the Son, amen; and of the living Holy Ghost, amen.

"We stand up before God's majesty, and raising up our hands toward His grace, pray that the Holy Ghost may descend upon him, as He did upon the apostles at the time of the ascension of our Lord, Jesus Christ, by whom they were made patriarchs, bishops, and priests, and were authorized to bind and loose, as written by St. Matthew.

"We, therefore, by virtue of our authority received from God, authorize him to bind and loose, and elevating our voice we offer thanks to God, and exclaim, 'Kyrie Eleison, Kyrie Eleison, Kyrie Eleison.' Again we pray to God to grant him cheer of face before his throne of majesty, and that we and he may be made worthy to glorify Him at all times, for ever and ever.

"Given on the seventeenth of Konum Kolim of the year of Lord, eighteen hundred and ninety-one (corresponding to the twenty-ninth of December, eighteen hundred and ninety-one) from the patriarchal palace of the monastery of Mar-din.

"(Signed) IGNATIUS PETER III."

The ceremony performed in conformity with this apostolic authorization was unique in the simultaneous use of both the western and eastern rites of episcopal consecration. The Portuguese Archbishop Alvarez, himself consecrated by Syrian

prelates, conferred the episcopate on Pere Vilatte, according to the forms of the Latin ritual, while concurrently the two co-consecrating Syrian metropolitan likewise conferred the episcopate according to the forms of the Syrian ritual, so that the validity of this new apostolic succession in the western patriarchate is indisputable, either respecting canonical authority, intention, or rite. It will be noticed that the title of consecration of Pere Vilatte is stated as archbishop-metropolitan of the archdiocese of America. This plenary canonical power was consistently conferred on Archbishop Vilatte by the Patriarch of Antioch, because it is admitted by all unbiased canonists that, as the Western continent was unknown during the conciliar ages, it is obviously exempt from the exclusive jurisdiction of any patriarch, either of the eastern or western branches of the Holy Catholic Church of Christ.

There is, therefore, in the western patriarchate besides the Latin succession of the Independent Catholic Church of Holland, derived in 1724 from the French Bishop Varlet, the canonical Syrian succession of Archbishop Vilatte, who has already been solemnly recognized in his archiepiscopal character, not only by the Church of Holland, but even by the Holy Office of the Roman Catholic Church.

In view of this fact, the several reformed communions in the Western Church are not now dependent for a historic episcopate, either upon the disputed Anglican succession dating from the Elizabethan restoration, or upon the valid but irregular succession of the Old Catholic bishops of Europe, since there is now available this derived direct from that first center of Christianity itself, the oldest of all the branches of the primitive Church, the Syrian Church of Antioch.

CERTIFICATE OF CONSECRATION OF BISHOP McGUIRE

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

JOSEPH RENE VILATTE, by Divine Providence and the favor of the Patriarchal See of Saint Peter at Antioch, Archbishop and Metropolitan, Exarch of the American Catholic Church; to all who may see these, health, peace and benediction in Christ Jesus Our Lord!

KNOW YE ALL MEN by these present letters that on Wednesday the twenty-eighth of the month of September of the One Thousand and Nine Hundred and Twenty-first year of Our Lord, in the Church of our Lady of Good Death, 4429 North Mulligan Avenue, Norwood Park,

County of Cook, Illinois, at the request of and for the African Orthodox Church, and with the assistance of Our Brother, the Right Reverend Carl A. Nybladh, Bishop, and in the presence of Christians of Our Jurisdiction and others, by virtue of the powers conferred upon Us in the One Holy Catholic and Apostolic Church and in accordance with the Constitution of the American Catholic Church, We have imposed Our Hands upon, and consecrated to the Sacred Order of the Episcopate: the Priest GEORGE ALEXANDER McGUIRE, Bishop of the African Orthodox Church;

In testimony whereof We hereunto affix Our Hand and Seal on this twenty-eighth day of the (Seal) month of September of the One Thousand Nine Hundred and twenty-first year of Our Lord.

† J. R. VILATTE, MAR TIMOTHEUS I,
Catholic Archbishop.

† CARL A. NYBLADH,
Bishop.

Witnesses: C. DURAND, Priest.

W. E. ROBERTSON, Priest.

I, the Chancellor of the Church, do hereby certify that these present letters are recorded in the Archives of the American Catholic Church and that they have been properly issued in accordance with the Constitution of the same (No. 19210928A).

In virtue whereof I have hereunto set my hand and seal

On this 28th day of September A.D. 1921.

EDGAR J. SNEED, Priest.

THE APOSTOLIC SUCCESSION OF THE FIRST BISHOP OF THE AFRICAN ORTHODOX CHURCH

1. Ignatius Peter III, Patriarch of Antioch and the East, assisted by two other Bishops, 1877, consecrated Paul Athanasius.
2. Paul Athanasius, assisted by Bishops George Gregorius and Paul Evanius, 1889, consecrated Archbishop Alvarez.
3. Archbishop Alvarez of Ceylon, in the Cathedral of Our Lady of Good Death, assisted by Bishop George Gregorius and Bishop Paul Athanasius, consecrated Archbishop Joseph R. Vilatte, May 29th, 1892.
4. Archbishop Vilatte, Exarch and Metropolitan of the American Catholic Church, assisted by Bishop Carl A. Nybladh, Primate of the Swedish

American Church (himself consecrated in 1920 by Archbishop Vilatte) consecrated Bishop George Alexander McGuire, Primate of the African Orthodox Church, on September 28th, 1921, at Chicago, Ill.

THE EPISCOPALIANS AND ARCHBISHOP VILATTE

(By Bishop McGuire)

Old Catholic missionary work in America was begun by Father Vilatte about forty years ago in Wisconsin, the first converts being French, Belgians, Canadians, Bohemians and Indians, and the first churches built being in Dyckesville, Brussels, Walhain and Greenbay. In all these congregations the Mass was said in the French vernacular following the use of the Old Catholics of Switzerland, from whom Vilatte obtained his ordination as priest. The Episcopalians of Fond du Lac were very friendly and gave much encouragement, financial and otherwise, to the priest missionary. Bishop Brown of said diocese, who at the suggestion of the Old Catholic Bishop of Switzerland, exercised as proxy a quasi-episcopal supervision over Fr. Vilatte, wrote on Sept. 15, 1887: "From personal observation of Pere Vilatte's labors, I am confident they are undertaken in a spirit of devotion, self-sacrifice, prudence and loyalty to the Faith and Order of the Primitive Church, which entitles him to the sympathy and aid of loving servants of the Incarnate Saviour." The "Church Scholiast" of the same month and year, organ of the Episcopalians in Wisconsin, wrote of Vilatte: "The young pioneer priest of the Old Catholic Church in America is tall, with a winsome countenance and enthusiastic manner, a model of a priest and pastor. A young man of energy and dignity, culture and education, he has sacrificed his life to the cause of Catholic reform. We pray God to open the hearts and hands of Christians all over the land to the aid of his noble work." To these recommendations, Rev. Morgan Dix, D.D., then rector of Trinity, New York City, added this: "I have great pleasure in adding my name. The Old Catholic work is of great importance. It would be hard to speak too strongly of it; and the way to carry it on in our land, and the only way, is to give Fr. Vilatte the means of doing that special thing to which he has been called by God" (Nov. 21, 1889). Passing over similar words from Phillips Brooks and other prominent clergymen and laymen, we mention those of Bishop Grafton, written before his consecration and while rector of the Church of the Advent in Boston: "The work of the Rev. Pere Vi-

latte among the French Catholics in Wisconsin has been very fully made known to me by those who have visited it, and is of no ordinary missionary character. I hope that ample means will be provided him."

Vilatte was grateful for the generous financial aid given by Episcopalians and continued in amity and communion with them. This did not meet the approval of Old Catholics in Europe. On Sept. 19, 1889, Archbishop Heykamp of Utrecht wrote thus to Fr. Vilatte: "We note with joy that you do not make common cause with the Anglicans, who, leaving aside the validity of their Orders, are not Catholic, but positively Protestant. For this reason we hope that, however painful may be your situation, you will not remain in ecclesiastical communion with them nor accept from them any religious services." Again, on May 13, 1890, the Archbishop wrote: "What is absolutely certain is, that you, a Catholic priest, cannot be numbered among Anglican priests, nor be recognized as such. However great may be your gratitude for past benefits received from them, neither gold nor silver should induce you to be or remain 'amicus usque ad aras.' Other prelates wrote in the same strain, and Fr. Vilatte had to decide between communion with the Old Catholic Church and his loose affiliation with the Protestant Episcopalians. Meanwhile the congregations under Vilatte's care called for episcopal ministrations, and Bishop Grafton, then Protestant Episcopal bishop in Fond du Lac, Wisconsin, urged Fr. Vilatte to secure consecration from Utrecht. In April, 1890, he wrote: "My Dear Pere Vilatte—I enclose you a copy of my letter to the Archbishop of Utrecht, asking him to consecrate you Suffragan Bishop." In the enclosed letter referred to are these words of Grafton: "In case your Grace should consecrate Pere Vilatte, it would be open to you to send him out to America as *Episcopus Regionarius*." After much correspondence, due to pressure from Bishop Grafton, who had changed his attitude to Fr. Vilatte, now chosen bishop by his followers, the arrangements for consecration in Europe by Old Catholic Bishops were terminated without result. Bishop Vladimir of the Russian Orthodox Church in North America then took Fr. Vilatte under his protection, and referred the matter of his consecration to the Holy Synod in Russia. In the meantime, and since 1889, Fr. Vilatte had been in correspondence with Archbishop F. X. Alvarez of Ceylon, who had received his priesthood in the Roman Church and his episcopate from the Syrian Church of Malabar. To him, in Ceylon, Fr. Vilatte went, and was duly consecrated by him, assisted by two Syrian Bishops, Mar Gregorius and Mar Athanasius, a bull allowing this consecration having been previously issued by His Holiness, Maran Mar Ignatius Peter III,

Patriarch of Antioch and granting title and commission to Vilatte of Archbishop of Catholics of Orthodox faith in the West. This consecration occurred in May, 1892, despite the renewed efforts of Episcopalians to frustrate it. Bishop Grafton went so far as to cable Archbishop Alvarez "not to consecrate Vilatte on any account." To which came the reply, "We shall consecrate Mgr. Vilatte if he is the only Old Catholic in America." In the following October, Bishop Grafton and his friend, Bishop Seymour, engineered a decision in the Protestant Episcopal House of Bishops pronouncing Archbishop Vilatte's consecration null and void. We have reason to believe that many learned and fair-minded Anglicans have deplored this pronouncement. Here it is:

"House of Bishops in General Convention, Baltimore, 16th day of the Session, Oct. 22, 1892.

"The following report, in regard to the so-called consecration of J. Rene Vilatte to the Episcopate, was presented from the Bishops sitting in the councils by the Bishop of Albany:

"It appears that the bishops from whom M. Vilatte claims to have received consecration belong to a body which is separated from Catholic Christendom because of its non-acceptance of the dogmatic decrees of the Council of Chalcedon as to the person of our Blessed Lord.

"That these Bishops had no jurisdiction or right to ordain a bishop for any part of the diocese under the charge of the Bishop of Fond du Lac.

"That M. Vilatte was never elected by any duly accredited synod.

"It further appears that M. Vilatte in seeking the Episcopate made statements not warranted by the facts of the case, and seemed willing to join with any body, Old Catholic, Greek, Roman, or Syrian, which would confer it upon him.

"And more than two months before the time of his so-called consecration, M. Vilatte had been deposed from the sacred ministry.

"In view of these facts, we propose the following resolutions:

"RESOLVED, That in the opinion of this House the whole proceedings in connection with the so-called consecration of J. Rene Vilatte were null and void, and that this Church does not recognize that any episcopal character was thereby conferred.

"RESOLVED, That a statement of the above-recited facts be sent to the Archbishop of Utrecht, to the Old Catholics of Germany and Switzerland, and to the Metropolitans and Primates of the Anglican Communion.

"On motion, the resolutions contained in the report were severally adopted.

"Attest: SAMUEL HART, Secretary."

It is to be noted, however, that no statement was ordered sent to the Eastern Orthodox Churches, one of which was responsible, through its Patriarch, for the consecration. Nor to the Roman Church. They might have had something to say to these Protestant Episcopal Bishops about their own Orders. But that the House of Bishops should have so stultified itself is past man's understanding. However, no denial was made of the historical or liturgical fact of consecration, as this had been established and witnessed beyond doubt. Examine the points on which this decision was reached.

1. **The Syrian Jacobite Church refused to abide by the decrees of Chalcedon.** Even if they were Monophysites at that time, the Jacobites have long since accepted the orthodox doctrine of the two natures, separate and distinct, of our Lord. But were they still Monophysites, the Syrian succession could not be considered invalid on that account. The Nestorians went into heresy at the previous Council of Ephesus. Yet the Church of England fully recognizes Nestorian Orders, though Nestorians have been separated from Catholic Christendom since 431 A.D. While Protestant Episcopalians in 1892 delivered this gratuitous insult to the Syrian Jacobites, about twenty years before, Ignatius Peter III, Patriarch of Antioch, was received by the Archbishop of Canterbury on a visit to England, and enthroned in the historic Cathedral to bless the people. It was this same Ignatius Peter that ordered the consecration of Vilatte. But of course, according to the House of American Bishops, the Patriarch himself had no episcopal character. Not even Rome has denied the Apostolic Succession of Syrian Bishops who have *verted* to her. On accepting the Papacy they have been received as Uniate Bishops without reconsecration. Best of all, the Lambeth Conference of Pan-Anglican Bishops of 1920 in their Encyclical Letter (pp. 150, 151) to the Christian world, declare that the accusations of heresy against "the Jacobite or West Syrian Churches are false, and that they are quite free from Monophysitism. It is also the same for the Christians of St. Thomas of Malabar." So has the highest tribunal in the Anglican Church disposed of the main point which led the Protestant Episcopal Bishops, 28 years previously, to pronounce Vilatte's consecration **null and void**. It is a ridiculous and humiliating situation for these Episcopalians in America. The remaining points are not of much importance.

2. **Vilatte was not elected by a Synod.** The Old Catholics under his care did duly

elect him. But pray, what synod elected S. Ambrose? Or a Roman bishop in partibus? Or the Anglican bishop in Jerusalem? And shall it be said that their episcopate is null and void if no "duly accredited synod" had elected them?

3. M. Vilatte in seeking the Episcopate made statements not warranted by the facts. No recital of these alleged statements is produced. Bishop Grafton wrote Archbishop Alvarez his objections to Fr. Vilatte's consecration, the chief being the weak condition of the Old Catholic movement in America "financially and otherwise." Whether or not Archbishop Vilatte obtained his consecration by fraudulent representation is effectively disposed of by his chief consecrator in a letter reprinted in these columns. **Vilatte seemed willing to join with any body which would confer the episcopate upon him.** Hence it was null and void when conferred. Harmless, puerile, illogical!

4. The consecrating Bishops had no jurisdiction or right to ordain a bishop for Wisconsin, seeing that the Protestant Episcopalians had a Bishop or Bishops there. Hence the consecration was null and void! The Roman Catholic and Orthodox Catholic Bishops must get a great deal of amusement out of this claim of sole jurisdiction. How does the House of Bishops feel over the consecration of Bishop Ioannides in Chicago recently by two Greek Bishops? Will it send forth a pronouncement at the request of Bishop Anderson that it is null and void?

5. Father Vilatte was deposed by Bishop Grafton two months before the consecration occurred. Vilatte never embraced Anglicanism. He always used in his congregations the Roman Missal in French. As an Old Catholic priest, no Protestant bishop had authority to depose him. But Grafton, while Vilatte was in Ceylon, pronounced a farcical deposition, a fact unknown to the latter till he learnt of it from a P.E. clergyman in Switzerland on his return trip to America after his consecration. A bishop of the Roman Diocese of Wilmington, Del. (Dr. Curtis) was deposed as an Anglican priest years before. Was his episcopate null and void? How would the Episcopalians have regarded his consecration had he returned to their fold? Let it be said, however, that all Episcopalians did not sympathize with the colossal blundering of their House of Bishops. The Rev. Dr. Ritchie, then, as now, **facile princeps** of Anglo-Catholics in this country, wrote a forceful editorial in the "Catholic Champion," in which he asserted, "**Vilatte is as true a Bishop as ever wore a mitre.**" Dr. Ritchie has not changed his opinion in thirty years. And to show that the House of Bishops was not unanimous in its wonderful pronounce-

ent, Bishop Coxe, of Western New York, writing Archbishop Vilatte, declared (Feb. 24, 1896): "**Whatever the House of Bishops may say to the contrary, no Roman prelate in the United States has an Episcopate as valid as yours.**"

CONVINCING LETTER FROM CHIEF CONSECRATOR OF ARCHBISHOP VILATTE

To Fr. Ignatius of Llanthony, who with another monk had been made priests by Archbishop Vilatte in 1898, but had become worried over the false statements concerning the consecration of Vilatte, Archbishop Alvarez of Ceylon wrote the following letter:

"Cathedral of Our Lady of Good Death, Huttisdorf, Colombo, Ceylon, Nov. 21st, 1898. My dear Rev. Abbot: In acknowledging the receipt of your letter, dated Oct. 24th, 1898, I must express my regret at your not forwarding to me copies of papers in which appeared the controversy relating to the validity of Monsignor Vilatte's consecration. With such documents I would have been better informed as to the true nature of the question at issue. In the absence of such papers I must confine myself entirely to answering the questions raised in your letter under reply. For the sake of clearly understanding my replies, I have thought it better to reproduce your questions here. Question I: Is it true or false that yourself and two other Bishops consecrated Pere Vilatte Archbishop for the Old Catholics of America in a perfectly valid way? Answer: We declare most solemnly and sincerely that in accordance with the Bulls and Letters Apostolic of His Holiness Ignatius Peter III., Patriarch of the Apostolic and Orthodox See of Antioch, and in accordance with the canons of the Eastern Church, we ourselves, with the assistance of their Lordships, Mar Athanasius, Mar Gregorius, Bishops of Niranam and Kottayam, in Malabar, respectively, laid our hands on Monsignor Renatus Vilatte, intoning the words 'accipe Spiritum Sanctum,' on the 29th day of May, 1892, during a Pontifical High Mass in our Cathedral Church of Colombo, canonically, legally, and validly consecrated him as Bishop for the Old Catholics of America, with the title of Mar Timotheus Archbishop, in the presence of a distinguished audience, and particularly in the presence of the American Consul, and Dr. D. M. Lisboa Pinto, who stood as witnesses for notarial purposes. And we further emphatically declare that His Grace Archbishop Vilatte is to all purposes and intents a truly orthodox prelate, and in the legitimate succes-

sion of the Apostles, and if anybody whomsoever, after reading this our declaration, will call in question the validity or legality of his consecration, let him take care to escape from the judgment of God. Question II: Do you believe that Pere Vilatte imposed upon you, and therefore, as Bishop Grafton says, 'the whole transaction was gangrened with fraud, and fraud vitiates the sacrament of order.' If so, of course, we are not priests, and you never lawfully performed the consecration? Answer: Nearly a year elapsed since the application of the Old Catholics in America to consecrate Monsignor Vilatte, and the sanction of the Holy See of Antioch thereon. The pros and cons were fully investigated in Ceylon, Malabar, and Antioch, and it was after mature deliberation that the sanction for consecration was granted. Monsignor Vilatte, who did not expect such a crucial test, reached Ceylon before the investigation was over, and he had thus to wait for over nine months in the island. No imposition and no fraud could have been dreamed of under such a vehement investigation, under the discipline of the Orthodox Eastern Church; hence, canonically speaking, our consecration was lawfully performed, and you and the other Rev. Father of Llanthony Abbey are validly ordained priests of the Orthodox Church to all intents and purposes. This much in reply to your questions. In the conclusion of your letter you speak of the Old Catholic Bishops of Holland as having pronounced the consecration of Monsignor Vilatte as perfectly valid. This is not surprising, for any sane and unbiased mind will arrive at the same conclusion as that of His Grace the Archbishop of Holland. Having satisfied you on the questions raised, it remains for us to add a few words concerning the questionable conduct of the Protestant Bishop Grafton, of Fond du Lac, towards Monsignor Vilatte. If he had been a person of thought, he must have ceased his unconscientious career concerning Monsignor Vilatte since the publication of the memorable ultimatum of the trustees of Dykesville published in the State Gazette of the 11th November, 1890, and the correspondence that appeared since then between himself and Monsignor Vilatte. And as to the uncharitable remarks of Bishop Grafton criticising the episcopate of Monsignor Vilatte as 'colossal audacity,' it is only a suitable term for a non-Apostolic Protestant Bishop and not to a legitimate Old Catholic Archbishop. We need hardly declare that both the Eastern and Old Catholics will ridicule the idea of a Protestant Bishop endeavoring to become a Pope over an Old Catholic Archbishop. We may, in this connection, inform you that just about the time of Monsignor Vilatte's arrival in Ceylon we received a telegraphic message from Bishop Grafton of Fond du

Lac, asking us not to consecrate Monsignor Vilatte. On inquiry from parties disinterested, and facts patent to us, we found to our full satisfaction that Bishop Grafton was only trying to pay off a private grudge. We should be too glad to have at your earliest convenience a collection of papers bearing on this controversy, and for you to arrange for the publication of any reply that we may find it necessary to send you. As for this letter, you are at perfect liberty to make any use you think proper. In conclusion we exhort you to remain faithful and to fight the battle of truth, notwithstanding all the persecutions that you will have to undergo. I remain, dear Abbot,

Yours affectionately in Christ,

† A. F. X. ALVAREZ JULIUS I.,
Archbishop."

THE DIVINE LITURGY OF THE AFRICAN ORTHODOX CHURCH

(Concluded)

Standing in the midst of the Altar, having reverently received the Precious Blood and all fragments of the Host, he holds out the Chalice to the Minister or Acolyte to receive the wine for the first ablution, saying:

Grant, O Lord, that what we have received with our lips we may keep with a pure heart, so that by the gift vouchsafed to us in this life, there may be given unto us eternal life.

Having received the ablution, he carries the Chalice to the Epistle side for the second ablution. The Minister or Acolyte pours wine and water over the thumbs and forefingers of the Priest, who then places the Chalice on the Altar, and drying his fingers with the purificator, says:

Let thy Body, O Lord, which I have taken, and thy Blood which I have drunk, cleave to my soul; and grant that no spot of sin may remain in me, whom this pure and holy Sacrament hath refreshed, who livest and reignest, world without end. Amen.

He receives the second ablution, wipes his lips, and the Chalice which he covers with purificator, paten and pall. He folds the corporal, puts it in the burse, covers the Chalice with the veil, and places thereon the burse. The Acolyte or Minister having removed the Missal to the Epistle side, the Priest proceeds to the same side, and says:

We pray thee, O Lord, to receive and bless these our offerings in thy service, to the salvation of our souls, the edification of thy Church, and the honor and glory of thy holy Name. Amen.

Going to the midst of the Altar, he kisses it, and turning to the people, says:

P. The Lord be with you.

R. And with thy spirit.

Returning to the Missal, he says:

Let us pray:

Almighty and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Let us pray:

Bless, we beseech thee, O Lord, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Endow all who labor therein with the fire of Divine Love, with unselfish devotion to the welfare of mankind, and with zeal for the honor and glory of thy holy Name. Turn and soften the wicked! visit and relieve the sick; arouse the careless; recover the fallen; restore the penitent; remove oppression from thy children, and enlighten the mind of the oppressor; remove all hindrances to the advancement of thy truth in the world; restore unity among thy dispersed and divided flock; and bring all to be of one heart and of one mind within the fold of thy Holy Church, who livest and reignest, with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

Returning to the midst of the Altar, he bows profoundly and says privately:

Let this my bounden duty and service be pleasing unto thee, O holy Trinity; and grant that this sacrifice, which I, though unworthy, have offered up before thy Divine Majesty, may be acceptable unto thee, and may through thy mercy obtain thy gra-

cious favor for myself, and for all for whom I have offered it. Amen.

The Blessing is then given by the Priest (or the Bishop if he be present). He kisses the Altar in the midst, turns towards the people, saying aloud:

P. The Peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord:

(He makes the sign of the Cross over them once)

And the Blessing of God Almighty, the Father, the † Son, and the Holy Ghost, be amongst you, and remain with you always.

R. Amen.

Turning to the Altar, he goes to the Gospel side, where he reads aloud the Last Gospel.

P. The Lord be with you.

R. And with thy spirit.

Making the sign of the Cross upon the Altar, or upon the card, then with his right thumb on his forehead, mouth and breast, the Priest says:

P. The beginning of the holy Gospel according to S. John.

R. Glory be to thee, O Lord.

P. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not the Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH (here all kneel),** and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

R. Thanks be to God.

The Priest returns to the midst of the Altar, and taking the covered Chalice, descends the Altar steps; then turning, bows to the Cross (or genuflects if the Blessed Sacrament is reserved). Preceded by the Acolyte, or Sacred Ministers, he returns to the Sacristy.

CHURCH CALENDAR

- Aug. 5—10th Sunday after Trinity. Green.
 6—The Transfiguration. White.
 12—11th Sunday after Trinity. Green.
 19—12th Sunday after Trinity. Green.
 24—S. Bartholomew, Apostle. Red.
 26—13th Sunday after Trinity. Green.
 28—S. Augustine of Hippo. White.
 Sept. 2—14th Sunday after Trinity. Green.
 8—Nativity B. V. Mary. White.
 9—15th Sunday after Trinity. Green.
 14—Holy Cross. White.
 16—16th Sunday after Trinity. Green.
 21—S. Matthew, Apostle. Red.
 23—17th Sunday after Trinity. Green.
 28—S. Michael and All Angels. White.
 30—18th Sunday after Trinity. Green.

NEWS NOTES

Parochial items have been crowded out of this issue. The next issue will be the "Synod Number," for September and October jointly.

Synod convenes on September 5, 1923. Examinations for Priest Orders begin on September 3rd. All candidates should present themselves on that date.

His Eminence the Most Rev. J. Rene Viatte, on his way to Paris in the month of June, graciously visited the Primate of the African Orthodox Church. Many clergymen of various bodies called to pay their respects.

OMISSION.

The following prayer, omitted from last issue, page 6, bottom of 2nd column, is to be said by the priest just before he receives communion:

Let not the partaking of thy Body, O Lord Jesus Christ, which I, though unworthy, do presume to receive, turn to me for judgement and condemnation; but according to thy lovingkindness, let it be profitable to me for the receiving of protection and healing, both of body and soul, with the Father and the Holy Ghost, who livest and reignest one God, world without end. Amen.



REV. F. A. TOOTE, M. A.

Priest on Cathedral Staff of the Chapel of the Good Shepherd and Associate Editor of "The Negro Churchman."

The African Christian Association

Organization

This Association was formally organized April 2, 1923, by Negroes, at its headquarters, 224 W. 135th St., New York City, U. S. A., when by-laws were accepted and ratified and the following Board of Management elected: Bishop George McGuire, President; Mr. Cyril O. Sheppard, Vice-President; Rev. F. A. Toote, Secretary; Mr. Theodore Bacchus, Treasurer; Mr. Leopold Bastian, Mrs. Rachel Smith and Mrs. Ada E. McGuire.

Object and Motto

The object of this Association is the promotion of our spiritual and material condition and the fostering of self-reliance and self-determination among Negroes. Its motto is "CHARITY AND PROGRESS."

For further information write, or apply at headquarters.

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Cathedral Chapel of the Good Shepherd

224 W. 135th St., New York City

CLERICAL STAFF: The Bishop, Rev. Fr. Toote, Rev. J. E. Allen, Deacon; Sister Theresa, Deaconess.

Telephone Bradhurst 1240.

SUNDAY SERVICES: Low Mass 7:30 A.M.; High Mass 11 A.M.; Vespers 8:15 P.M.

WEEK DAYS: As announced during summer.

St. Paul's African Orthodox Church

66 Foote Street, New Haven, Conn.

Rev. Theodore Stephens, Vicar
72 York Street

SUNDAY SERVICES: 11 a. m., 7:45 p. m.; Church School, 1 p. m.

WEDNESDAYS: Litany and Instruction, 8 p. m.

S. Cyprian's A. O. Mission

Cor. Baltic and New Jersey Aves., Atlantic City, N. J.

Rev. George W. Benjamin, Vicar. 25 N. Delaware Ave.

During the Summer only Evensong is held. Hour, 9 P.M.

St. Michael's African Orthodox Church
528 Massachusetts Ave., Boston, Mass.

CLERICAL STAFF: Rev. O. W. Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY SERVICES: High Mass, 11 A.M.; Vespers 7:30 P.M.

WEEK DAYS: Friday 8 P.M., Litany and Instruction.

S. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Rev. A. S. Trotman, Rector
39 Hankard Street

SUNDAY SERVICES: 11 a. m. and 7 p. m. Church School 1.30 p. m. Sacred Concert 3 p. m.

S. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rev. Wm. E. Robertson, Rector
97 Walden Street

SUNDAY SERVICES: 11 a. m. and 7.30 p. m. Church School 1 p. m.

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The Negro Churchman



In Tenebris Lumen

: SPECIAL SYNOD ISSUE :

Two Striking Sermon Texts

OPENING SERMON, REV. FR. TROTMAN

"Spare not, lengthen thy cords and strengthen thy stakes." Isai. 54, 2.

CLOSING SERMON, REV. FR. TOOTE

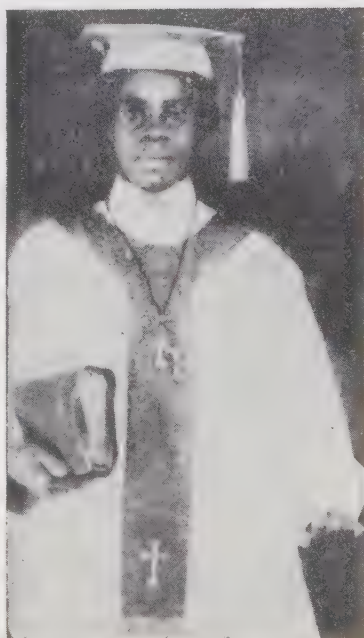
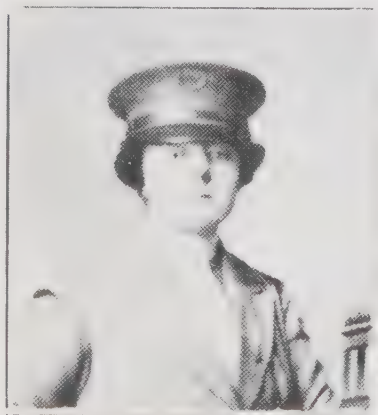
"Be ye strong, let not your hands be slack; for your work shall be rewarded." II. Chron. 15, 7.

See within for condensed report of these Synod Sermons

NEW YORK CITY. SEPT. - OCT. 1923

VOL. I, NOS. 9-10

FIFTEEN CENTS



TOP, left to right—Rt. Rev. George Alexander, D. D., M. D., Primate of the A. O. C., and Ven. Wm. E. Robertson, Bishop-elect.
 BOTTOM, left to right—Col. Marie Louise Montague, of the Signal Corps, U. S. A., President and Founder of the International Humanity League, and Angelina Theresa Brooks, Deaconess.

The Negro Churchman

In Tenebris Lumen

Published monthly by the Consistory of The African Orthodox Church

BISHOP GEORGE A. MCGUIRE, Editor

REVD. F. A. TOOTE, Associate Editor

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NEW YORK, SEPT.-OCT., 1923

Fifteen Cents

PROCEEDINGS OF THE THIRD GENERAL SYNOD

Wednesday, September 5th, 1923.

The Third General Synod of the African Orthodox Church convened in the Cathedral Chapel of the Good Shepherd, New York City, on Wednesday, Sept. 5, 1923, at 8:30 P. M. After Solemn Vespers had been sung by Rev. F. A. Toote, M.A., the Primate formally opened the Synod with the following declaration:

"We, George Alexander, Doctor Christianissimus, Doctor of Medicine, Prince of the Knightly and Religious Order of the Crown of Thorns, by Divine Providence and the Favor of the Patriarchal See of S. Peter at Antioch Bishop in the One, Holy, Catholic and Apostolic Church, exercising Our Divine Office as Primate of the African Orthodox Church in Our Cathedral Chapel of The Good Shepherd, on Wednesday, this fifth day of September, in the year of Our Lord, One Thousand Nine Hundred and Twenty-three, and the Second Year of Our Consecration, to the Christians of Our Jurisdiction and others here assembled, and particularly to the Clergy and Lay Deputies from our Congregations on this American Continent and Overseas, Health, Peace, and Benediction in Christ Jesus Our Lord. By virtue of the powers conferred upon Us, and in accordance with the Constitution and Canons of The African Orthodox Church, We do now declare the Third General Synod of said Church duly open for the transaction of every and all such business as shall rightfully and canonically come before it, to continue in session from day to day, with due adjournment, until it shall adjourn *sine die*.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Rev. A. S. Trotman of Nova Scotia then preached the opening sermon from the text, "Spare not, lengthen thy cords, strengthen thy stakes." The preacher struck a high keynote which was maintained, true to pitch, throughout the entire Synod. In an eloquent address Archdeacon Brookes of Brooklyn welcomed the members of Synod, and Archdeacon Robertson of Massachusetts responded appropriately. The fraternal delegates from other religious and racial organizations were extended words of greeting by the Primate. The roll was then called and new deputies, clerical and lay, introduced.

Thursday Morning, September 6th.

The session began with High Mass, the Primate pontificating, opportunity being given the deputies to make their corporate communion. The Journal of Episcopal Acts for the past year was then read and the Episcopal Address followed, from which the following extracts are taken:

"From the statistical and other reports which shall be submitted to you by the officers of General Synod, it will be clearly demonstrated that we have successfully passed through our experimental stage, and are now entering upon the stage of expansion and development. Progress has been gradual, and the foundation pillars have been laid on firm ground. Construction of the upper stories demands trained and skilled workmen, and the work will be executed in proportion to the number of such mechanics. There was a period when one individual was architect, contractor and builder, but that day is happily gone. We,

bishop, clergy and laity, must recognize that we are partners in a firm of which Jesus Christ Himself is the Head. Cooperation is the duty of the hour, and our motto 'All for one, and one for all.'

"The knowledge of the birth and early activities of the African Orthodox Church has, through the medium of our Calendar and our monthly magazine, reached into every continent and the isles of the sea. Indeed, our greatest missionary has been THE NEGRO CHURCHMAN, and our thanks must be rendered to those who have so ably contributed to its establishment and maintenance. It remains for this Synod to request every clergyman to give this periodical his hearty support.

"Our Constitution and Canons will require some amendment, due to the needs which progress indicates. First, while the name of the church, African Orthodox, is sufficient for all ecclesiastical, legal and racial purposes, permission should be given by canon for the already commonly employed and self-explanatory designation **ORTHODOX EPISCOPAL**. Second, another canon should provide for the election of Auxiliary Bishops, since it will be some time before Dioceses and Jurisdictions will be set apart. Third, provision should be made, after due consideration, whereby clergymen holding Orthodox, Roman or Anglican Orders may, on application, be received into the ministry of this Church. Fourth, a canon should be passed vesting all titles and deeds for property in the African Orthodox Church as a whole, rather than in individual parishes and congregations.

"The Divine Liturgy of the African Orthodox Church, with the Offices of Matins and Vespers and a few Forms for other occasions, as well as a Selection of Hymns, will be presented for ratification by the Commission on Liturgy and Hymnal which will then proceed to publish the same in a small and convenient book. As this Church is Catholic both in worship and doctrine we must follow the custom of apostolic times in the matter of the Holy Eucharist. This has been the main service of the Church throughout the world until Protestantism, in the sixteenth century, in its blind and exaggerated zeal, failing to discriminate between Catholic truth and Roman errors, dethroned it from its position as the Lord's own service on the Lord's own day, and exalted and glorified the Office of Matins in its place. Let every Priest of this Church offer the Holy Sacrifice of the Altar as the crowning act of worship on every Sunday. Matins may precede, but should not supercede the Divine Liturgy. Train your people up from their Protestant environment to the Catholic standards of the Undivided Church, rather

than train yourselves down to conform with Reformation novelties.

"In our humble judgment the time has arrived when another bishop should be elected to safeguard the episcopate. At some risk, you have been content to intrust the episcopate of the African Orthodox Church to the uncertainty of a single human life while the uncharitable from without have suggested that it will be held as a monopoly. We thank God that we were instrumental in securing the historic episcopate, not for ourselves as a personal possession, but for the Negro Race in general and the African Orthodox Church in particular. For two years this responsibility has weighed heavily upon us, and we now respectfully and earnestly request this General Synod to further safeguard the Apostolic Succession which we hold, by making choice of a fit person for the office of bishop in the Church of God. At all of our altars we have for several weeks invoked the guidance of the Holy Spirit in this matter. Search out from among the priests of the Church a man of canonical age, of ecclesiastical learning, of deep piety, of administrative ability,—a man fairly free of domestic responsibilities, and thoroughly loyal to his Race, his Church and Primate, and elect him to share with us the burden of the episcopate until a twelve-month hence the growth of the Church may necessitate the election of others.

"The subject of theological training and education will require your most careful consideration. Let the General Synod demand that all candidates for the priesthood receive thorough and systematic instruction therefor, and recommend that all priests continue their theological studies. It is a sad misconception of some of our younger clergy that the gifts of divers languages and of persuasive preaching will descend upon them in a Pentecostal manner. One of our candidates for Holy Orders was overheard to say, 'I want to be finished with books.' To him much study is weariness to the flesh, and should he squeeze by into the priesthood, he would only swell the list of the failures who chose the ministry as a convenient profession, but who had no Divine call.

"During the year we have set apart two deaconesses,—two godly, zealous and consecrated women, and we congratulate the parishes that have secured the services of Sister Agnes and Sister Theresa. It is to be hoped that ere long other women may offer themselves for this office, and that later we shall establish Religious Orders, male and female from which workers, under the vows of Poverty, Chastity and Obedience, may be sent out by their Superior or Bishop.

"Our greatest problems at present are financial. The Episcopate Fund for the support of our Bishops, and the Church Extension

sion Fund for assistance of new work at home and abroad must receive attention. The Synodical Fund is in a fairly prosperous condition as it meets the General Expenses of Synod and the Consistory. Making bricks without straw is no easy task, and most of you are facing that contingency.

"You will also be required to give some thought to plans for a Cathedral Church, and to put the Woman's Auxiliary, organized last Synod, on firmer basis. And now, in the spirit of consecration and unselfishness let us approach the important work outlined on our agenda, putting aside personal ambition, and working solely in the interest of this Church which God has so graciously planted among our Race. With a mission to the world twelve men went out from an upper room in Jerusalem 1900 years ago. May we not visualize a great Apostolic Church of the African Race whose genesis, like the source of some mighty river, shall be traced back to this historic chapel? May we not with reason believe that in the day of realization generations yet unborn shall remember gratefully the pioneers who under Divine guidance led the way? With this inspiring stimulus let us prayerfully, seriously and hopefully begin our task in Christian fellowship and parliamentary courtesy, and may the Holy Spirit brood over us, illuminating our minds, directing and prospering our deliberations to the advancement of the Holy Catholic Church, and especially of this portion thereof, to the end that the African Orthodox Church may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be fully and freely enjoyed by us beneath our own ecclesiastical vine and figtree from generation to generation."

Following this address, the Secretary presented a statistical report covering the temporalities and spiritualities, based upon the reports sent in to him by the clergy. The Treasurer and the Secretary of the Consistory, as well as the Archdeacons, submitted their annual reports.

Thursday Afternoon, September 6th.

The following amendments were made to the Constitution and Canons after much discussion:

Amendment I to Constitution.

The Constitutional Name of this Church, to wit, "African Orthodox" shall invariably be employed on all legal and official documents and in all business transactions, but for description, information or expediency, the designation "Orthodox Episcopal" may be used.

Amendment to Canon VII., to be Designated Section 6.

§ 6. Pending the establishment of Dioceses and Jurisdictions, and at such other times

as it shall be deemed necessary, the General Synod, at the request of the Primate, shall have power to elect Auxiliary Bishops, who shall in all cases serve as assistants to, and under the direction of the Primate, in whatever field or service he may from time to time designate. No election of any Priest as Auxiliary Bishop shall be considered completed until the Primate has given his written approval. In the event of his refusal to approve, he shall state in writing his reasons therefor, and the General Synod may then proceed to elect another Priest as Auxiliary Bishop.

Amendments to Canon IX., to be Designated Section 8 and Section 9.

§ 8. Any Priest or Deacon holding Orders from the Eastern Orthodox Churches may, on application for admission into the ministry of the African Orthodox Church, be received by a Bishop thereof, such Priest or Deacon having presented his Letters of Ordination and other credentials and documents satisfactory to the Bishop.

§ 9. Every Bishop, having received into the ministry of this Church a Priest or Deacon as provided for in this Canon shall immediately send full data thereof to the Secretary of General Synod for record, and for report to the ensuing session of General Synod.

Amendment to Canon XIV., to be Designated Section 10.

§ 10. All property, real and personal, purchased, donated, or acquired in any manner by an congregation shall be vested in the Vestry of said congregation as Trustees for the African Orthodox Church, and no real property shall be purchased, sold, donated accepted or exchanged, without the consent and approval of the Bishop having jurisdiction, and every such transaction shall be immediately reported by said Bishop to the Secretary of the General Synod who shall transmit a copy thereof to the Primate.

Among the amendments that failed of passage were the two following:

Any Priest or Deacon holding Orders from the Roman or Anglican Church applying for admission as above, shall, in addition to the Letters and other documentary evidence herein specified, sign, in the presence of the Bishop and two witnesses, all of whom shall subscribe their names, a certificate stating that he accepts the "Declaration of Faith of the African Orthodox Church." Following which the Priest or Deacon shall be professed according to the Office and Form set forth by this Church for Profession of the Orthodox Faith, and then only shall the Bishop admit him to exercise his ministry in the African Orthodox Church.

This amendment was moved by the Rev. Fr. Toote of New York, and seconded by Rev. Fr. Trotman of Nova Scotia. The Rev.

Fr. Petersen of Cuba moved, seconded by Mr. R. D. Sibblis of Cuba that the words "Roman or" be deleted, the purpose being to strike out the reference to Roman Orders. This motion was lost, and the amendment was passed. On the following day however, the Rev. Fr. Hollinsed of Boston moved, seconded by Rev. Fr. McDougall of New Jersey, for a reconsideration which was carried unanimously. The Rev. Fr. McDougall then moved, seconded by the Rev. Fr. Trotman, that the amendment be laid on the table. On the vote, the chair announced that the motion was carried. A division was called for which affirmed the judgment of the chair. The feeling which prevailed was that the General Synod would be premature in the action suggested by the amendment even though it recognized the fact of tactical succession in the episcopate of the Western Churches.

In reference to Canon X., §2 which begins "There shall be no pulpit exchanges by Priests of this Church with ministers of other religious bodies," the Rev. Fr. Hollinsed moved, and the Rev. Fr. Trotman seconded, that this section be amended to read: "Any Priest in this Church may be permitted to appoint any one, who is intellectually qualified, to fill his pulpit, and be permitted to return the courtesy." The Rev. Fr. Toote immediately moved, seconded by Fr. Petersen, to lay the amendment on the table, which motion was carried with a chorus of "ayes."

The Commission on Liturgy and Hymnal presented the Divine Liturgy as prepared by them. It was read, accepted, and ratified in portions up to and including the Oblation.

Thursday Evening, September 6th.

At 8:30 Vespers were sung after which Sister Theresa of New York and Sister Agnes of Boston read papers on the "Need of Deaconesses," to the satisfaction of all present, especially the females, several of whom expressed a willingness to consider offering themselves for service. Many of the priests discussed the paper stating that in their congregations they could use a deaconess to good advantage.

Then followed the item on the agenda for which all had been looking forward. "The Extension of the Episcopate." The Primate read that portion of his address that had requested action on this matter. Archdeacon Brookes, who had been appointed to open the discussion, read a carefully prepared paper showing the necessity for at least one other bishop, but skillfully refrained from suggesting or recommending any action by this Synod in the election of an Auxiliary Bishop. Pressed by the chair to take a definite stand, he made a brief speech recapitulating the points in his written address. Then pausing, he made this dramatic utter-

ance, "Yes, we need more bishops, but have we the material?" The challenge was immediately accepted by the foremost speakers in Synod, both clerical and lay. The Rev. Fr. McDougall was recognized by the chair among the many who had hastened to their feet asking to be heard. He stated in a thrilling speech that "we have the material" and that the polishing of it could be done during the interval between election and consecration." The Rev. Fr. Trotman presented the question, terming it "an insult." He argued that "we have suitable material right here, and with the assistance of our able Primate it can be well prepared." The Rev. Fr. Hollinsed thought that "the mistake was that we were measuring ourselves with the Primate instead of developing what we had at our disposal." Mr. Cyril Sheppard of New York felt "that we ought to make use of the opportunity in our hands instead of taking the chance of letting it slip by." Mr. Edward Moore of Cambridge regarded the "Episcopate as a talent, not to be hidden but used and developed."

"In summing up, the Rev. Fr. Toote felt that he voiced the opinion and desire of all present in the resolution which he would at once move. "That this Synod elect an Auxiliary Bishop under the amended Canon as passed earlier in the day, and as requested by the Primate in his address." A tumult of voices seconded, but the chair recognized Archdeacon Brookes who thus answered his own question in the affirmative. The resolution was carried unanimously.

The subject of Theological Training was introduced in a thoughtful address delivered by the Rev. Fr. Toote. He emphasized the need of a theological seminary in which Negro priests may receive training to serve Negro people as other seminaries do not give this special preparation. He hoped that this Synod would organize such, and suggested the name "The Bishop Holly Theological Seminary," as a Memorial to Hayti's sainted black bishop. He recommended that a Committee be appointed to prepare a curriculum, and that Degrees be conferred by the Primate for successful graduate and post-graduate work. Mr. Ford of New York supported the recommendation in the assurance that many students would be matriculated. The Rev. Fr. Hollinsed suggested that there be also a Correspondence course with examination centers, following the plan of the University of London. Archdeacon Brookes then moved, seconded by Mr. R. D. Sibblis, "That plans be made for the establishment of a Theological Seminary for the training of clergymen for the ministry of the African Orthodox Church, as well as for other religious bodies, under the management and direction of the Consistory and of the Committee on Seminary, as provided for by Canon." Carried unanimously.

Friday Morning, September 7th.

Low Mass was celebrated at 9 A. M. Then followed the election of an Auxiliary Bishop. No nominating speeches were made. The Secretary of General Synod called the name of each voting member of Synod, and he or she went to the Lectern, prepared a ballot, then in due reverence, deposited it in the ballot box designated, on a small table placed at the entrance to the sanctuary directly before the Altar. The Bishop and Priests voted as one order, and all other deputies voted as another. The Primate then announced that a successful election would require a two-thirds majority of both orders, and appointed Mr. E. J. Millington of New York and Mr. R. D. Sibblis of Cuba to be tellers. On the first ballot the Rev. William Ernest Robertson, Archdeacon of Massachusetts, and Rector of St. Luke's Church, Cambridge, received the necessary two-thirds of the votes in both orders. On motion, the election was made unanimous. The Primate immediately gave his approval in writing, and declared the Rev. Fr. Robertson "Auxiliary Bishop-elect." In a speech of deep emotion, reflected by the audience, Archdeacon Robertson made his acceptance, stating "that as a soldier in Christ's army he was willing to serve in whatever position it pleased God to place him." The Primate congratulated the clergy and lay deputies on the manner in which the election was achieved, both as to its unusual decisiveness in a first ballot, and the manifest direction of the Holy Spirit whose presence was felt by all. An hour of other congratulatory addresses was indulged in, and all promised loyal support to the Auxiliary Bishop-elect who expressed his gratitude in a closing address.

Friday Afternoon, September 7th.

The consideration of the Divine Liturgy was continued from the Oblation to the Last Gospel. It was then ratified as a whole by unanimous vote. The Offices of Matins and Vespers as presented by the Commission were similarly considered and ratified. Discussion of plans for the publication of a "Liturgy, Offices, and Hymns" resulted in the following motion which was unanimously carried. "That the Primate be given authority to organize a Publication Department, to set forth the devotional literature of the Church, and that congregations and individual members be invited to invest, dividends to be paid up to a sum not exceeding fifty per cent of the investment, any surplus being the property of the General Synod, to be used as that body shall from time to time direct." Investments were then called for and a goodly sum was pledged made up of amounts ranging from \$50 to \$250, this latter being specified by the Cathedral Chapel. Action was then taken to adjust indebtedness

connected with the first consecration of a bishop for the Church, and to provide for the consecration of the second. In view of the fact that Synod is not yet prepared to give salaries to Bishops, certain regulations and provisions were made covering gratuities and honoraria which might be given them. A service was then held for conferring Minor Orders upon three candidates, who were first given conditional baptism by their respective Priests. The Rev. Fr. Toote baptized Emanuel Josephus Millington of New York, the Rev. Fr. Hollinsed baptized James Oscar Greenidge of Boston, and the Rev. Fr. Petersen baptized Richard Daley Sibblis of Cuba. They were immediately confirmed by the Bishop with the laying-on-of-hands, the chrism of salvation, prayer and the Pax. On presentation they were then made clerics and ordained Doorkeepers, Readers, Exorcists, and Acolytes.

Friday Evening, September 7th.

At 8:30 Vespers were sung. The Rev. Fr. Toote asked permission to introduce "Lady McGuire" who had recently received the decoration of "Le Grand Prix Humanitaire" from His Grace Archbishop Vilatte, Grand Master of The Knightly and Religious Order of the Crown of Thorns. Permission was granted and Lady McGuire acknowledged the courtesy. She is the first woman of her race to receive this distinction. The Primate then introduced as the first speaker Miss Marie Louise Montague, Founder and President of the International Humanity League. There are few women of her race (Caucasian) who can equal Miss Montague as an orator, theologian and philosopher. She holds several degrees and carried off all four prizes at her graduation from one of the best schools of the land. She began with the words, "Behold, I come." "And I, if I be lifted up will draw all men unto me." In the course of her address she dwelt on these points: "Expert students of Holy Writ tell us that the time is at hand when Christ shall come to establish His Kingdom of Peace, Clergymen and churchmen generally regard the Church as an organization, but it is more,—it is a living organism. Brotherhood is held only as a beautiful theory but not demonstrated. The denominational idea kills the spirit of Christianity. The African Orthodox Church is a model in that it retains all that is good in Catholicism and rejects all the errors of Protestantism." Her ardent desire was to secure the cooperation of this Synod in the effort to restore the worship and teaching of the Primitive Christian Church. She told of a Negro child of nine years of age whom she had seen directing perfectly with his baton an orchestra of sixty pieces, every member of which was his senior, and then revealed her vision of the African Orthodox Church, at present an infant and composed of a downtrodden people, yet leading human-

ity and the Churches in the future. In an impassioned climax she brought her eloquent address to a conclusion amid great applause. In a neat speech the Rev. Fr. Toote introduced the following: "Be it resolved that the African Orthodox Church go on record as favoring cooperation with the International Humanity League in its efforts to restore universally the Christian Gospel of Apostolic days." The Rev. Fr. Hollinsed seconded, and the resolution was carried by acclamation. Miss Montague then expressed her profound gratitude for the action taken.

The next item was "The Churchman Afield," the clergy and lay deputies taking the audience on a personally conducted verbal tour to visit congregations as far as time would allow. From New York we were taken to New Haven, to Boston and to Cambridge, thence to Sydney, Nova Scotia; thence down the Atlantic into the Caribbean, visiting Guantanamo, Guarro, Preston and Antilla in Cuba. Re-embarking we visited Atlantic City, returning by rail to New York. A birdseye view of our chief centers was thus entertainingly given.

Saturday Morning and Afternoon, Sept. 8th.

At Mass, 9 A. M., the Bishop ordained the Acolytes James Oscar Greenidge, Emanuel Josephus Millington, and Richard Daley Sibblis to be Subdeacons. At 10 A. M. an ecclesiastical court was held when a deacon and two priests were charged by the Reverend Chancellor with violations of Canon Law and conduct unbecoming clergymen. The case against the deacon was "dismissed." One priest was found "guilty," and the other pleaded "guilty." The jury of priests recommended as their sentence "severe reprimand by the Bishop." A service for admonition and discipline then followed during which each priest was called forward to be reprimanded by the Primate, who took occasion to exhort and warn the clergy both as to their conduct as ministers and their ordination vow of obedience.

The Church Extension Fund was then discussed. A motion was made "that each congregation tithe its weekly offerings for the benefit of the Church Extension Fund." Being put to the vote it was defeated. The Rev. Fr. Toote moved, and the Rev. Fr. Lewis seconded "that on the Third Sunday of each month a special offering be taken in each congregation, additional to the regular offerings, for the benefit of the Church Extension Fund." Carried unanimously. Mr. Sheppard advocated a great missionary meeting at the closing session of each Synod with appeals on behalf of this fund, but no motion was made to that effect. On motion by the Rev. Fr. Petersen, seconded by Sister Agnes, it was unanimously carried "that the Consistory provide Lenten boxes to be sent to all congregations for Lenten offerings in aid of

the Church Extension Fund." Mr. Edward Moore, lay deputy, stated that he was authorized by the vestry of his parish, St. Luke's, Cambridge, to offer the following resolution: "That each communicant and adherent of the African Orthodox Church be required to pay twenty-five cents annually towards the Church Extension Fund." Mrs. Anna Shields, another deputy from the same parish seconded the motion, and it was unanimously carried. Rev. Fr. Trotman moved and Rev. Mr. Sibblis seconded, "that the assessment of 25c per member be collected at Epiphany each year." Carried.

A letter of greeting and encouragement was received from Rev. Dr. H. A. S. Hartley of Port of Spain, Trinidad, B. W. I., and the Secretary was instructed to make suitable reply. A petition was received from Rev. D. E. Philips of S. Joseph's, Trinidad, a former Moravian clergyman requesting that he and his congregation be received into union with the African Orthodox Church. Synod considered the request, and after hearing addresses from the Rev. Fr. Lewis and Sister Theresa, both natives of Trinidad, voted to accept the clergyman and his congregation, and the Secretary and Primate were instructed to complete the negotiations. An amount of over \$100 was subscribed in a few minutes to pay the passage of Rev. D. E. Philips to New York for the purpose of validating his orders and to raise funds for his field.

Saturday Evening, September 8th.

After abbreviated Vespers, a request was made by one of the priests who had been "reprimanded" that the record of his trial and sentence be deleted from the minutes, pleading that he had no intention to be disloyal and did not wish a "stigma" to be attached to him. The Chancellor expressed sympathy with his brother priest, but offered an objection to his request because of the precedent that would thereby be established. The Rev. Fr. Hollinsed moved, and Mrs. Anna Shields seconded: "That the account of the trial be expunged from the record, as requested." A long, but profitable discussion followed, after which the motion, being put to the vote, was lost.

The congregation of St. Mary the Virgin in Guantanamo, Cuba, sent a communication testifying to the good work done among them by the Rev. Fr. Petersen, requesting that he be returned to them "with a salary." The communication was ordered to be handed to the Committee on Church Extension.

Sunday, September 9th.

At High Mass, 11 A. M. the Subdeacons Richard Daley Sibblis and Emanuel Josephus Millington were ordained Deacons. The Rev. Fr. Petersen preached the ordination sermon from the text, "Preach the word." It was forcible and searching, and will never be forgotten by the candidates nor the older

clergy. Fr. Petersen is a promising young man of twenty-seven years. The Chapel of The Good Shepherd was overcrowded.

At 3:30 P. M. another large meeting was held at the Renaissance Casino. After a brief service the Bishop-elect was publicly presented by the Primate and responding to the inspiration of the occasion, Archdeacon Robertson made an address which convinced those who heard him that he will be a worthy and efficient fellow-laborer of the Primate. Miss Marie Louise Montague made another address to the delight of all, especially those who had not previously heard her. She was serious and humorous at points in her speech, but throughout emphasized the purity of doctrine and worship in the African Orthodox Church. Mr. Ford of St. Joseph's Church, then delivered an address which was excellent for a layman. He is at present reading theology. The Bishop-elect gave the blessing and adjournment was taken for refreshment in the Dining Hall of the Casino.

At 8:30 P. M. after Vespers had been sung by Archdeacon Brookes, the closing sermon was preached by the Rev. Fr. Toote from the text "Be ye strong therefore, and let not your hands be slack, for your works shall be rewarded." It was full of hope and encouragement for the workers about to return to their fields of labor. Sister Theresa followed in an appeal to the women of the Race to work for God and humanity. Her words were marked with pathos and sincerity. Sister Agnes in an exhaustive paper outlined the noble sacrifice and service rendered by woman in all ages of the Jewish and Christian Church, and the influence that she had exerted upon man in the achievement of his own successes.

Mrs. Anna Shields, poetess, then recited one of her compositions, "The Reconciliation," in which she vividly painted the sufferings of her Race at the hands of the white man, and their readiness to forgive their oppressor. The audience was sympathetic and applauded her generously at the close of her poem. After short addresses by Miss Montague and the Bishop-elect, the Rev. Father Trotman moved: "That a vote of thanks be accorded the Rt. Rev. George Alexander, D.D., M.D., Lord Bishop and Primate of The African Orthodox Church, Prince of the Knightly and Religious Order of the Crown of Thorns for the able manner in which he has presided over The Third General Synod." The Rev. Fr. Petersen seconded, and the motion was carried by a rising vote. The Rev. Fr. McDougall moved, and the Rev. Mr. Sibblis seconded, "That a vote of thanks be given to the Lord Bishop, as Rector of the Church of the Good Shepherd, to Lady McGuire, to the clerical staff and members of the parish, as well as to the people of Harlem for the bountiful hospitality extended to the Deputies to the

Third General Synod." Carried by a rising vote. On behalf of the Church of the Good Shepherd, Mrs. Anna Hyland and Mrs. Rachel Smith, charter members of the parish, invited General Synod to meet in New York in 1924. Accepted unanimously. The "Te Deum Laudamus" was sung, followed by the Blessing of the Primate, who made the announcement that the business sessions would close on the following day.

Monday, September 10th.

At 10:30 after suitable devotion, Synod considered "The Negro Churchman." Begun in January, the magazine had paid its way and had a cash balance on hand. This balance with all outstanding indebtedness to the periodical, was transferred to the Publication Department which will handle the "Churchman" in the future. Each clergyman then pledged himself to distribute and pay for a certain number of copies monthly. After midday adjournment, a vote of thanks was tendered to the Primate for gratuitous services as Editor of "The Negro Churchman." Intermission was allowed for taking a picture of Synod, or at least of those Deputies who had not already left for home. Miss Marie Louise Montague was graciously pleased to sit in the group. On resuming business, Synod gave a rising vote of thanks to Miss Montague "for her presence at our sessions on three different days, and her manifest interest in the work of The African Orthodox Church." Miss Montague responding, expressed the hope that her interest would become more substantial by the meeting of the next General Synod. Bidding us Godspeed, she retired, accompanied to the door by Lady McGuire, Sister Agnes, and Sister Theresa. Synod then discussed plans for a Cathedral. The Primate stated that the idea had originated among the people of the Chapel of the Good Shepherd, who had raised and pledged funds for this purpose. It was then by motion decided "That this Third General Synod give its approval and endorsement to the plan for a Cathedral Foundation in New York City." The officers of the Woman's Auxiliary submitted their annual report to Synod showing the work done in funds collected and missionary boxes prepared. The Primate recommended that the Deaconesses be elected as General Officers of the Woman's Auxiliary for the ensuing year. The following were elected: Sister Agnes of Boston, President; Sister Theresa of New York, Secretary; Mrs. Rachel Smith, Vice President; Lady McGuire, Treasurer. It was then agreed that the West Indian field be selected as the beneficiaries of the Auxiliary during the coming year, and that this organization work under the direction of the Committee on Church Extension. The Treasurer of General Synod, Mr. W. H. Ferguson, presented his report in final form, and a vote of thanks

was accorded him. A vote of thanks was also given to the Secretary for his arduous and painstaking work during the Synod. Another vote was extended to the Committee of ladies who served the Deputies at the various meals. The election of General Officers of Synod followed, with this result (the Primate being President *ex officio*), the Ven. Wm. E. Robertson, Bishop-elect, Vice President; the Ven. George S. Brookes, Secretary; Mr. Theodore Bacchus, Treasurer; Rev. E. L. Petersen, Chancellor. The various Commissions and Committees were then appointed by the President. Other appointments were made as per list published on back cover of this issue. With suitable prayers and a benediction, the Primate declared the General Synod of 1923 adjourned *sine die*.

The Most Rev. Abp. J. R. Vilatte.

In correspondence recently received we learn that the revered Archbishop Vilatte after two months of effort has succeeded in securing a suitable location for his French headquarters in the suburbs of Paris. Out of his generous heart he sends us this message. "This is also a home for my brethren of the Holy African Orthodox Church. If some of you visit France, remember that Archbishop Vilatte is your father and friend. Come, rest, and pray." His address is:

Most Rev. J. R. Vilatte, Catholic Archbishop,
48, Avenue Vauban, Gargan
par Livry (Seine-et-Oise)
France

Monsignor Vilatte has notified us that he has been pleased to confer upon Colonel Marie Louise Montague Le Grand Prix Humanitaire, in consideration of the splendid service she has rendered as Founder and President of the International Humanity League, a movement upon which His Eminence has given his blessing. The decoration will be received within the next thirty days, and this periodical seizes the opportunity to be the first to congratulate "Lady" Montague on this additional recognition of her merit.

OUR DIVINE MANDATE

Sermon (condensed) by Rev. A. S. Trotman of Canada at opening of Synod.

Isaiah 54, 2. "Spare not, lengthen thy cords and strengthen thy stakes."

Let us employ this striking metaphor of the prophet statesman in its relation to our own racial Church, for indeed we stand in a position similar to that of Isaiah and his people. Exiled, and seemingly in hopeless captivity, deported beyond the Euphrates, they faced political extinction. To them it appeared as though the last chapter in Judah's glorious history had been written, and her name deleted from the roll-call of

nations. But the prophet sees a restoration to the land of their nativity and predicts a future greater than their historic past,—a future in which, sparing not, they would lengthen the cords and strengthen the stakes of their racial tent. In many respects the history of our own Race in this western hemisphere is a striking parallel. Is there any hope for us in our exile, trodden under the feet of other races and nations? Have we any political future? Will the glory and fame of Ethiopia be renewed? Do the words of the prophet hold inspiration for us as they did for Israel?

The African Orthodox Church is the affirmative reply to these questions from the ecclesiastical and spiritual viewpoint. It was the world's war, and his treatment thereafter, which aroused him to self-reliance and self-determination. **FREEDOM** is now his goal, both political and ecclesiastical, and the latter must point the way to the former. This is the teaching of history.

I. SPARE NOT. This is the first clause of the mandate divinely given to the African Orthodox Church. Spare not, in personal service, nor in financial sacrifice, until the gospel of race consciousness and ecclesiastical emancipation shall have been preached to the waiting children of Ethiopia, at home and abroad.

This Church of ours must give freedom to our bloodkin who are held as inferiors and treated as crumb-gatherers under the table of their masters in the Church of the Anglo-Saxon. This Church is the only door of hope for Negro churchmen, and we must spare not in our efforts on its behalf. Who among us, assembled for our Third General Synod, can fail to see that Jehovah has given us a mandate to assist Him in working out the Destiny of a Race? Convinced as we are of this fact, fired with zeal and consecration for our Church, we shall spare not ourselves nor our means until Liberty in all its fullness shall come to Negroes everywhere, laying our foundations in the principles promulgated in the Sermon on the Mount.

II. LENGTHEN THY CORDS. "Expansion" is now the watchword for the African Orthodox Church. We are but two years old as an organized portion of the Holy Catholic and Apostolic Church, yet within our brief existence we are able to report one Bishop consecrated and holding the succession of the apostles, ten priests, three deacons, two subdeacons, and two deaconesses ordained and communicants and adherents gathered about two thousand in number. Now let us go forward to new conquests and victories, lengthening our cords so that our ecclesiastical tent may embrace our brethren throughout the United States, Canada, Central and South America, and the islands of the Caribbean. Resting not, let us lengthen them until the curtains of our habitation include

Nigeria, Zanzibar, Togoland, Liberia and other territories of the African homeland. It is a bold and comprehensive program but we must attempt great things for God, for our Race, for our Church.

III. STRENGTHEN THY STAKES. The proportion must be complete. The farther we lengthen our cords, the deeper we must drive our stakes. The congregations now existing must be developed. Young Negro manhood and womanhood must be aroused; our services must be attractive, and our preaching must reflect the aspirations of the New Negro. As soon as it is possible we should relieve our Primate of the arduous duties that he now performs that he may travel here and there strengthening the stakes and advocating racial solidarity. To this end, it is my hope that this Third General Synod will elect an assisting bishop. We can no longer afford to overwork our only bishop neither should we take chances any longer with the apostolic succession which we hold. Can we not find among us a Paul, or a Barnabas, called of the Holy Ghost and commissioned by the Church? As the apple of his eye God has kept our Primate for these two years, but are not two or three stakes better than one? The time for action has come and we must not hesitate. The historic episcopate is the central stake of the Church which is built on the foundation of the Prophets and Apostles, Jesus Christ Himself being the head cornerstone, and it is obligatory upon us to strengthen this stake during this Synod of the African Orthodox Church.

Negro Churchmen, accept the mandate which the text brings. And when the history of this Race shall be written it shall be recognized that this Church played an important part in the universal and complete emancipation of the Negro peoples of the world. And God, even our own God, shall bless us, and our bloodkin everywhere shall see His salvation.

CLOSING SERMON (Condensed)

By Rev. F. A. Toote, M. A., of New York.

2. Chron. 15, 7. "Be Ye Strong, Let Not Your Hands Be Slack; for Your Work Shall Be Rewarded."

This Fiat comes to our Race, and what shall this infant African branch of the Catholic Church—now in the third year of her existence do,—what shall she do by way of inaugurating a larger and more successful campaign for Christ and the Race than has heretofore marked and toned her short history?

There was a time in the History of the Hebrew people, when a voice from heaven called to their great leader, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." And

forward they went, moved on by their own physical resources, escaping bondage and battle, and marching between the walls of waters to the shores of security beyond the sea. Our race has been continually pleading for an opportunity to rise from the lowest to the highest in Christ's One Holy Catholic and Apostolic Church; and the cry has come, "Speak unto the children that they go forward." "Arise, shine for thy light is come," "BE STRONG, AND LET NOT YOUR HANDS BE SLACK."

The ideal of the African Orthodox Church is unity in prayer, unity in offerings, unity in organizations, and unity of sentiment in the practical details of administration. In fact, there must be an indigenous ministry reared for the work in each respective field. The mysterious laws of human magnetism and the sweet and swaying fusions of sympathy demand that those who are nearest akin in humanity should be related as agents and objects in Gospel-work, and that is Negroes are best fitted naturally for work among their own. Only when we shall have educated men of our race to teach Christ to their fellows, shall the aureola of the latter-day glory of Ethiopia gather and glow about her walls and towers.

But we must hasten with the work, or it will all be taken out of our hands, for "the promise is to you and your children." Awake then, ye sons and daughters of Ethiopia; put away your sack-cloth of mourning, and go forward to win your race for God. We are now at the beginning of a new cosmic day in which each race must play its part, but who will take away ineffaceable impressions of our religion, our laws, and our social institutions? No mind can measure, no enthusiasm can exaggerate the future of the African Orthodox Church, or the vast product of its all-embracing outlook.

While it is true that "the golden age lies onward," it shall be reached at last. At times the voice of weak faith sighs forth, "How long, O Lord, how long?" Then again there is a baring of the right arm and a stretching out of power and revelation of the blessings of mercy and splendors of grace. If at one time there is but delay and distraction and despair, oh, how at another there are such dazzling outbursts of the millennial light that one may say, "Mine eyes have seen the coming of the glory of the Lord." However, we have received the command of Christ, "BE YE STRONG, AND LET NOT YOUR HANDS BE SLACK; FOR YOUR WORK SHALL BE REWARDED." "Go join thyself to this chariot," which is journeying to Ethiopia. It is the Missionary car freighted with the glory of Christ and the hopes of our people, and the fate of generations unborn. Whatever betide, let us carry on this work, build new altars of prayer, keep burning the old fires of faith, and open up fresh fountains of love. Let us

go back to our dear Lord's ministry, and newly study His marvellous life. Let us catch a new inspiration from the contemplation of His works of power and mercy.

The cry comes to us daily from the Isles of the Sea, from the United States of America, and from our Motherland Africa." "LET NOT YOUR HANDS BE SLACK; FOR YOUR WORK SHALL BE REWARDED," especially when we read of the acts of white Missionaries in our Motherland Africa who spend more time impressing the native of the greatness of the white man, than they do in impressing him with the truth of the Bible and the greatness of the character of Jesus Christ. We are wont to call attention to the millions of Africans abroad that they "spare not" to send the message to their brethren. Throughout the world we are scorned as Africans. Who knows that through the African Orthodox Church, God is calling upon Ethiopia to stretch forth her hands unto Him? And what though she is down today? If only she would have confidence in herself and her God, as she was at the summit yesterday, tomorrow's rising sun will see her there again, for God works in a mysterious way, His wonders to perform.

Brethren, "BE YE STRONG, AND LET NOT YOUR HANDS BE SLACK;" We have a heritage to hand down; though they have marked us with the curse of inferiority, we are determined to carve upon History, deeds and achievements for the future glory of our race. Our forefathers were pioneers of the world's industry, culture and conquest, the builders of civilization, ages before the haughty Teuton or proud Anglo-Saxon came upon the scene; and down through the centuries, through tyranny, oppression, darkness and slavery, the irrepressible black man has ever bobbed up.

The African Orthodox Church has passed the experimental stage. It is a demonstrated and recognized fact; at its birth just two years ago, it was not believed that the Negro was capable of Ecclesiastical government. Today, she claims her seat in the Ecumenical Councils of the World, and Ecclesiastical intercourse with other branches of the One, Holy, Catholic and Apostolic Church.

To our Bishop and Primate, Clergy, and Laity assembled here, I say "BE YE STRONG, LET NOT YOUR HANDS BE SLACK," be strong in your faith in an ever watching Providence, and confident of your own ability, march on to the goal of Ecclesiastical Liberty and human equality, knowing that your work shall be rewarded. May we be filled with encompassing love for the millions of our brethren who need our assistance. May our devotion to God and the Race impel us to go wherever they may be, and take them into our hearts and into our life.

There are those who today do not value and appreciate liberty,—that higher spiritual liberty governed by divine law that the truth shall make you free. May it be our joy to teach our race, from the humblest of darkest Africa to the greatest, of our vision in a redeemed and enlightened Africa!

Till then, may the African Orthodox Church, shine on, and though she be but a feeble light, shine on till the dawn of day, when the Sun of Righteousness shall break in its glory, o'er all the children of mankind.

"The morning light is breaking,

The darkness disappears;

Ethiopia's sons are waking

Their eyes long-dimmed by tears:

Each breeze that sweeps the ocean

Brings tidings from afar

Of Negroes in commotion,

Led by the Eastern Star."

Having accomplished our work with a steady aim, our reward shall be the heritage of a Christian race, united in the bonds of peace and fellowship, realizing that God hath created of one blood all nations of men for to dwell upon the face of the earth, and ours shall be the inheritance of the Saints.

My brethren, in going forth may God help us not to slacken our hands until we can say as St. Paul did, "We have kept the faith. We have finished our work, hence forth there is a crown of righteousness awaiting us."

Owing to lack of space we were forced to omit the Ordination Sermon preached by Rev. Fr. Petersen of Cuba. It will appear in our next issue.

CHURCH CALENDAR FOR OCTOBER

Oct. 7. 19th S. after Trinity. Green.

" 13. S. Edward, King and Confessor. White.

" 14. 20th S. after Trinity. Green.

" 15. S. Theresa, Virgin. White.

" 18. S. Luke, Evangelist, Apostle, Martyr. Red.

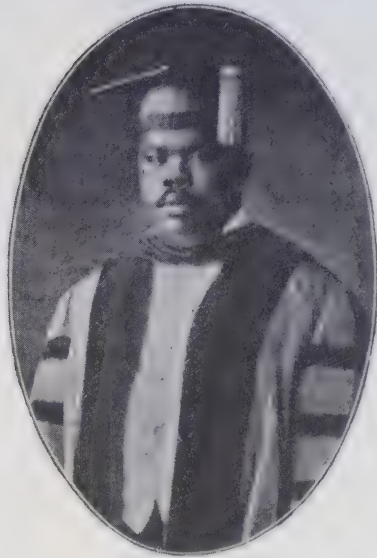
" 21. 21st S. after Trinity. Green.

" 28. SS. Simon and Jude. Apostles and Martyrs. Red.

" 28. (22nd S. after Trinity).

" 29. Venerable Bede, Confessor. White.

Out of "The Tombs"



HON. MARCUS GARVEY

After nearly three months in "The Tombs" prison of New York City, where he had been detained despite repeated application for release on bail pending the hearing of his appeal to the Appellate Court of the United States, the Hon. Marcus Garvey has secured his temporary liberty; and Justice, cheated of her rights, has ceased weeping. For the consummation of this achievement, this first act in the drama of a leader's vindication which we trust will be performed to its final curtain, revealing the chief actor undaunted, conscientious, and more determined than ever to play his role as prophet and inspirer of a Race seeking its full freedom and independence,—for this consummation the lion's share of credit must be given to his devoted wife, Mrs. Amy Jacques-Garvey. Never did woman for man make similar sacrifice, exhausting her mental and physical powers by day, and resisting the embrace of Morpheus by night in her untiring efforts which have brought forth the first fruits of success. Of slender build, and apparently frail constitution, this little Joan of Arc surmounted all barriers at the risk of a general breakdown. It was her consecration to duty which served as the stimulus, the hope of reward which sweetened her rigorous labor. There were others who pretended, because of their connection, to be assisting Mrs. Garvey in carrying her heavy burden, but

while outwardly professing that they were working for the release of their chief, he himself has accused them of "lip-service," and of secret machination to make his incarceration permanent. These Hamans now tremble before the gallows of their own erection!

By invitation of the President General we were present, and occupied a seat on the platform in Liberty Hall, on Thursday evening, September 13th, to witness the enthusiastic demonstration which the members of the New York Division of the Universal Negro Improvement Association gave in honor of their returned leader. It was reminiscent of the conquering hero of ancient times making his triumphal entry into the imperial city. The clash of musical instruments, the stentorian efforts of the robed choir, the spontaneous cheers and loud hurrahs were all simultaneously and involuntarily mixed, while many of the older and more restrained group who had for three months prayed to Almighty God for the deliverance of this man, wept silently, interceding still that Garvey may be permanently released and exonerated.

Outsiders will never understand the psychology of those they call "Garveyites." We doubt, if we who are thus nicknamed, understand it ourselves. The binding spell, the indefinable charm which Mr. Garvey exercises over us beggars description. But we find the reason for it in our conviction that no man has spoken to us like this man, inculcating pride and nobility of race, and clearly pointing out the Star of Hope to a discouraged and downtrodden people. We have reason to believe that his enforced solitude has clarified his vision. From Horeb and Sinai Moses came back to Israel with new revelations, even as subsequently St. John the Divine came back to the Christian Church from his exile on the lonely isle of Patmos. We venture to predict that Marcus Garvey who left "The Tombs" on Monday, Sept. 10th, will rise and ascend to higher leadership, and that Negroes everywhere will be the beneficiaries of the NEW IDEAS, which he tells us he has gained during his vacation.

SISTER THERESA

Angelina Theresa Brooks, now known as "Sister Theresa," is a native of Trinidad, B. W. I., and the second daughter of Mrs. Cecelia and the late Abraham Brooks, heads of one of the oldest, and at one time wealthiest colored families in that progressive, prosperous and beautiful island. Mr. Brooks was a devoted and highly respected churchman and one of the founders of the handsome Church of St. James the Less, now



MRS. AMY JACQUES-GARVEY

bearing the name of St. James the Just. Here he served for many years, filling most of the responsible offices, greatly beloved by his numerous friends both clerical and lay, but especially so by his worthy and esteemed friend, the late Bishop of Trinidad, the Right Rev. Thomas Hayes, D.D., one of the greatest and noblest bishops that presided over the See of that Colony. Following in the footsteps of her lamented father, Sister Theresa is known at home and abroad as a most valuable and active churchworker. She is now a Deaconess on our Cathedral staff, and in addition to her special duties manages our Day Nursery and Employment Bureau. In her spare moments she writes

religious and devotional verses, and hopes some day to publish a booklet of the same. On the day of her ordination last June she composed these lines:

THE CLARION CALL.

Lord, I have heard Thy loving call,
And meekly at Thy feet I fall;
Accept my humble heart this day,
And never let me from Thee stray.

Teach me Thy will, dear Lord, to know,
Kind words to speak, good deeds to sow;
For service, Lord, O let me live,
My love, my all, to others give.

(See picture on inside front cover)

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224 W. 135th St., New York City

Rt. Rev. George Alexander; Rev. E. J. Millington, Deacon; Sister Theresa, Deaconess. Telephone Bradhurst 1240.

SUNDAY: Low Mass 7:30; Sung Mass, 11; Church School, 2:30; Vespers, 8.

WEDNESDAY, FRIDAY: Low Mass, 7.

St. Michael's African Orthodox Church
528 Massachusetts Ave., Boston, Mass.

Rev. O. W. Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers 7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church
Green Street, Cambridge, Mass.

Ven. Wm. E. Robertson, Rector, 97 Walden Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church School, 1 P.M.

St. Mary the Virgin, Guantanamo, Cuba

Rev. E. L. Petersen, Rector
(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held by Layreaders at present.

St. Philip's African Orthodox Church
Henry Street, Sydney, N. S., Canada

Rev. A. S. Trotman, Rector, 39 Hankard Street.

SUNDAY: 11 A.M. and 7 P.M. Church School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church
66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School, 1:30; Vespers, 8.

St. James' Circuit, Cuba
Rev. R. D. Sibblis, Missionary

1st and 3rd Sundays, Preston; 2nd, Antilla; 4th, Herrera; 5th, Tacajo.

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.
VEN. WM. E. ROBERTSON, St. Luke's, Cambridge, Mass.
VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.
REV. O. W. HOLLINSE, St. Michael's, Boston, Mass.
REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)
REV. EDWIN U. LEWIS, Field Agent, Church Extension Dept.
REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.
REV. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.
REV. P. A. McDOUGALL, Gen'l. Missionary, Philadelphia.
VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.
REV. JAS. P. ROBERTS, City Mission, N. Y. City.
REV. JACOB E. ALLEN, City Mission Staff, N. Y. City.
REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.
REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.
SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.
SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.
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who consecrated
4. **ARCHBISHOP VILATTE**
of America in 1892
who consecrated
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Primate of the African Orthodox Church
in Chicago, Sept. 28, 1921

NEW YORK CITY, NOVEMBER, 1923

VOL. I, No. 11

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The Negro Churchman

In Tenebris Lumen

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BISHOP GEORGE A. MCGUIRE, Editor

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NEW YORK, NOVEMBER, 1923

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"THEY WHO LIVE IN GLASS HOUSES"—

While we have seen nothing in actual print emanating from a certain quarter with respect to the validity of the Orders of the African Orthodox Church, we know that some white persons of prominence in that communion have, in private correspondence, and in personal conversations, attempted to cast reflection upon said Orders. We challenge them to come into the open as our magazine store of ammunition is well stocked. There has been general elation among "Episcopalians" whereabouts concerning the "recognition" of their Orders by the Eastern Orthodox Churches. To us it seems "Recognition Unrecognized." From a prominent weekly of the P. E. Church (the editor of which is a champion of his denomination whether right or wrong, and who impresses us in his editorials that, like Pilate, he writes with finality), we take the following news item:

"An event of remarkable significance was the consecration, on Thursday morning, June 21st, of the first bishop of the Greek Orthodox Church for the Middle West. The Rt. Rev. Philaretos Joannides is the new bishop, and was consecrated in St. Constantine's Church, 6105 South Michigan Ave., his consecrators being Archbishop Germanos, of London, and Archbishop Alexander, of New York. Bishop Griswold, vested, attended the service as the representative of the Diocese of Chicago. About ten of our clergy, some of them vested, were also present."

Now then. Is that all the "recognition," of which we have heard so much, amounts to,—the presence of an "Episcopal," Bishop, and some of "our clergy" vested? While

consecration by two Bishops, or even one, in cases of necessity, is valid, it is usual to have at least three when available. Why did not the two Greek bishops in this instance avail themselves of the presence of "Bishop Griswold, vested (who) attended the service as the representative of the Diocese of Chicago?" What is "recognition" without intercommunion in Sacraments? What is the "recognition" of the validity of one's Orders worth, if there can be no use made of such Orders by the recognizing party? Is it not recognition with qualification? We have been all along aware that this is the true status, but when those in glass houses attempt to throw stones at others whose dwelling is far more substantial and founded upon the "rock," they must be given a gentle reminder. In the Book Review columns of current issue of "The Christian Union Quarterly," mention is made of Fr. F. Woodlock's work entitled, "Constantinople, Canterbury and Rome," a Criticism of Bishop Gore's Theory of the Catholic Church. We quote what the reviewer states of Fr. Woodlock's position in the matter of the Orders of Anglicans:

In the matter of Apostolic Succession and Anglican Orders, Rome, he says, "admits the valid Ordination and Sacraments of practically every other religious body that left her to go into schism or was driven from her by excommunication for heresy"; [Of course he does not include non-episcopal churches] but he claims that Rome definitely denies the priesthood of the Church of England, because of the incompleteness of the form of words used in conjunction with the laying on of hands, which neither mentioned the office "priest," "bishop," or expressed the essential function of either office from 1559 to

1662—a period of over one hundred years. He charges Cranmer with this mutilation of the ordinal, and says: "If he had taken any existing ordinal, that of the Greeks, or Nestorians, or Armenians, or Copts, or Syro-Jacobites, or others, he would have left the Church of England its priesthood." He continues: "It is as though—to use the simile from electricity—a cable ran sound and unbroken for 1159 miles, then it was cut and 103 miles of hempen rope followed, and 1662 miles from the power station the proper cable begins again and runs to a point 1923 miles from the power house. The current does not pass. The hempen cord cannot transmit the power." Consequently, Rome always reordains absolutely Anglican clergymen who are converts to Rome. This is in keeping with the decision of Pope Leo XIII, which was published in the Bull *Apostolicæ*, Sept. 13, 1896.

Since the Church of England is without an episcopate and priesthood, according to Father Woodlock, there is no possibility of reunion with Rome, except unconditional surrender. Bishop Gore, however, found some hope of reunion with the Eastern Orthodox Church, because the Patriarchal See of Constantinople had accepted the validity of Anglican Orders; but Father Woodlock contends that the report of the Delegation from the Patriarch of Constantinople denied not only Anglican Orders, but Anglican Baptism, Anglican Eucharist, and required the abolition of the XXXIX Articles, and would require reordination for entrance into the Eastern Orthodox Church. He thus closes all possibility of reunion, other than by the way of surrender, which 700 Anglican clergymen have done in following Newman into the Roman Catholic Church.

WEST INDIAN CHURCHMEN AND THE AFRICAN ORTHODOX CHURCH.

Quite recently an Anglican prelate wrote thus:

"Among the Negroes of the United States I can see that the African Orthodox Church has a work to do especially if it were in communion with the Protestant Episcopal Church of America. I do not quite see what its position is in regard to the Churchmen of the West Indies."

In the hope that he may "see" the latter, as clearly as he now sees the former, we reproduce from "The Tribune," of British Guiana, a portion of an address delivered in Georgetown last August, before the Negro Progress Convention by Rev. J. F. Griffith, B.D., Vicar of S. Bartholomew's, Queenstown, Essequibo, B. G. His subject was "Freedom and Justice," in which he pointed out the discriminative policies in vogue, both politically, economically, and ecclesiastically. We quote in connection with the third phase of Dr. Griffith's subject:

Lastly, we come to consider the case of the British Negro ecclesiastically. What is his position in the Church? Here he easily preponderates numerically in all denominations of our divided Christianity; for, besides the fact that Negroes are the most numerous of all the races in the British Colonies they are known to be religious even to the point of being superstitious. Indeed in the Church in the Colonies, Negroes may be said to be paramount; and there are very few places of worship in which this is not the case. Religion, the greatest of all civilizing agencies has done much for the Black Man and he is grateful for it and appreciates the fact. But the church in the British Colonies, with the possible exception of the Congregational and the Moravian, has not yet seriously set it itself to work for the ideal of all missionary endeavour, which is to raise up ministers of native material to carry on the work so nobly begun by the first missionaries. For this dereliction of duty, (or shall we call it, studied neglect) there are some causes. Let us examine a few. In the first place there were no natives available. This was inevitable; for education was denied slaves as a rule, and babes had to be fed with milk. This feeding had to be carried on till the babes were full-grown. But would they always remain babes? In course of time, Education having become general natives shared the benefits of it with the sons of their former masters. Then the question of the inclusion of natives in the ministry clashed with the Social Ideal it being considered, in many places, improper and undesirable that the sons of former Slaves should be placed in Spiritual control of those of former Slaveholders. Added to this, was the fact that in practically all these Colonies the Church was established, or financially aided by Government. Natives, (Negroes in particular) had no voice in the affairs of Government, and thus the matter of the Ministry became, besides an economic and a racial monopoly, although Negroes were rapidly becoming qualified educationally.

Here was a case of Taxation without Representation. Later, the startling discovery was made by some of the self-preserving European Missionaries that Negroes did not want their own people as Ministers; and this bogey was religiously exploited for fully a quarter of a century by the very men who should have been ashamed even to listen to so absurd a statement.

And now-a-days, one hears such talk as the moral, or spiritual, or Executive unfitness of the Negro aspirant to the Ministry all of which I have not the slightest hesitation in declaring to be the merest sham and the studious avoiding of the real point at issue. But whatever may be the reason for the non-establishment or even the beginning of a native Ministry in the British Colonies where Negroes are, everywhere, so

largely in the majority, the church must admit that she has failed egregiously in this very important matter.

This is especially the case with my own dear Anglican Communion, which seems to regard the Colonies only as a Mission field for the employment of Missionaries from England, in spite of the presence in these Colonies of scores of qualified young natives of vocation and consecration.

Negroes and others of observation are looking on at this irregularity, and are asking how long it is to continue? Their idea of ecclesiastical freedom and justice is that Negroes should be generously represented in the Ministry, seeing that the Congregation of every church teems with people of their own Race.

The Great Missionary Bodies of the world have long ago realized that the best Missionaries to any people are to be found from among such people themselves. It may be fitly asked why this distinction in the case of the teeming Negro populations of the British Colonies. Does it not seem sinister in its object for substantially Black Congregations? To black people in general it savours of the tacit intention to propagate the doctrine of Race Supremacy and so they are becoming more and more distrustful and suspicious. We have no desire to be unkind to the Foreign Missionary. We do not grudge him a share in the ministry of the church in the Colonies, though his own people have largely deserted the church. We remember with gratitude, the good work done by some of the early Missionaries by such consecrated souls as the late Bishop Mitchinson of Barbados, and the Revd. John Smith of Congregational fame. But we do object to the practice of continually importing and perfering foreigners to all the best Livings in these our own countries now to the exclusion of qualified competent natives, who have a right to some of these Livings.

We maintain that it is both un-catholic and unfair to natives to set aside so-called "Peculiar Parishes," consisting largely of Negroes, and yet where Negro Ministers may not be employed.

We object to the keeping of Negro Ministers in out-of-the-way places till, in the words of the Psalmist, their strength is brought down in their journey, and their days shortened.

In short, we object to the church following the world which it ought to lead in the matter of Freedom and Justice to all irrespective of colour or race.

In the United States of America, Race discrimination in the church drove Negroes to segregation voluntarily. Let the rulers of the Church in the British Colonies beware, lest they wound the Body of Christ by their persistence in similar un-Christlike discrimination.

It is to the Church as to no other quarter that the world looks for the exemplification of the meaning of the term "Catholicity" so dear to her, and of the motto which I have chosen as the alternative of my subject this evening, "Noblesse Oblige."

"Better to dwell in Freedom's hall
With a cold damp floor and a mould-
ering wall,
Than bow the head and bend the knee
In the proudest Palace of Slavery."

A WHITE BISHOP IN AFRICA. (From "The Negro World")

Read the account below of a good white bishop, who went to Africa for the purpose of teaching the natives Christianity, and then pray with me that this little, narrow, warped and hypocritical soul will some day grow big enough to practice what it preaches. The following is an excerpt from the Liberian News:

"Bishop Walter Henry Overs, of the Protestant Episcopal Church in Liberia, while on his way from Monrovia to Hamburg on board the S.S. Watiche, created a very singular sensation in the following manner, to wit: 'The bishop met a certain lady evangelist, who had been in Liberian and other West African colonies preaching the word of God. This woman of culture, influence and good repute, with a heart full of love of her God and mankind, the bishop refused to sit at meat with, and such was the sensation and disturbance created in the saloon that the captain was aroused from his repose and came upon the scene, only to find the bishop furious and indignant because of the presence of this lady at the table with him. What a strange contrast the spirit evinced by Him who ate with the publicans and sinners and prayed that they be all one, even as we are one! We are informed that the captain interrogated the bishop to this end: 'Are you a bishop?' 'Yes.' 'In Africa?' 'Yes.' 'Is not all your flock black?' 'Yes.' 'And you refuse to eat at a table with a Christian black?' The bishop was mute. The captain rejoined, 'Well, if that is Christianity, I don't want any of it.'"

Christianity—my God, what a mockery some of us mortals make of it! The above is a bishop, ordained by God to expound the principles of Jesus and sent by the Church to teach Africans that of one blood God made all nations to dwell together in peace and unity; to teach them the fatherhood of God and the brotherhood of man, and yet did not himself have enough Christianity to eat at the same table with a sister worker in the same vineyard. He is preparing Africans to sit around the great white throne, where all of God's children will eat milk and honey together, but he refuses to eat at the same table here. "He

seen, and hateth his brother who he seeth, is a liar and the truth is not in him." Is the bishop really seeking the salvation of souls or notoriety? Is he striving to establish on this earth the universal brotherhood of man and common fatherhood of God or is he from the cloak of a canting hypocrisy pretending to be one thing when in reality he is another? The sooner Africa gets rid of these religious forefathers, who play the role of race redeemer and humanity lover for their own personal aggrandizement and financial gain, the better for Africa. Africa can well do without the brand of Christianity for sale by Bishop Overs.

[Will any prelate question the need for the African Orthodox Church in Africa?—Editor N. C.]



Wm. E. ROBERTSON,—Bishop Elect.

CONSECRATION SERVICE.

His Eminence Joseph Rene Vilatte, Exarch of the Americas, at present in France, has forwarded us his Bull permitting the Consecration of the Priest William Ernest Robertson, who was elected Auxiliary Bishop in the African Orthodox Church at the Third General Synod in September last. The Primate has taken order for the Consecration as the Canons direct, and the Most Reverend Frederick E. J. Lloyd of Chicago, Archbishop

and Primate of the American Catholic Church, has accepted the invitation to act as chief consecrator at the approaching function, which will be held in the Cathedral Chapel of the Good Shepherd, New York City, at 10:30, Sunday, Nov. 18th, Twenty-fifth after Trinity. Owing to the limited seating capacity admission will be by ticket, and these should be secured at once by application in person or by letter at 224 W. 135th Street, New York. This will be an event of historic importance since there is no record of a Negro Bishop elected by Negroes, for Negroes, consecrated in a chapel owned solely by Negroes, and for a portion of the Church entirely manned and controlled by Negroes. "Can there anything good come out of Nazareth? Come and see." "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

ST. MICHAEL AND ALL ANGELS.

Boston, Mass.

Since our return from General Synod we have been very busy, attempting to inaugurate some of the constructive plans recommended by that body, of which we must perform our part. On Sunday, October 15th we celebrated our Second Anniversary, and in connection therewith held an old-fashioned Moravian Lovefeast to the immense enjoyment of the large audience which completely filled our Chapel. Community singing, buns and lemonade contributed to the pleasure of the occasion, and all are eager for another Lovefeast. The proceeds were largely devoted to our investment in the Publication Department of the African Orthodox Church. Mr. A. G. Prendergast, a member of the Church of the Good Shepherd in New York, is now pursuing his medical studies in this vicinity and has connected himself with S. Michael's for the period involved. While the Primate was in Cambridge during October on a visit to S. Luke's, Fr. Hollinsed and Sister Agnes called on him at the residence of Mr. and Mrs. Robert Shields, where he is usually entertained when visiting that congregation. Saturday evening, Oct. 27th, was a gala occasion for S. Michael's, Fr. Hollinsed performing a very beautiful marriage ceremony. Miss Etheline Bennett, a member of the Church School and a most amiable young lady, became the bride of Mr. W. M. Haynes of New York. Both parties were born in Jamaica, B.W.I. There were, besides the Maid of Honor, eight bridesmaids, four flower girls, and ushers, all lending dignity to the event. Sister Agnes presided at the organ, the choir singing the 128th Psalm, "The Voice that Breath'd O'er Eden," and "O Perfect Love." The reception was held that sayeth he loveth Me who he has not

at the new residence of the couple, 640 Shawmut Ave., where many congratulations and gifts were bestowed on the happy pair. On our sick list at present are Mrs. Ella Cutting, Mrs. Sydney Blackman, and Mrs. Eleanor Johnson and daughter. On the occasion of the Anniversary and Lovefeast, among the distinguished speakers were the Auxiliary Bishop-elect the Ven. W. E. Robertson of Cambridge, and the Hon. Chas. Stewart, the successful President of the Boston Division of the Universal Negro Improvement Association.

SISTER AGNES, Deaconess.

ST. LUKE'S Cambridge.

Our Second Anniversary was celebrated on Sunday, Oct. 21st. His Lordship, the Rt. Rev. George Alexander, pontificated and preached at Mass, 11 a. m. Archdeacon Robertson, rector, sung Vespers at 7:30 p. m., when the Bishop again preached and administered the Sacrament of Holy Confirmation, the following persons being confirmed: Alfred Norman Brown, Theophilus Clinton Phipps, Philip Augustus Taylor, and Joseph Nathaniel Standford. With the nine persons confirmed at the regular Confirmation visit in May last, S. Luke's has presented 13 in all this year for this salutary rite. The attendance was excellent at both services. With his usual eloquence the Bishop, employing vivid descriptions, pointed the way to racial freedom in worship and ecclesiastical government, meanwhile stirring the hearts of his hearers to the attainment of the higher spiritual life. On Tuesday, Oct. 23rd, our First Annual Fair was opened by His Lordship, and lasted for three evenings. The inclemency of the weather interfered with the attendance somewhat, although many braved the heavy rains to contribute their part. Many valuable donations were received from members, friends and well-wishers, including stores in Boston and Cambridge. We are gratified with the results, which augurs well for succeeding annual fairs. The Church School pupils played a most important part on the second evening when they rendered recitations, songs, and costume dancing. Baker's Orchestra contributed to the amusement of the young people and we tender them our appreciation of their kind services. On the final evening a play entitled, "The Deaf Ear," was given by S. Mary's Guild, which created a great deal of fun. All acted splendidly, but special mention must be made of "Aunt Nabby," and "Mr. Blair," who excelled as comedians and frequently provoked roars of laughter from the audience. The people of S. Luke's have invested in the Publication Dept. of the African Orthodox Episcopal

Church, and are now busy in raising funds to assist their rector to secure his episcopal robes.

WM. E. ROBERTSON, Rector.

S. PHILIP'S CHURCH, Sydney, N. S.

S. Philips is still doing her part to meet the moral and spiritual needs of the colored people of Sydney. Our services are regularly held, and large congregations are always in attendance. The Holy Communion is administered twice monthly, and we hope to increase its frequency in the approaching season of Advent. The Woman's Auxiliary progresses favorably and meets weekly. Two of its meetings are held on Sunday afternoons, taking the form of a Literary and Musical entertainment the other two meetings are for business. Mr. Frank Williams and Mr. Christopher Gibbons our Church School teachers, are doing excellent work in building up the School, and imparting the necessary teaching to the juveniles of our community. On Oct. 13th, the remains of Mrs. Margaret Morris, aged 20 years, late of 5 Curry's Lane, Sydney, were interred in Hardwood Hill Cemetery, a goodly number of friends and relatives accompanying the deceased to her last earthly resting place. On Sunday, Oct. 21, at 11 a. m., Eglen Wellington, infant son of Mr. Joseph Nathaniel Hooper, and Mrs. Maud Hooper of Curry's Lane, received the rite of Holy Baptism and was thereby admitted a member of the Holy Catholic and Apostolic Church. Mrs. A. S. Trotman, wife of the rector, has been ill since our return from General Synod, but is now convalescent, and we pray the Divine Giver of health and strength, of life and safety, that a prolonged measure of His goodness may be granted unto her, for her own bodily improvement, and for the promotion of our work.

ARTHUR S. TROTMAN, Rector.

GENERAL CHURCH NOTES.

The Primate, attended by his Chaplain, Rev. F. Lewis, visited Philadelphia on Sunday, October 7th, at 4 p. m., to assist the Rev. Peter Alexander McDougall in his effort to plant in the City of Brotherly Love a congregation of the African Orthodox Church. About 60 persons were present, and in addition to the addresses of the Bishop and Frs. McDougall and Lewis, was a brief but kindly one from Rev. J. Da Costa Harewood, Rector of the P. E. Church of S. John the Divine, welcoming us to Philadelphia.

He estimated the Negro population in that city to be in the vicinity of 200,000 persons and felt that there was room for us as Christian workers. There is nothing narrow about Brother Harewood.

On Sunday, Oct. 14, the Primate, attended by Archdeacon Brooks, Fr. Lewis, and Sister Theresa, visited St. Barnabas Congregation at 4 p.m., and following the action of the Consistory, received them officially from the Wesleyan body into the Holy African Church of Orthodox Faith and Apostolic Ministry and Worship. Rev. James Pickford Roberts, a clergyman of the African Orthodox Church, was appointed Vicar, under the immediate supervision of the Rector. The congregation was founded some three years ago by Rev. Dr. Abbot of the Methodist persuasion, and consisted largely of Wesleyans from various West Indian Islands, with a good sprinkling of Anglicans. St. Barnabas Church bids fair to be one of the most promising congregations, its vicar and members being all young, energetic and enthusiastic.

S. Paul's Church, New Haven, has bloomed forth under the care of its new rector, Rev. Fr. Toote. The congregations tax the capacity of the chapel, and the offerings are excellent. This congregation has suffered by frequent ministerial changes. The Rev. Fr. Brooks, its founder, resigned in Sept., 1922, and the Rev. Edwin Lewis and Rev. Theodore Stephens divided another year. It is to be hoped that Fr. Toote will make a better record for tenure of office.

S. Joseph's Church in Harlem celebrated its Second Anniversary on Oct. 28th. By invitation of its clergyman, wardens and vestrymen, the Primate of the African Orthodox Church, attended by the Rev. Fr. Peterson, Rev. Fr. Lewis, and Sister Theresa, was present at the chief exercises at a public meeting in the Renaissance Casino. The Primate and priests delivered addresses, and Lady McGuire, choir director and organist of the Cathedral Chapel of the Good Shepherd, contributed with her choir in the rendition of the Anthem, "Send Out Thy Light." There is a tender relationship between S. Joseph's Church, and the Church of the Good Shepherd, which some day may ripen into family union.

At the Cathedral Chapel of the Good Shepherd there is increased activity in parochial affairs led by Sister Theresa and Lady McGuire. In the Church School, Mr. John De Silva, and Mr. Donald Yearwood, are doing good work. The choir has been enlarged and there is marked improvement in its work. Sister Theresa has begun her Day Nursery. We regret that space will limit her accepting of a large number of children. Among the excellent sermons preached in the absence of the Bishop on his visits to other congregations were those by the Rev. Fr. Peterson and Rev. Emanuel Joseph Millington. The Rev. Fr. Lewis preached recently also, his sermon being of a high order on the text,

"What think ye of Christ? Whose Son is He?" The Rev. E. J. Millington, deacon, preached his first sermon on Sunday, Oct. 21, and the Twenty-first after Trinity, taking his text from the Gospel for the Day, "Except ye see signs and wonders, ye will in no wise believe." Those who heard him were pleased with his matter and delivery. Mr. Millington was born in 1886 in St. John's Parish, Barbados, but has travelled extensively in Canada, the United States, Central and South America. He left Barbados in 1902, where he was educated in the Lodge High School and the Claverton Combined School. He took additional work in the De Witt Clinton High School of New York City, and a course in mechanical dentistry at Bodie's Dental School. In Brazil and in N. Y. C., he also studied portrait art, and has made a good living at this profession. Ordained Deacon last September, he is now preparing for Priest Orders, meanwhile assisting in the Church of the Good Shepherd.

The Rev. D. Eghert Philips of Trinidad will arrive in New York during the current month to receive Orders, his present ministry being that of the Moravian Church. He will deliver lectures on his work in Trinidad, where we have our first congregation in the English Islands.

The Rev. Richard Daley Sibblis, our missionary in Antilla, Cuba, went to Jamaica, B. W. I., immediately after his return from General Synod, and brought Mrs. Sibblis and their six children to Cuba. With the family on the field, Mr. Sibblis feels that his mind can be better concentrated on his mission work. He writes that he hopes to set on foot plans for securing a chapel for S. James' Mission before next Synod. We pray for him and his.

CHURCH CALENDAR.

- | | | |
|------|-----|--|
| Nov. | 1. | All Saints. White. |
| " | 2. | All Souls. |
| " | 4. | 23rd Sunday after Trinity. Green. |
| " | 5. | S. Elizabeth, Mother of John Baptist. White. |
| " | 11. | 24th Sunday after Trinity. Green. |
| " | 11. | S. Martin of Tours, Bishop and Confessor. White. |
| " | 17. | S. Hilda, Abbess. White. |
| " | 18. | 25th Sunday after Trinity. Green. |
| " | 22. | S. Cecilia, Virgin and Martyr. Red. |
| " | 23. | S. Clement (Rome) Bishop and Martyr. Red. |
| " | 25. | Sunday next before Advent. Green. |
| " | 30. | S. Andrew, Apostle and Martyr. Red. |
| Dec. | 2. | First Sunday in Advent. Violet. |
| " | 4. | S. Clement of Alexandria, Bishop and Confessor. White. |
| " | 6. | S. Nicholas of Myra, Bishop, Confessor, Patron of Children. White. |
| " | 7. | S. Ambrose, Bishop and Confessor. White. |
| " | 9. | Second Sunday in Advent. Violet. |

ORDINATION SERMON

CONTINUED FROM LAST ISSUE

By Rev. Fr. Petersen of Cuba

2. Timothy, 4, 2. "Preach the word."

This is the very summit of S. Paul's pastoral counsel to Timotheus the young and recently chosen overseer of the Church of Ephesus. Born of mixed Gentile and Jewish parentage, this young disciple was converted at the age of fifteen by S. Paul on his first visit to Lystra, probably the birthplace of Timothy, and he must have been about thirty-five years of age when the great apostle wrote to him his First Epistle. It is worthy of note that Timothy was assigned to one of the most difficult fields of labor. The Ephesians were a cultured people and many of them excelled in occult science and magical art so that the "ephesia grammata" were known to the ancient world. It required intellectual ability and undaunted courage for Timothy to convert the citizens of Ephesus, but he was faithful to the martyr's death for according to Neciphorus who lived five centuries later, he was murdered by a mob of that city for protesting against the licentious worship of Artemis. "Preach the word" was S. Paul's admonition, and S. Timothy was obedient even unto the end. From apostolic times until today, those newly ordained are given the same charge, the same advice, to "preach the word."

What is a Preacher? One who discourses publicly on religious subjects with earnestness, yet without being offensive or obtrusive, fearing no man but pronouncing boldly his message as did S. Paul before King Agrippa. And in preaching he must teach and exhort, and be ready to endure criticism. Moreover the preacher is a steward of the Church of Christ. "Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God." A steward manages a household or some other institution. What a privilege is ours to be stewards in the great family and household of God, the Holy Catholic and Apostolic Church! How many ministers realize the responsibility they assume, when having received the Divine call, they are commissioned to "Feed my sheep?" But yesterday, in this chapel, we saw priests shedding tears, and lay deputies with sad faces, when a service was being held by the bishop for admonition of

the clergy. Did any weep because of evil or crime committed? I think not. Strong men wept when they were made to realize the gravity and responsibility of their ordination vows and promises. "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." Take heed brethren, that as ministers we perform to the letter the vows we made, and that as physicians we prescribe accurately for the cure of the souls intrusted to our care.

"Preach the word; be instant in season, out of season; reprove; rebuke, exhort, with all longsuffering and doctrine." In the sunset of his life, after long years of experience, S. Paul thus cautions and exhorts Timothy. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," and then he reminds him of the crown of righteousness, the imperishable crown reserved for him after the termination of a life of faithful service. And now, my brothers, who have this day been ordained to the diaconate, who stand here as the central figures, and for whom the prayers of this congregation ascend to the throne of Almighty God, of our own will you offered yourselves for ordination in this portion of the Catholic Orthodox Church. Your prostration before the Altar today was your surrender to the service of God and His Church, and we are witnesses thereof. No better than your fellows, you are henceforth "first among equals," and in the spirit of humility and a life of righteousness you must manifest your consecration to your Master and your brethren. We rejoice with you that you have been ordained to serve your Race by a Negro Bishop in an autonomous Negro Catholic Church, which, before two years ago, was not possible. Go forth to your Race. Feed their hungry souls with the Bread of life as only their own blood-brothers can feed them. Awaken in them the spirit of race consciousness. Convince them that they are fellow-heirs, with other races, of the Kingdom of God. Preach the Fatherhood of God and the universal brotherhood of Man. Let there be no looking back nor halting. Straight is the road, narrow is the way. Go in and possess the land, and by your fruits purchase a higher degree in the Sacred Ministry. "Stir up, O Lord the wills of these men, that they plentifully bringing forth the fruit of good works, may by Thee be plentifully rewarded, through Jesus Christ our Lord."

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REV. O. W. HOLLINSE, St. Michael's, Boston, Mass.

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BISHOP ROBERTSON'S CONSECRATION

By Very Rev. F. A. Toote

Sunday November 18th, 1923, marked an epoch when a very unique and historic ceremony took place in the Cathedral Chapel of the Good Shepherd, and another Red letter day; another milestone was reached in the History of the race, when the Priest William Ernest Robertson was raised to Episcopal dignity, and consecrated Auxiliary Bishop of the African Orthodox Church, by His Grace the Rt. Rev. F. J. Lloyd, Archbishop of the American Catholic Church.

Fr. Robertson was born at Fair Prospect in the Parish of Portland, Jamaica, British West Indies, on Feb. 28th, 1880; was educated at Fair Prospect and Rural Hill Grammar Schools respectively; entered the Mico College in 1896, and was Master of the Government Grammar School for 15 years, and Lay Reader of the Episcopal Church in Pons, under the Rev. J. M. Sommerville. Graduated from the London Institute of Technology for Woodwork and Mechanical Drawing; afterwards becoming a certified teacher for same.

The Church was very beautifully and artistically decorated with candles and flowers for the great occasion. Although admission was by tickets of one dollar each, the number of persons present, white and colored, taxed the capacity of the Sacred Edifice some time before the hour of service.

Fr. Robertson was ordained Deacon in the Independent Episcopal Church, May 1921, for foreign field. His first charge being St. Philip's, Sydney, Nova Scotia, Canada; becoming Archdeacon of Nova Scotia and having done much creditable work, he was

called to Massachusetts, serving at that time St. Luke's, Cambridge, and St. Michael's, Boston. The work having become too large for one man, it had to be divided and Fr. Robertson was called to St. Luke's, Cambridge, Mass., where he is at present.

At 10.30 A. M., precisely, the robed choir and visiting Clergy marched in procession into their respective places singing hymn "The Church's One Foundation," led by the Crucifer; immediately at the ending of the hymn, the second procession of Dignitaries was led in, to the singing of the hymn, "O Zion Haste, Thy Mission High Fulfilling," by the Thurifer, Crucifer, Torch bearers, and Master of Ceremonies. The Very Rev. F. Toote, leading as Chaplain to the Bishop Elect, Fr. Robertson, Rev. Fr. Lewis as Chaplain to His Lordship Bishop McGuire, the Rev. Fr. Hollinsed, Chaplain to His Grace, Archbishop Lloyd.

The Bull of His Eminence, the Most Rev. J. R. Vilatte, Metropolitan of the American Catholic Church sent from France, was read by the Venerable Archdeacon George S. Brookes, giving authority for the consecration.

The Bull of permission of the Primate of the African Orthodox Church, the Rt. Rev. Geo. Alex. McGuire, who was also co-consecrator, was read by Fr. Hollinsed; after all Canonical requirements were fulfilled, Pontifical Mass begun. The Roman Pontifical was strictly adhered to; the choir sung Merbecke's Mass; the Consecrator at the High Altar and the Bishop elect at his Altar.

After the blessing of the Archbishop and the "Ad Multos Annos," the new Bishop, vested in Cope, Mitre, Pectoral cross, and Ring, with his Crozier in hand, proceeded down the aisle, while the people gratefully

received his blessing. His Grace, Archbishop Lloyd then delivered his greetings to the African Orthodox Church. Among other things His Grace said: that this was one of the greatest events in his life, and that after 55 years of longing and desiring to see the Holy Land, God had gratified his desire, and today to be present at such an event. He was reminded of a scene in the life of our Lord and Master, when the impetuous St. Peter, who by the Grace of God, we are in true succession to; after beholding the beauty, solemnity, and grandeur of the occasion, burst out into ecstasy and said, "Lord! it is good for us to be here. Let us build three tabernacles." This present occasion brings vividly before my mind's eye, the position of Peter on the Mount of Transfiguration, and I am compelled to exclaim this morning, that it was good for me to be here, and not only may I say good for me to be here, but it was good for all of us to be here; for truly, what was done here this morning, nothing more could be done by God himself, for He gave commission to His first disciples and especially to St. Peter, to go and to baptize and make disciples of all nations. You have a great mission to fulfill in Christ Holy Catholic Church, and there is no doubt that you will have opposition in your work, especially in teaching the Catholic Faith, but remember when Christianity was threatened by Arianism, all seem to have been lost to the Church, when one man was left to proclaim the Divinity of Our Lord and save the Catholic Faith from destruction, "Athanasius Contra Mundum." May you ever stand true and loyal to the faith once delivered to the Saints.

Your good Bishop and Primate George Alexander, I know well. It was my good pleasure and privilege to be associated with him, when we were both priests in the Protestant Episcopal Church in Cincinnati under Bishop Vincent, 1897; and it was my special honor to be the preacher on the occasion of his Ordination to the Priesthood at that time, and today we have again met on this auspicious occasion when the joy is mutual. I have always found him a true and loyal disciple of His Master. He is a great man, called by God to a great work, that of leading his people ecclesiastically, and the work under God is destined to succeed.

(Turning to the newly consecrated Bishop) Brother, you have been this morning called upon to bear the burden of the Episcopate. It is truly a burden, an isolated burden. You will spend many lonely hours; somehow the Episcopate seem to separate us from our brethren, but do your duty, for great is He that calleth you, and may the Holy Spirit guide and keep you in your endeavor.

I love you all, as I love your Primate, and may the Father, Son, and Holy Spirit shower

His choicest blessing upon him and this work. The recessional hymn being sung, a memorable morning was brought to a close with luncheon served to Clergy and visitors at the Dumas Hotel at 1 o'clock.

ANOTHER ACCOUNT OF THE CONSECRATION

By an Onlooker

Leaving Chicago on Nov. 16th, for a trip to Europe and the Holy Land, the eventful climax of which will be Christmas morning in Bethlehem, His Grace the Most Rev. F. E. J. Lloyd, D.D., in company with his esteemed wife, spent Sunday Nov. 18th, in New York City, for the purpose of acting as chief consecrator of Bishop Robertson, who had been elected two months previously as the second Bishop of the African Orthodox Church. Bishop McGuire is Primate of this church, which was organized two years ago by Independent Episcopalians, who believed that the time had come when following the example of the Colored Methodists and Baptists, there should be an autonomous Church controlled entirely by members of their own race; though discriminating against no persons of other races whether of the Clergy or Laity.

In two years congregations have been established in the United States, Canada, Cuba and the British West Indies by Bishop McGuire, who found it wise to ask for Episcopal assistance at the last General Synod. This was granted in the election of the Rev. Wm. E. Robertson, rector of St. Luke's Church, Cambridge, Mass.; and as it was necessary to have another Bishop at least, Bishop McGuire invited Archbishop Lloyd, Primate of the American Catholic Church, to preside at the consecration service. These two Bishops were formerly Priests in the Episcopal Church. When Dr. McGuire was made Priest in Cincinnati in 1897 by Bishop Vincent, it was Dr. Lloyd who preached the ordination sermon. The friendship between these two prelates of different races has continued unbroken, and both are at present Primates of their respective churches.

The consecration service was held at 10.30, the Roman Pontifical being strictly adhered to; Archbishop Lloyd being consecrator, and Bishop McGuire co-consecrator. The Cathedral Chapel of the Good Shepherd in which the ceremony was held, was crowded although admission was by ticket at the cost of one dollar each. The Mass was choral and rendered by the Choir of the Cathedral Chapel under the direction of Lady McGuire. The following Priests were chaplains to the three Bishops, viz: Rev. Fr. Hollins to Archbishop Lloyd, Rev. Fr. Lewis to Bishop McGuire, Rev. Fr. Toote to Bishop Robertson. Archdeacon G. S. Brookes was the Notary. Several other clergymen of the African Orthodox Church came from

other States to be present at the consecration.

After luncheon at 1 P. M. in the Dumas Hotel, a public meeting was held in the Renaissance Casino, when Archbishop Lloyd presented to Bishop Robertson his consecration credentials and made an eloquent and never-to-be-forgotten address in which he characterized Bishop George A. McGuire as one of America's great men regardless of race, and prophesied of the mission of the African Orthodox Church as a factor in Church unity and universal brotherhood. Lady Marie L. Montague, head of the International Humanity League which has a membership among forty nations and groups, also delivered a timely address emphasizing the points made by Archbishop Lloyd. Bishop McGuire, as Primate, conferred the degree of Doctor of Divinity upon Bishop Robertson. Five choirs, three being vested, rendered the music on this occasion and clergy and lay representatives of various religious bodies made congratulatory addresses.

BULL ALLOWING CONSECRATION From the Metropolitan

In the Name of the Father, Son, and Holy Spirit. Amen.

We, Mar Timotheus I, Archbishop Metropolitan and Exarch in the One Holy Catholic Apostolic Church, hereby allow the consecration of Rev. W. E. Robertson, priest ordained by Us, in the year 1921.

We stand before God's Majesty and raising up our hands towards this Venerable Priest pray that the Holy Gost descend upon him, as He did upon the Apostles and were authorized to bind and loose as written by St. Matthew.

We, therefore, by virtue of our authority received from God, authorize His Grace, the Most Rev. George Alexandre McGuire, to consecrate in episcopal dignity the Priest W. E. Robertson elected Auxiliary Bishop under the jurisdiction of His Grace our well-beloved Brother George Alexandre McGuire.

Given, on the tenth October 1923, from Our Chapel Notre-Dame of France.

✠ MAR TIMOTHEUS I,

(Seal)

Archbishop Vilatte,
Metropolitan and Exarch.

ORDER TAKEN FOR CONSECRATION By the Primate

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

GEORGE ALEXANDER MCGUIRE, by Divine Providence and the Favor of the Patriarchal See of S. Peter at Antioch, BISHOP in the One, Holy, Catholic and Apostolic Church, PRIMATE of the African Orthodox

Church, to all who may see these, Health, Peace and Benediction in Christ Jesus Our Lord.

KNOW YE ALL MEN, that

Whereas the Third General Synod of the African Orthodox Church assembled in Our Cathedral Chapel of the Good Shepherd, in the City of New York, State of New York, on September 7th, 1923, unanimously elected the Venerable William Ernest Robertson to be Auxiliary Bishop under Our Jurisdiction, at Our request, and with Our approval given in writing, and

Whereas all certificates of election and confirmation of election, and all testimonials of character required by the Canons of the African Orthodox Church, have been presented to Us duly signed, and,

Whereas His Eminence Mar Timotheus I, Archbishop Joseph Rene Vilatte, Exarch and Metropolitan of Orthodox Catholics in America, by virtue of a Bull issued on October 10th, 1923, from the Chapel Notre Dame of France, granted Us authority to consecrate to episcopal dignity the said William Ernest Robertson;

Therefore do We, in accordance with Canon viii § 4 of the Canons of the African Orthodox Church, hereby take order for the Consecration to the Sacred Order of the EPISCOPATE of the Priest WILLIAM ERNEST ROBERTSON, granting Commission unto Our Beloved Brother, His Grace the Most Reverend Frederick E. J. Lloyd, Archbishop and Primate of the American Catholic Church, to act in Our place as Consecrator, We Ourself assisting as co-consecrator, to be performed and celebrated on Sunday the Eighteenth Day of November, One Thousand Nine Hundred and Twenty-three, A. D., in Our Cathedral Chapel of the Good Shepherd, City and State of New York.

And may the Almighty, who is a strong tower to all who put their trust in Him, be evermore his defence and consolation. Amen.

Given on Thursday, All Saints' Day, November 1st, 1923 A. D., from Our Episcopal Office, New York City.

In Witness whereof We hereto affix our Hand and Our Episcopal and Primatial Seals.

✠ GEORGE ALEXANDER,

Primate of the African

(Seal)

Orthodox Church.

A CHRISTMAS MESSAGE

"EMMANUEL—GOD WITH US"

By Very Rev. F. A. Toote, M. A.

The great Christmas message heralded forth from the angel's voice over nineteen centuries ago, rings anew in our ears to-day: "PEACE ON EARTH TO MEN AND NA-

TIONS WHERE LOVE DOTH REIGN."

The Christmas message was universal; to all peoples, races and nations. There was no selfishness in it, no special race was singled out in the angelic message to be the recipient of peace, or to be authoritative dispenser of the same, but the equality of all nations and races was recognized, and therefore we have in those the first of human kind to pay homage to the divine Son of God, representatives of the three sons of Noah, of which the whole earth was peopled, Shem, Ham, Japheth. What if He should come to earth to-day and visit our Cathedrals what races would be allowed to pay homage to Him?

The time has passed when we must realize that God is with us, as He is with other races and nations, and that the government of the world is upon His shoulders, and has proclaimed in His word that He has made of one blood all nations of men to dwell upon the face of the earth. Therefore, we of the African Orthodox Church having this assurance will no longer suffer ourselves to eat the crumbs that may chance to fall. We believe in the survival of the fittest and the unity of the human race, and we at the same time repel the depressing assumption of superior and inferior races of men. That because of our color, we are destined to be hewers of wood and drawers of water for other races. There are nations more susceptible to cultivation, more highly civilized, more ennobled by cultivation than others, but none in themselves nobler than others. All are in like degree designed for freedom; a freedom which in the ruder condition of society belongs only to the individual, but which in the social status enjoining religious institutions, appertains as a right to the whole community. If we would indicate an idea which throughout the whole course of history has ever more and more widely extended to humanity, or which more than any other testifies to much contested and still more decidedly misunderstood perfectibility of the human race, it is that of establishing our common humanity, of striving to move the barriers which selfishness, prejudice and limited views of every kind have erected among men, and to treat all mankind, without reference to religion, race, nation or color as one fraternity, one great community, fitted for the attainment of one object, and the unrestrained development of the spiritual and physical powers. This is the ultimate and highest aim of society, identical with the direction implanted by nature in the mind of man towards the indefinite extension of his existence. He regards the earth in all its limits, and the heavens so far as the eyes can scan, their bright and starry depths, as inwardly as his own, given to him as his contemplation and as a field for the development of his ener-

gies. Even the child longs to pass the hills, or the fields which enclose its narrow home, yet, when his eager steps have borne him beyond those limits, he pines like the plant for his native soil; and it is by this touching and beautiful attribute of man—this longing for that which is unknown, this fond remembrance for that which is lost—that he is spared from an exclusive attachment to the present. Thus deeply rooted in the innermost nature of man and even enjoining upon him by the highest tendencies, the recognition of the bond of humanity becomes one of the noblest principles in the history of mankind.

Negro churchmen, we have remained silent too long, hoping that some day we would be given our rightful place in the Church. We have begged and gotten empty promises, because we are not industrious and independent enough to strike out for ourselves. Chickens and gardens are not healthy together; spider and flies never build their dens together; water and oil will not agree. Neither will one race allow another race to govern them in Ecclesiastical matters. Each creature has its own sphere in which to live the best within him, so has each race its own sphere to develop who does not advance, falls back; he who for the future of that race. Remember he who abstains is taken at his word; he stops is overwhelmed, distanced, crushed; he who leaves off gives up the stationary condition is the beginning of the end—it is the terrible symptom which precedes death; to live is to achieve a perpetual triumph; it is to assert one's self against destruction. It is to hold one's integrity to will without ceasing. It is only weak people who become despondent at difficulties, or discouraged when things are not always bright. Under no conceivable circumstances are we justified in sitting,

"By the poison'd springs of life,

Waiting for the morrow which shall free us from the strife."

There is a past which is gone forever, and there is no need to complain about it. But there is a future which is still our own; with the help of God, let us make good.

Shall we continue to let Him bear the government alone upon His shoulders, or shall we like our brother of old, Simon the Cyrenian, do our share? What shall we ourselves contribute? Who is preparing to bear the weight of the future? A shiver seizes us when the time is stealing upon us, and when destiny says to us as a race, "Show what is in thee; now is the time for action or else fall back into nothingness. Man of the race this is thy day! Give the world thy measure say thy word, reveal thy nullity or thy capacity. Come forth out of thy lethargy. It is no longer a question of talking and promising—

thou must perform. The time of apprenticeship is over. Servant, show us what thou hast done with the talent. Who knowest whether or not God has destined that we should teach the world the greater brotherhood of man and the fatherhood of God? Will you speak now or forever hold your peace?

The appeal of the African Orthodox Church is a solemn summons in the life of the Negro, solemn and awful as the trumpet of the last judgment. It cries, "Art thou ready?" Son of man stand upon thy feet! Give an account of thy years, thy leisure, thy education thy physical capacity, thy talent, thy work. Now here is the hour of Christian fortitude, heroism and genius. Why depend on others to lead us spiritually?

To be dependent is terrible; but to depend upon what is irreparable, arbitrary and unforeseen and above all to be dependent by my own slothfulness, and through my own neglect, to give up my christian manhood and hope, and future happiness of my race—this would be diabolical. To-day more than ever, Negro Episcopalians are stirred by the voice of Liberty, because of the selfishness of that Church which taxes them without giving them representation, and they enquire of us why the African Orthodox Church? And we re-echo the words of Christ, "If the Son shall make you free, you shall be free indeed, then men why not be men?" Realizing the prophetic words of Moses, "The Lord your God shall raise up a prophet from among you of your brethren," we have declared ourselves autonomous and autocephalous and are determined to follow Negro leadership in matters spiritual as well as temporal, without hate or animus toward other races.

Stand fast in your New Year's resolution to assist the African Orthodox Church plant the banner of Religious freedom in the One Holy Catholic and Apostolic Church among your race. Yes, the harvest is plentiful, but the laborers are few. Let those who desire to find fault and complain about the conduct of missionaries in Africa and how they are treated at home, be men; or close their mouths and be peons; but we members of the African Orthodox Church knowing that God is with us have declared ourselves free and equal. Let the angelic message fill us with hope. Let us apply the message, "Unto us a child is born unto us a Son is given," and the government shall be upon His shoulders. Let generations unborn come and call us blessed; let us leave to posterity a lasting heritage, and unfettered opportunity in the Historic Church. Let truth and courage arise quickly, now, and righteousness will cover the earth as water covers the sea. So far as religion is concerned the Anglo Saxon, Latin and Teutonic

racess have endeavored to be as much inconsistent as can be relative to the late acquisition of theirs of a world material supremacy, and now they cry, "Peace! Peace! Where there is no peace." There will be no peace until the Christmas message of the angels is carried out, and every race, nation and tongue is domiciled under its own vine and fig-tree, and love their universal pass-word.

The black man's aim is upward, striving to practice the angelic message of peace unto all men; upward amid the puerile critic's cries, through paths of diabolical mobs, whose barbarous acts have destroyed thousands of innocent victims by hellish lynch laws where the civil and ecclesiastical laws have raised up mounts of discrimination to thwart his onward progress. Yea, from the religious, educational and legal rostrums, the cry of demagoguery is being made against him whose future shall leave them staggering in the moral and economic paths of retrogression, while he, the black man, on the heights of perfection, will look down on his slanderous critics, where race bloody struggle and competition by the greed of selfishness, power and territorial expansion shall have their progress arrested and devitalized, for it has already been proclaimed that "Ethiopia shall stretch forth her hands unto God." Let the proud of the earth learn from the birth of their Saviour, a lesson in humility, and let us on this Christmas day meet at our several Bethlehems—His Altar Throne, and pray that the African Orthodox Church may be led out to success, knowing as we do that the government of the world is upon His shoulders, and He being our guide, success is sure. May we realize the ecclesiastical government of our race, in the One Holy Catholic and Apostolic Church is upon us, and may the New Year fill us with an abiding faith to accomplish our task. Knowing that God is with us, who can be against us?

IMPRESSIONS OF THE PECULIAR POSITION OF THE COLORED CLERGY IN THE EPISCOPAL CHURCH

By Rev. P. A. McDougall

It was my good fortune sometime last month to attend a few sessions of the "Third Annual Conference of Church Workers Among Colored People in the First and Second Provinces" held at St. Augustine's Church, Atlantic City, N. J.

It was not long after listening to some of the speakers that I was impressed with the fact, that here was a body of earnest sincere and capable men, chafing under restraint of some sort.

In their zeal notwithstanding, they were formulating, revising, and even endeavoring to put into effect, plans, for larger and more constructive Christian work, especially among our people; and running through it all like the incessant sizzling of a lighted fuse was the ever-recurring plaint of their impotency to put into full effectiveness the very plans upon which they were then deliberating.

The situation appeared to me as ludicrous if not pathetic. Here was a body of purposeful and highly intelligent men balking, seemingly in abject helplessness, at what to them seemed an impassible barrier,—a denial of the right to aspire to the highest office of the ministry to which they belong; a curtailing of their usefulness in the communities in which they serve, a stunting of their ambitions and activities, and thereby a retarding of the growth of the Christian Church among the people.

Are these men unmindful of history? Ancient, mediæval, modern, even present-day history which is in its making? How strong men, brave men, of all ages have stood up for right and justice and in many cases have even thrown traditions to the winds in order to back up their convictions, by action? Is it a question of Christianity with them or merely a hanging on to an uncertain tradition of "Apostolic Succession of the Western Church?"

If it is the former, then the Eastern Church with its valid Ministry has thrown open its doors, and with open arms is waiting to welcome them, if they are real true-hearted men, men who are ready and willing to carry the true gospel message to all the nations upon earth; to give to them that valid and unsullied Ministry of true "Apostolic Succession" untainted and free from all racial prejudices.

I am not writing this in any spirit of criticism, or to raise any controversial questions of dogmas, doctrines or other unnecessary ecclesiastical questions; my object is not to give rise to any schismatic thought or act on the part of anyone; my only purpose is, that as a member of the Race that has been forced into an incongruous religious position; I may help others to see the inconsistency in a doctrine which declares that we are all of one blood; and allows discrimination in its operations, to the detriment of the very ideals which it purports to promulgate.

I shall in another article point out some of the questions that were discussed, and certain statements that were made, which convinced me that if these men are sincere in their calling then they are chasing the shadow and losing the substance.

CHURCH ACTIVITIES IN ATLANTIC CITY (P. A. McD.)

The world-wide movement for Christian unity is not without result in Atlantic City.

white churches got together and inaugurated what was termed, a combined Easter morning service, at sunrise, on the Boardwalk. The spirit of unity is also shown by the "colored" churches in what is known as the United Choirs; these represent the choirs of two of each of the Baptist and Methodist Churches viz.:—Union Temple, Baptist, Shiloh Baptist, St. James, Methodist and Asbury Methodist. These choirs combine from time to time and give recitals at one or other of the churches and the proceeds go to the church at which it is given; the ministers also from time to time exchange pulpits.

Their activities are not confined solely to their congregations however, for under the auspices of the Ministers' Union, there will be combined services held on Thanksgiving Day, and the offerings of said services will be for the Old Folks' Home, of which the Rev. Jeremiah Gregory, pastor of the Union Temple Baptist Church, is the president.

It is gratifying to know that we are gradually coming to realize, that after all, we are all soldiers of the One Great Christian Army; and that whether we serve as Artillery or Infantry; Cavalry or Marine; we are all doing service for the King.

LADY MCGUIRE AND HER WORK

By Asst. Editor F. A. Toote

It is said that in every man's life, there is a woman who influences it, either for good or for evil. In the African Orthodox Church the help of women is greatly needed; and at this time it is a pleasure for us to note the work of Lady Ada E McGuire, the amiable consort of our Primate, Bishop McGuire.

Lady McGuire was born in Antigua, British West Indies; the daughter of the Rev. and Mrs. John W. Roberts. Her father was a Presbyterian of the Moravian Church in Antigua. She was educated at Mrs. Williams' High School, and graduated with honors in Music and Arts. She continued the study of Music at Spring Gardens, and became Organist at Green Bay and Lebanon. She became the wife of our Primate in Dec. 1892 at St. Croix, Virgin Islands, and has ever remained faithful, constant and untiring in her efforts to assist him on to success. She is a registered graduate nurse of the Philadelphia School of Nurses, and at present Organist and Choir Directress of the Cathedral Chapel of the Good Shepherd.

The *Negro Churchman* takes this opportunity of congratulating Lady McGuire, who for her loyalty and devotion to humanity, has been decorated with the "Le Grand Prix Humanitaire" by His Grace, Archbishop Vilatte, Grand Master of the Knightly and Religious Order of the Crown of Thorns, on his recent visit to New York City, while a guest of the African Orthodox Church.

Mrs. MacGuire is the first woman of our race to receive this distinction which she has so nobly merited. Her sterling and

true, endear her to all with whom she comes in contact; remaining ever at her post, and never ceasing in her efforts to do something for the African Orthodox Church or race in general, and when the History of this Church shall be written, it will be incomplete without the name of Lady Ada E. McGuire.

We wish for her and the Primate, long life and health, to see the consummation of their labors, and enjoy the fruits thereof.

ST. PHILIP'S CHURCH

Sydney Nova Scotia

On Sunday, 28th October, St. Philip's Church held its first Harvest Festival Services. Large congregations attended the afternoon and evening services. The Church was tastily decorated by Mr. Christopher Gibbons, who is an adept in that art, with large cards furnished by himself for the occasion, bearing Thanksgiving mottoes. The sermon at each service was preached by the Rector. The large donations of fruits, vegetables, etc., sent by the members and friends, lent an air of dignity to the day and presented an aspect of deep gratefulness to the bountiful giver of every good. A pleasant day was spent. Nothing was sold. The vestry directed that the offerings be taken to the Rectory.

On Wednesday the 31st October a Boys' Club was formed in connection with the Church. The following were elected officers: Mr. C. Gibbons, Supervisor; Sydney Trotman, President; Roland Upshaw, Secretary; and Arthur Cambridge Treasurer. Eleven boys formed this club and the Charter will remain open indefinitely, that all the colored boys in Sydney may have an opportunity to join.

A Thanksgiving supper was held on the 8th November. It was a huge success; the musical program was provided with an orchestra from the G. W. V. A. Band, the members of which are always prompt in coming to our aid.

Solos were also sung by Mrs. Rhoda Straker, Mrs. Amanda Kirton, Mr. John Kirton and Mr. Clifford Kirton. Mr. N. B. Crawford accompanied the various soloists.

The proceeds of the supper went towards the upkeep of the Church.

A. S. TROTMAN, Rector.

SAINT MARY THE VIRGIN, CUBA

By Rev. Father Petersen

Our lay readers at St. Mary the Virgin, Guantnamo, Cuba are still doing their best to keep the fires alive in the hearts of those who were awakened to ecclesiastical and racial freedom and independence. The little

band of followers are trying their utmost until God shall provide for them some noble priest and possibly a deaconess, to carry on this difficult task to a systematic and harmonious achievement.

On the fourth day of Nov., 1923, Mr. John Placil, one of our faithful adherents departed this life after a very short illness. His last hours were spent in calling for his Rector (Fr. Peterson) who is now in the United States to administer the Blessed Sacrament to his thirsting soul. It is with pleasure that we learn of the spirit of giving which prompted the members of S. M. to raise \$16.00 to assist Mr. Placil during his illness. We learn also of a Flower Service held on Oct. 7th, the program being well rendered, but the attendance could have been larger.

ST. PAUL'S, NEW HAVEN

St. Paul's Church, New Haven, Conn., is making wonderful strides; we have just completed our Harvest Festival and Annual Bazaar, which was quite a success. The Church, with the election of the new officers, has taken on new life. We are now negotiating to purchase the property in which we are worshipping and have started out on a drive of \$10,000 dollars to be raised by the first Sunday in February.

The services are well attended and as soon as negotiations are completed we are contemplating building larger quarters. The Rector and people are doing team work, which will eventually lead us on to success.

F. A. TOOTE, Rector.

ANTILLA, CUBA

To all the Faithful in Christ, Health, Peace, and Benediction:

In the Providence of God and commission of His Grace George Alexander, it has fallen to my lot to erect in the above-mentioned city, St. James' Chapel for English-speaking Negroes coming to Cuba from the various islands, and especially for those who are of the Holy African Catholic and Apostolic Church of Orthodox faith. I therefore earnestly beseech the prayers and offerings of the faithful of all ages and places in my efforts to perform this task before Synod meets in Sept., 1924. You will thereby provide a place of worship for these churchless people in a strange land to their benefit the edification of the Church and the glory of the Blessed and Adorable Trinity.

Yours in the King's Service,

RICHARD DALEY SIBBLIS,

Vicar.

Apartado 67,

Antilla, Oriente,
Cuba.

MISCELLANEOUS ITEMS

The Rev. Fr. McDougall recommends that items of religious activities in other bodies of Negro Christians be forwarded for publication in our magazine by the clergy, and in this issue he leads the way by sending some Atlantic City happenings. He believes that this will promote our circulation. Who will do likewise?

Mrs. Elizabeth Moort, a missionary from Liberia, widow of the lamented Rev. Dr. Paulus Moort, whose work in Africa as a medical missionary has not been duplicated is now in the U. S. A. on furlough. Her conversations are interesting and we know several persons who are desirous to go to Liberia to serve their race since hearing Mrs. Moort.

The Rev. Dr. Geo. F. Bragg of Baltimore has recently published a Book entitled "The Afro-American Group in the Episcopal Church." We advise our clergy and laity to send us \$2.00 for a copy. Most of us are Episcopalians by training, and indirectly the African Orthodox Church is a product of Negro Episcopalians.

Lady Marie Louise Montague, Founder and President of the International Humanity League, received last month the decoration of Le Grand Prix Humanitaire from His Eminence the Most Rev. J. R. Vilatte, Grand Master of the Knightly and Religious Order of the Crown of Thorns. As the deputy of the Archbishop, the Primate George Alexander delivered the address, and Lady McGuire pinned on the decoration in the presence of a distinguished gathering of ladies. Lady Montague hopes in the coming year to accomplish some practical and far-reaching things under the auspices of the Humanity League for the welfare of our group.

The Rev. Canon Hollinsed of S. Michael's Church, Boston, was installed as Senior Canon of the Cathedral Chapel of the Good Shepherd in the stall of S. Simon the Cyrenian, at Solemn Vespers, Nov. 18th.

The Ven. Arthur S. Trotman of S. Philip's Church, Sydney, has been appointed Archdeacon of Nova Scotia, with commission to extend the Church's work in that Province.

The Rt. Rev. William Ernest Robertson, D.D., Auxiliary Bishop, has been assigned by the Primate to the care of the congregations in New England and Canada. The priests in this territory will arrange with him for episcopal visits, confirmations and lay readers' licenses, and consult him in all strictly parochial affairs. All Synodical matters and applications for Holy Orders must be referred to the Primate.

CHURCH CALENDAR

- | | | | |
|------|-----|---|---------|
| Dec. | 2. | First Sunday in Advent. | Violet. |
| " | 4. | S. Clement of Alexandria, Bishop and Confessor. | White. |
| " | 6. | S. Nicholas of Myra, Bishop, Confessor, Patron of Children. | White. |
| " | 7. | S. Ambrose, Bishop and Confessor. | White. |
| " | 9. | Second Sunday in Advent. | Violet. |
| " | 13. | S. Lucy, Virgin, Martyr. | Red. |
| " | 16. | Third Sunday in Advent. | Violet. |
| " | 21. | S. Thomas, Apostle and Martyr. | Red. |
| " | 23. | Fourth Sunday in Advent. | Violet. |
| " | 25. | Nativity of Our Lord. | White. |
| " | 26. | S. Stephen, Proto-Martyr. | Red. |
| " | 27. | S. John, Apostle, Evangelist. | White. |
| " | 28. | Holy Innocents, Martyrs. | Violet. |
| " | 30. | Sunday after Christmas. | White. |
| Jan. | 1. | Circumcision of Our Lord. | White. |
| " | 6. | Epiphany of Our Lord. | White. |
| " | 13. | First Sunday after Epiphany. | White. |
| " | 14. | S. Hilary, Bishop and Confessor. | White. |
| " | 20. | Second Sunday after Epiphany (Hóly Name). | White. |
| " | 21. | S. Agnes, Virgin and Martyr. | Red. |

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WEDNESDAY: Low Mass, 7.

HOLY DAYS: Low Mass, 7

St. Michael's African Orthodox Church 528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers 7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 97 Walden Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church School, 1 P.M.

St. Barnabas Church

28 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th Street.

SUNDAY: 11 A.M., 8 P.M. Church School 12.30 P.M.

St. Mary the Virgin, Guantanamo, Cuba

Rev. E. L. Petersen, Rector
(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held by Layreaders at present.

St. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Ven. A. S. Trotman, Rector, 39 Hankard Street.

SUNDAY: 11 A.M. and 7 P.M. Church School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church

66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School, 1:30; Vespers, 8.

St. James' Circuit, Cuba

Rev. R. D. Sibblis, Missionary

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSED, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. EDWIN U. LEWIS, Field Agent, Church Extension Dept.

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Gen'l. Missionary, Philadelphia.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. JACOB E. ALLEN, City Mission Staff, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

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S. Luke I, 34, 35.

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*And the Angel answered and said unto her,
The Holy Ghost shall come upon thee, and the
Power of the Highest shall overshadow thee;
Therefore that Holy Thing which shall be
born of thee shall be called the Son of God.*

NEW YORK CITY, JANUARY, 1924

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In Tenebris Lumen

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NEW YORK, JANUARY 1924

Ten Cents

1924—THE CALL TO DUTY

By Rev. Fr. Petersen

The New Year is here. In our secular life we all anticipate prosperity as the weeks shall pass in their succession. Past failures and disappointments do not discourage us as we peer hopefully into the vista of the three hundred and sixty-six days before us so full of destiny, and step forth with new ambitions and aspirations. We of the African Orthodox Church, interested as we are in the welfare of the human family, are nevertheless planning several things for our own Race in this year of Our Lord, 1924. Our program, first of all, calls for the expansion of our work not only in the United States and Canada, but in the West Indies, Central America and our Motherland Africa. In our ancestral continent Islamism is contesting the field with Christianity, and many disciples of the Cross won from paganism are now under the banner of the Crescent. The cause of their apostasy can be found not in any defect of Christianity *per se*, but in the attitude of the white missionaries who have been sent to point them to the "Light which lighteth every man that cometh into the world." It is with profound regret that one notes that these white BRETHREN stretch out their hands but not their hearts.

Bishop Overs' action in raising pandemonium on board a steamer when a female missionary of our Race was seated at table beside him, is a glaring incident in proof. A Protestant Episcopal Bishop, the shepherd sent to feed the black flock in Liberia, refusing to sit at meat with a fellow worker in the same field, because, forsooth, she was BLACK! This conduct undefended or denied by this white bishop although broad-

casted in two continents, and which has gone unrebuked by his church at home, has aroused Negro Churchman both in Africa and America to the necessity of spiritual leaders and teachers of their own Race. Men of the OVERS type must be replaced by Negroes if Islam is to be checked from decimating the christian missions in Africa. The African Orthodox Church calls for volunteers for this particular task.

We are also planning to preserve and maintain intact the "faith once delivered to the saints" and to make it impossible for any among us to degrade the MOTHER OF GOD, or to speculate upon the bodily Resurrection of Our Blessed Lord. We stand squarely upon the teaching of the Apostles' and Nicene Creeds, and shall not change before the onslaught of so-called Modernism. Like another portion of the Church (Rome) we shall be "semper idem."

The New York Cathedral of our Church must be secured at whatever cost, and at whatever sacrifice to ourselves, and we have good reason to expect that philanthropists, white and black, will respond to our appeal for a central foundation in which to pursue our work for God and Humanity.

Our Primate, the Most Reverend George Alexander must be relieved during this year of numerous details of the expanding work. We cannot afford to permit him to continue indefinitely as rector of a congregation, editor of a magazine, manager of a publication department, and general factotum of the African Orthodox Church. The General Synod must in September, face this question and provide accordingly. The Primate should be left free to establish his Cathedral foundation to direct the work and workers, and to visit and speak extensively in behalf of the Church and the Race. The

Consistory voted him four months leave of absence, suggesting a trip to Liberia, but while gratefully appreciating said action the Primate has arrived at the conclusion that his place in 1924 is in the United States, strengthening the stakes.

Finally, we must, during this year, make stronger and more frequent appeals to Negro Clergymen, especially those who are Episcopalians. Several of our Primate's fellow-workers when he served in that religious group, are in sympathy with his present efforts, and in person and by letter have assured him that they offer prayers for the success of the African Orthodox Church. While he appreciates these words of encouragement, he would rejoice greatly if they would "come to the help of the Lord, to the help of the Lord against the mighty." The African Orthodox Church needs the help of race-loyal, intelligent, trained and godly men, and stands with open arms ready to embrace all such who may rally to her call. Negro Clergymen in the Episcopal and Anglican churches should perceive that their period of WATCHFUL WAITING, already protracted, will terminate where it began—in the barren wilderness. For us that period is past and we are now laboring as free men in God's vineyard, rather than awaiting the whims and prejudices of others. The Liberians have as their national motto "The love of Liberty brought us here." For Liberty they left America to hew out for themselves a real "Land of the Free and Home of the Brave." For the same reason our Primate left the fleshpots of Egypt in the Episcopal Church, and secured the Magna Charta of Religious Freedom in the African Orthodox Church. The call of 1924 is for a few Aarons and Hurs to hold up his hands, and thus make victory secure.

"PROTESTANT" EPISCOPAL PROTESTS

The Protestant Episcopal Church is running true to form and title. It was said of John Lilburne that he was so quarrelsome that when he had nobody to quarrel with, John would quarrel with Lilburne, and Lilburne with John. A similar condition now exists. Episcopalians are no longer "protesting" against their ancient enemy but among themselves. Bishop Lawrence of Boston, thirty years the Episcopal administrator of the Diocese of Massachusetts, has publicly announced that he is "convinced that there is no essential connection between the belief in the Virgin Birth and a belief in the incarnation." This caused a storm of "protest" among his brethren, clerical and lay, resulting in a Pastoral Letter from the House of Bishops reaffirming the doctrine of the Virgin Birth and requiring conformity therewith of all the clergy. The Modernists have sent out a statement "protesting" against this action of their Bishops giving various reasons why they consider the Letter objectionable. The

Conservative organs of the Episcopal Church "protest" against the Liberals remaining in their church. "The Living Church," speaking as with the authority of a pope, declares, "whoso is unable to affirm, and therefore to teach explicitly each of the articles of the Creed, becomes, *ipso facto*, ineligible to occupy any teaching office in the church." Dr. Percy Grant "protests" that the Pastoral Letter is "reactionary." Dr. Karl Reiland "protests" against it as a reflection upon scholarship among the clergy of this church. "Pay no attention to it" cried one of these clergymen after reading the Pastoral Letter to his flock. Thus the great "Protestant" Episcopal Church is now threatened with fracture into two "protesting" parties or sects, which may be described as the "Essentialists," and the "non-Essentialists." Meanwhile all who hold the Catholic Faith, whether of Roman or Orthodox obedience, look on this family protestantism with pity. The Episcopalians talk much of their Apostolic Succession (?). What does it matter if while holding the "fellowship," they do not hold the "doctrine" of the Apostles? There can be no full recognition of the orders of a church which is not agreed upon its faith and which contains in its Episcopate and priesthood men who say, "I am Catholic," and others who say, "I am Protestant,"—those who believe Creeds to be essential and those who do not. Protestantism sowed the wind and is still reaping the whirlwind.

INTRODUCTION TO A SERMON

By the Primate George Alexander

"A virgin shall conceive, and bear a son and shall call his name Emmanuel." Isaiah 7, 14.

A virgin conceiving and bearing a son! This doctrine of the Virgin Birth of our Blessed Lord has again disturbed the peace of the world, and strange to say, the disturbers are not the laity, but the clergy who are supposed to be "ministers of Christ, and stewards of the mysteries of God." St. Paul asserts that "it is required in stewards that a man be found faithful." To the clergy the mysteries of God have been committed for the edification of the laity,—mysteries of the seven sacraments, mysteries of the faith such as the Trinity and the Virgin Birth. Can it be said that clergymen who from their pulpits deny the mysteries of which they were ordained to be stewards are faithful to their trust, honest to the church which commissioned them, and true shepherds of the flock committed to their charge?

"A virgin shall conceive and bear a son." This was a prophecy made in Old Testament times. Did the prediction come true? What has the New Testament to say? In its very first chapter, the historian, the Blessed Apostle Matthew, writes thus:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." He further relates how Joseph not willing to have her exposed was about to quietly and privately terminate the espousal, when in a vision he was told "Joseph, thou son of David, fear not to take unto thee Mary thy wife for that which is conceived in her is of the Holy Ghost." Then Matthew concludes by asserting that this was the fulfilment of the ancient prophecy that "a Virgin shall conceive and bear a son." Matthew was a disciple of that Son, for three years and he had doubtless frequently spoken with the Blessed Virgin Mary who had recited the facts to him. The Rev. clergy and their associates who deny the facts today, never saw the Virgin, but they know she lied, and that S. Matthew lied, and that the New Testament lies. One other writer tells the story of the birth of Christ, and that is S. Luke, the writer of the third, as well as the fifth book in the New Testament. Let us see if this historian has anything to say of the Virgin Birth. In his first chapter he tells us that "the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin, espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Ha'il, thou that art highly favoured the Lord is with thee; blessed art thou among women. Thou hast found favor with God, and behold thou shalt conceive in thy womb, and bring forth a son." Then said Mary, "How shall this be seeing I know not a man?" And Gabriel replied "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." So writes S. Luke. Now Luke was a physician, and knew what the law of reproduction is. But it was not human agency in this case,—"the power of the Most Highest,"—that power which had created out of nothing, or if you will, out of Himself,—this entire universe and all things visible and invisible,—"the power of the Most Highest, shall overshadow thee." Was S. Luke a liar as well as S. Matthew? Then why do these clergymen read the New Testament at all in their churches if it contains this colossal falsehood as they profess to believe? The undivided Holy Church, believing what S. Matthew and S. Luke wrote, has made the Virgin Birth an article of faith. In the Apostles' Creed it is thus stated of Jesus—"Who was conceived by the Holy Ghost, born of the Virgin Mary."

In the Nicene Creed it is thus stated: "And was incarnate by the Holy Ghost of the Virgin Mary." How do these Episcopalian ministers have the inconsistency to

say "I believe" what the Creed states, and in a few minutes go to their pulpits and aver "I don't believe" what I said "I believed" a moment ago! How can they sing in the "Te Deum"—"when thou took'st upon thee to deliver man, thou didst humble thyself to be born of a Virgin,"—then ascend their pulpits and say "There has never been and never can be a Virgin Birth!" I am wondering, when Christmas Day comes, how those unfaithful stewards will repeat the collect, which begins thus, "Almighty God, who hast given us thy only begotten Son to take our nature upon him, and at this time to be born of a pure virgin!" They will say that Collect yes, because they **must** hold their jobs! But they will go to their pulpits and shock their congregations, disturbing their minds, and weakening their faith by saying—"Don't believe that Collect I said at the

Altar a while ago, Jesus was **not** born of a pure virgin." These anti-Christians after their sermons, will return to the Altar, and will have to say the Proper Preface to the Sanctus for Christmas thus,—"**Because** thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who by the operation of the Holy-Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin." Every Episcopal priest who celebrates Mass will say that Preface on Christmas Day. Then some of them, including Bishops, will afterwards deny that there was any operation of the Holy Ghost, that "the power of the Most High"—even that Power could not avail,—that the Mother of Jesus was not a Virgin. Great God! I cannot understand such ministers of Christ, such stewards of the mysteries of God! Should that day ever come when I honestly believe that the Bible lies on this doctrine of the Virgin Birth, that S. Matthew and S. Luke put over a fiction upon the world for 1900 years, that the Power of the Highest could not operate upon a Virgin without the assistance of a human being, and that the Creeds which the One Holy Catholic and Apostolic Church has required me to believe and teach are nothing but fallacies and errors,—should that day ever come, I shall do the square and honorable thing,—I shall hand back my commission to the Church, I shall unfrock myself, I shall quit pulpit and altar forever, and never again pretend to be a teacher of the Catholic faith. It is because I believe the Virgin Birth—absolutely—that I stand here to preach from this text.

THE VIRGIN BIRTH

By Sister Theresa

Listen to this wondrous story

Of our great Messiah's birth,

Spread it o'er the hills and mountains,

Till it cover all the earth.

An Angel brought this glorious message
To a Virgin pure and chaste;
Shall we doubt it, or destroy it,—
Doubling God to our disgrace?

Christ was born,—the Great Anointed
Bringing peace, goodwill to earth;
We accept Him who's appointed
Saviour, Priest, of Virgin Birth.

Ave Maria! Queen of Heaven,
Seated near thy dear Son's throne,
"Ora pro nobis" we implore thee,
Till our earthly strife is done.

A VOICE FROM TRINIDAD

Editor Negro Churchman

Your article headed "West Indian Churchmen and the African Orthodox Church" of the November issue was of great interest to me. Our Anglican prelate was trying to save a situation that must inevitably give way one day. All that was desired on the subject was taken up by you and, coming from the pen of one who speaks with authority, ought to be respected. The broad experience gained by you Mr. Editor, both in the West Indies and the United States of America, makes the fact more stubborn as well as convincing.

I have been, all my years, in the West Indies, with an extensive travel throughout the islands, with a few exceptions. In the majority of cases the Negroes are only tolerating conditions, as "what can't be cured, must be endured." Many are willing to fall in line to build up the work of the African Orthodox Church. In due course of time the Churchmen (no doubt, Anglicans) will understand fully her position.

In a recent visit to a certain district, from a matter of diplomacy. I had to "go gradual" so far as speaking on the subject of race-consciousness. To my great surprise my audience was fully race-conscious and though there was no objection to my references to individuals outside of the Negro Race, I would often hear, "Why not tell us of a Booker T. Washington, a Kelly Miller, a Garvey or a Toussaint L'Ouverture?"

I can assure you Mr. Editor, that several sections are calling for a Negro Church and many individuals have ceased attending religious places of worship because of the absence of a Negro as the officiating minister. While your November issue of the Negro Churchman tells of my expected arrival in New York during the course of that month, I wish to state that the delay is for the good of the African Orthodox Church. There are psychological moments in the life of every great cause, and I wish to state that a psychological moment is now being experienced among the Negro element of this colony, which I believe will work won-

ders for our Church. There are Churchmen here ready to fall in with us but "the time is not yet come!" Let our Anglican prelate abide his time and results will surely tell. Even in the dark one can see **discrimination, discrimination**, all the time. I can mention several cases. Just recently, it was suggested that a certain Negro minister,—an able preacher, a good administrator, a successful worker—be sent to an important parish or better, a "Peculiar Parish." Though the majority of members (Negroes of course), were strongly in favor of this movement, discrimination by the minor few will not permit this to take place.

Let me, in conclusion, take this opportunity to extend a most hearty welcome to our "Negro Churchman" the organ of the African Orthodox Church. I am appealing to the members, friends and well-wishers of the church for all the assistance they can give. Now that you know of my delay and the cause, I trust you will do your best to come to our aid as largely and abundantly as ever. We are but a babe here, a new organism. We have to show a great deal of independence at the start, in order to attract the majority of our people. To a great extent our people have not shaken off the slavish chains, and unless we can invite them into an independent church home for worship it is hard to work successfully.

Let your prayers ascend that from this small beginning away in St. Joseph, the ancient capital of Trinidad, may grow a mighty and powerful organization where the Negroes here may independently build up the African Orthodox Church for the good and welfare of the Negroes in particular, and the glory of Almighty God.

Send your donation, no matter how small, to the writer.

Thanking you very much for space Mr. Editor and wishing the African Orthodox Church and the Negro Churchman every success, under your able direction,

Believe me,

Yours very truly,

(REV.) D. EGBERT PHILIPS,
General Missionary.

St. Joseph's Church, River Road,

St. Joseph, Trinidad, B. W. I.

OUR WORK IN TRINIDAD

The Primate of the African Orthodox Church calls attention to the preceding letter of Rev. Mr. Philips. Every clergyman among us should see to it that the Missionary offering ordered by Synod for the third Sunday in each month be taken and sent to headquarters immediately. Only the Primate, the Auxiliary Bishop, and Canon Hollinshead have been mindful in this matter. The Epiphany Missionary assessment ordered by

Synod must also be sent in. No congregation or clergyman who neglects this legislation, can secure a seat and vote in Synod. Even if a clergyman is without charge he will be required to contribute to our Church Extension Fund during the year. Each delegate to General Synod, clerical or lay, will be given a delegate's card, all requirements being met. The several branches of the Woman's Auxillary are requested to give a quarterly entertainment to help the work in Trinidad. Our Sunday Schools should devote their Lenten Offerings to this cause. Let us stand behind Rev. D. Edbert Philips. Hard as our work is in the United States and Canada, his is harder. Give him a lift. Read the following notes of his work.

ST. JOSEPH'S, TRINIDAD

By the Rev. D. E. Philips

On December 2, First Sunday in Advent, the members of the St. Joseph's African Orthodox Church held its first Harvest Thanksgiving Service. Since the acceptance of the minister as a missionary pending ordination to the priesthood, activities are being made for the establishing of this church throughout the colony. The time that should have been devoted towards the success of the above function was therefore directed to other parts for the extension of the church.

We were pleased with the amount which we received as offerings from the members and friends. The financial stress was keenly felt as many who were willing to contribute could only promise to do better in the future.

Mr. John Grayson-Carey who has willingly offered his services is now acting as assistant. He kept our work moving during the clergyman's absence on missionary activities.

The morning and evening services were conducted by the Rev. Philips and sermons were delivered on "Thanksgiving as a Duty," P. S. 92:1, and "Wheat or Tares?" Matt. 13:30, respectively. The afternoon service was choral. Several members rendered solos, choruses and recitations. Mr. Greenridge and Mrs. Carter (Anglican), rendered vocal solos. Master C. Prescott recited on "The Harvest," and Mr. Grayson-Carey delivered an address on "Stepping Stones to Successful Mission Work." Reverend Philips acted as organist.

ST. JAMES, ANTILLA, CUBA

Rev. R. Daley Sibblis in Charge

After two weeks of illness Rev. R. D. Sibblis resumed his missionary activities, going to San German on Sunday, Nov. 25th, where he held an afternoon service with infant baptism, and evening service in Mr.

Hector's Hall, a large gathering being present. Mr. Samuel Watkis, the new Licensed Reader read the Lessons, Rev. Mr. Sibblis preaching from the text, Rom. 5:1. The credentials sent for Mr. Watkis by the Primate were then read, and an exhortation delivered to him by the clergyman, after which a friend, Mr. Leslie made remarks of congratulation. Rev. Mr. Sibblis then thanked Mr. Hector for the use of his commodious hall, imploring God's blessing upon him, and followed up by explaining his plans for the erection of a Mission Chapel in Antilla as a base for operations in the district. Mr. Watkis responded stating that those in San German would assist their brethren in Antilla, in the hope that there would be a similar response when a chapel is to be erected in their own settlement.

On Sunday, Dec. 2nd, Evening Service was held at Preston, Rev. Mr. Sibblis preaching from 1 Peter 1; 2, 3, the Lessons being read by Mr. Joseph Moulton, who was handed his credentials as Licensed Reader received from the Primate. Mr. Moulton's friends were present in large numbers. He made a splendid address in response to Rev. Sibblis.

ST. MICHAEL'S CHURCH OF BOSTON HOLDS FAIR

By Benito Thomas
(Condensed)

One of the most interesting features among the colored people of Boston was the occasion of the First Annual Fair held under the auspices of St. Michael's African Orthodox Church of the city of Boston. This fair lasted three nights terminating Wednesday, 12th December in a wonderful Japanese Tableau artistically arranged by members of the church.

From the very announcement of the contemplated undertaking by the Rev. Fr. O. W. Hollinsed, rector of St. Michael's, great interest was directed toward the outcome. The anxiety of the people was manifested in all its enthusiasm when the U. N. I. A. hall, 1023 Tremont Street was taxed to its utmost capacity by members and friends of the church from all over the city as well as Cambridge.

In the erection of the stalls, Mr. Charles A. Johnson is to be highly praised for that part of the work, which he undertook to carry out. He zealously used every ounce of his energy in bringing his task to completion in due time. The ladies too, are to be highly congratulated for the activity they showed in the embellishment of their stalls which reflected their individual artistic taste in the fair display of beautiful colored fancy paper. Even the arrangements of the various articles on the tables left no fault.

The stalls occupied the two wings of the hall. In the post-office, Miss Ruth E. West acted as post-mistress. This young lady

was kept busy handling mails—more so special deliveries. Mrs. Cutting was in charge of the Art Table; Mrs. Ida Barnes, Miscellaneous Table; Ice Cream Table, Miss Etheline Taylor; Cakes and Candies, Sister Agnes; Grab Table, Mrs. Thomas; Toilet Table Mr. Blackman and Gypsy Booth, Miss Welch whose quaintly framed little enclosure attracted much interest.

For the official opening, the Rt. Rev. W. E. Robertson, D.D., was presented to the house by Fr. Hollinsed who begged his Lordship in chosen language to extend his courtesy to the house in acting in that capacity. Bishop Robertson in his usual genial manner stood before the audience and delivered a very brilliant address. He said it was a pleasure to find himself there that evening to occupy the unique privilege of formally opening the fair. Father Hollinsed thanked the Bishop for the courtesy extended and for his kindness in opening the fair.

From night to night greater crowds stormed the hall till the last night reached its zenith. The long expected tableau which was a new creation to the colored people of Boston had now come on the scene. Mr. Wilfred A. Prendergast was in charge of this particular stage production. A more zealous director could never be found. While the crowd gazed curiously with peering eyes at the green curtain before the stage, this young artist worked incessantly behind it putting his oriental conceptions into practical form.

The best item was a "Japanese Garden Scene." Here Mr. Prendergast touched the sublimity of his imagination and artistic taste. All the lights were extinguished to give way to the glory of dancing red glares. Before the audience human beings, apparently chiseled brown marble, posed, confounding the imagination with wonder. Expressions of admiration escaped here and there. Here was a real garden rich with blooming flowers. The wind hushed and the pretty roses were lost in a trance. At one end of the garden a Japanese, Miss Taylor, charged with the loveliness of the innocent roses was bending gracefully over one with her little fingers courting the petals, an additional adornment to its beauty. A sweet infant smile like that the flowers give at the first breath of a gentle zephyr, lingered softly over her dimpled cheeks.

In the middle of the garden, two Japanese ladies, Miss Brooks and Miss West, dallied with little roses which the latter had plucked and was in the act of offering to her friend.

Entering the garden two pretty little Japanese, Miss Daisel and Miss Ricketts appeared under the spread of a fancy oriental umbrella. Familiar glances were perfectly interpreted. Their heads inclined to each other. The seconds ticked away while every

artist kept her pose. The piano smiled and sighed in alternate turns. The dear old song of "Memories" silently woke in all its freshness and purity in the soul and then came the finis. The Japanese artists bowed to the audience closing the fair like a beautiful Shakespearian drama.

The whole undertaking proved a great success. The promoters are highly to be commended for the generous part they took in bringing the occasion to its desired goal. It was St. Michael's First Annual Fair and there is every indication that the public is going to look anxiously for its second.

Rev. Father Hollinsed extends his grateful appreciation to everyone who attended the fair and particularly the persons forming the committee: Miss Welch, Chairman; Sister Agnes, Asst. Chairman; Mrs. Callender, Treasurer; Mr. Wilfred A. Prendergast, Secretary; Miss Taylor, Asst. to same; also Messrs. H. Balfour Williams, Malcolm B. Perkins and Benito Thomas, who willingly offered their valuable assistance for the three nights.

IN MEMORIAM

The Late Prof. E. R. Donawa.

On Sunday, Dec. 23, 1923, the Burial Office was said over all that was mortal of Ebenezer Reynoldson Donawa, the Rt. Rev. George Alexander officiating, assisted by Rev. Fr. Benjamin and Rev. Fr. Lewis. The Bishop and Fr. Benjamin are graduates of the Mico Training College of Antigua, as was the deceased, all three being closely associated in college days and thereafter. Prof. Donawa, who succumbed to lobar pneumonia on Dec. 20, after an illness of but ten days, was born in Antigua, B. W. I., but grew up in S. Vincent, under the guiding hand of his father, the Rev. James Donawa, Anglican clergyman and educator, but a native of Antigua, distinguished as the first "son of the soil" to preach from the Cathedral pulpit in S. John's city. Young Donawa prepared at the Mico College, Antigua, for the teaching profession, during which time he was a leading tenor in the Cathedral choir and organist in S. Luke's Chapel in S. John's Parish. Leaving college he became Head Master of the Anglican School in All Saints, Antigua, where, in addition to his successful work as teacher, he was instrumental in securing for the community a postal and telephone station.

He received next the appointment as Superintendent of the Government Reformatory Institution for Boys, located in S. John's, Antigua, filling this position with credit for six years. He served later as Head Master of a Government School in Dominica then in 1907 established in that island his own Middle Class School. Later he went to Santo Domingo as a teacher of music and English. In 1920 he came to New

York and had unparalleled success as Instructor in Music and Languages, and practically overworked himself, so great was the demand made upon his services. In early life he married Miss Rachel Athill, a teacher who had graduated from the Spring Gardens Female Teachers' College, and the widow, four sons, and two daughters, all of whom are in the United States, survive their illustrious father. The funeral was largely attended at the Cathedral Chapel of the Good Shepherd by persons of all walks of life, most of whom were from the British and Spanish islands. May he rest in peace and may light perpetual shine upon him.

THE AFRICAN ORTHODOX CHURCH

(From "The Church Advocate," Episcopal-ian, Rev. Dr. Bragg, Editor.)

The African Orthodox Church was organized in the city of New York during the fall of 1921 by the Rev. Dr. George A. McGuire, a native of the West Indies and a former priest of the Episcopal Church, this country. That same fall, in the city of Chicago, Dr. McGuire was consecrated a bishop for "the African Orthodox Church," by Archbishop Vilatte, who had received his consecration through the ancient see of Antioch, and Bishop F. E. J. Lloyd, primate of the American Catholic Church. Another Negro, Archdeacon Robertson, of Cambridge, Mass., was made an Auxiliary Bishop of this Church, in New York, on November 18, by Bishops F. E. J. Lloyd and McGuire.

This new (Episcopal) organization (entirely apart from our own communion) maintains the Latin rite in English. The mass, with the entire Western ceremonial is rigidly observed. It bids for Negro Roman Catholics who are weary in waiting for Negro priests in that communion, and very advanced among us who are ready to sacrifice anything for "racial-self-expression" and extreme ritual, and also, Negro, churchmen in the West Indies Islands who are becoming disgusted with the imposition of white priests upon them.

The organization is in its third year and has congregations in the following places: New York City, Boston, Cambridge, New Haven, Philadelphia, Atlantic City, Sydney, Nova Scotia, Canada, Cuba, Trinidad, B. W. I., and elsewhere.

"AFRO-AMERICAN GROUP OF THE EPISCOPAL CHURCH"

By George Freeman Bragg, Jr., D.D.

A complete History from the beginning of the work of the Church among the Colored Race. Price, \$2. Ten or more copies, \$1.50 each. Secure a copy of this valuable work through the office of "The Negro Churchman."

"TIME TO QUIT"

Among the numerous Christmas cards received by us during the Holy Season was one from a lay communicant of an Episcopal congregation in Baltimore. On the reverse side he wrote: "Five hundred clergymen have denied the Virgin Birth. It is time to quit the P. E. Church." Amen, brother! It is FULL TIME—for this and other reasons. The African Orthodox Church insists on belief in "ALL the Articles of the Catholic Faith as contained in the Apostles' Creed." Moreover, she opens the door to all Sacraments, including Holy Orders, to its highest degree, to all men regardless of race. She believes that only Negro Bishops and clergymen can "translate Christianity into the terms of the intimate life of the Negro people." Sauce for the goose should be sauce for the gander. Read this paragraph from "The Living Church" (Episcopalian):

"The American Church sends its most cordial welcome into the episcopate to Bishop Motoda, the first man of his nation and his race to receive episcopal orders. Christianity can never succeed permanently as an exotic religion. That it must be carried from nation to nation and from race to race is inevitable; but that "foreign" missionaries can ever accomplish more than the gaining of a mere introduction for Christianity into a country is impossible.

"Bishop Motoda and his associates have one of the greatest and most dignified of all opportunities: to translate Christianity into the terms of the intimate life of the Japanese people. To Christianize them is not to foreignize them. It is rather to raise the whole people into a conscious fraternal relation with those of all other lands who are knit into the communion and fellowship of the mystical body of Christ our Lord."

(Let every Negro Episcopalian digest this. Editor N. C.)

CHURCH CALENDAR

- | | |
|---------|--|
| Jan. 1. | Circumcision of Our Lord. White. |
| " 6. | Epiphany of Our Lord. White. |
| " 13. | First Sunday after Epiphany. White. |
| " 14. | S. Hilary, Bishop and Confessor. White. |
| " 20. | Second Sunday after Epiphany (Holy Name). Green. |
| " 21. | S. Agnes, Virgin and Martyr. Red. |
| " 22. | S. Vincent, Deacon and Martyr. Red. |
| " 24. | S. Timothy, Bishop. White. |
| " 26. | S. Polycarp, Bishop and Martyr. Red. |
| " 27. | Third Sunday after Trinity. Green. |
| " 27. | S. John Chrysostom, Bishop and Confessor. White. |

NEXT ISSUE

The feature article in the February number of this magazine will be "THE MINISTRY IN THE REUNITED CHURCH," being a thesis from the pen of Lady Marie Louise Montague, President and Founder of the International Humanity League. Be sure to order additional copies of the February issue.

THE DIVINE LITURGY

Have you, Mr. Clergyman of the African Orthodox Church, supplied your congregation and fiends with the Liturgy, Rites and Ceremonies according to our use? Throw into the discard your "Book of Common Prayer," which you have had to use these two years. You are a disloyal Priest, and justly liable to rebuke, or worse, if you are using a Protestant Prayer Book, now that your own Liturgy is available. A word to the wise is sufficient! Let the lay people ask their priests to procure these books for them. Here follow the CONTENTS of this "Gem of Worship":

Certification.

Prayers on Entering and Leaving Church.
Choir Prayers Before and After Service.

The Angelus.

The Office of Matins.

THE DIVINE LITURGY.

The Office of Vespers.

Benediction of the Most Blessed Sacrament.

The Form of Confession.

The Litany.

The Rite of Holy Baptism.

The Rite of Holy Confirmation.

The Rite of Holy Matrimony.

The Rite of Holy Unction.

The Office for Burial of the Dead.

The Form for the Churching of Women.

The Form for Blessing Holy Water.

Selections of Psalms.

Note.—For the Rite of Ordination to all Sacred and Minor Orders, the African Orthodox Church adheres to the Roman Pontifical.

NATIVE MINISTRY QUESTION

Rev. Dr. Griffith's outspoken address on the discriminations practised in the West Indies in the Anglican Church towards the native (that is, Negro) clergy has stirred up a hornet's nest, and the white brethren have memorialized the Bishop to have Griffith "DEALT WITH." The Colony of British Guiana is seething over this question, which has become as acute in religious circles there as the "Virgin Birth" is over here. We submit a sample of the correspondence taken from "The Tribune" of Georgetown, Demerara:

OPEN LETTER

To Those Christian Memorialists:

Rev'd. Sirs:—It was with mingled feelings of surprise and disgust that I learnt of your precious memorial to the Head of your Denomination, praying that your brother-of-the-cloth should be "dealt with" for voicing his own opinion (and the opinion of a considerable number of the laity) concerning the Church's attitude re a Native Ministry.

And right here let me say to you that your proposed Memorial is more calculated to stir up racial feelings than anything the Reverend Speaker said on that memorable occasion.

Now! Facts are stubborn things and since you have started this fight against one of my race and country, permit me to ask you, how many Native Ministers has your recently resigned Head ordained, or even given a call to during the length of his regime?

You mockingly write, "the sympathy of his fellow clergy will be completely alienated," when you ought to know that no sympathy ever existed between those signatories and a Native Minister. And if you would prove the truth of your preposterous assertion that "a severe strain will be placed upon the loyalty of a considerable number of the laity," I would suggest that you lend your schoolrooms in the several parishes where this "severe strain" is feared, for this "disloyal" brother to repeat his statements on this question; and let him be supported by his friends or opposed by yourselves and your friends when a vote might be taken as to whether he spoke truly or not. This of course to take place before attempting your colossal audacity to have him "dealt with."

Rev'd. Sirs! Let sleeping dogs lie, for the time is quite ripe for the introduction locally of "The African Orthodox Church" with its Apostolic Succession unbroken from Peter the Apostle A. D. 38 through the Syrian Church of Antioch—St. Peter's First See.

You talk of sympathy! What do you think of the Curate of one of the City churches who cruelly and presumptuously boxed a little native chorister for disobeying the request of the Verger to bring in the plate with the collection, after a service, one evening a couple weeks ago?

Of course we all know that if the little boy was of his race he would not have taken such a mean, Christianlike advantage of him; and so soon after shouting "Dearly beloved brethren," but if such actions do not cause a "severe strain" on the sympathy of the laity—the Rev. Speaker's utterances above referred to cannot. I hope you will recover your sense and remember that the days of your grandfathers have gone forever.

Yours awakened,
AQUARIUS.

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WEDNESDAY: Low Mass, 7.

HOLY DAYS: Low Mass, 7

St. Michael's African Orthodox Church

528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers 7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 97 Walden Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church School, 1 P.M.

St. Barnabas Church

28 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th Street.

SUNDAY: 11 A.M., 8 P.M. Church School 12:30 P.M.

St. Mary the Virgin, Guantanamo, Cuba

Rev. E. L. Petersen, Rector

(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held by Layreaders at present.

St. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Ven. A. S. Trotman, Rector, 39 Hankard Street.

SUNDAY: 11 A.M. and 7 P.M. Church School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church

66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School, 1:30; Vespers, 8.

St. James' Circuit, Cuba

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

Clergy without charge: EDWIN LEWIS, JACOB ALLEN,
THEODORE STEPHENS.

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In Tenebris Lumen

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In the right with two or three.*

James Russell Lowell.

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that mankind love and admire
better than another, it is A BRAVE
MAN - a man who dares look the
devil in the face and tell him he
is the devil.*

James A. Garfield.

NEW YORK CITY, FEBRUARY, 1924

VOL. II, NO. 2

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Ten Cents

"The Temptation of Jesus"

Lenten Discourse, by Archdeacon Trotman.

The text reads: "Jesus was led up of the Spirit to be tempted of the devil." This is the history of mankind, and was the challenge of the Spirit of God to the Spirit of evil; it was the struggle which was to take place for the supremacy of the world. Jesus was proclaimed by John the Baptist, as "The Lamb of God that taketh away the sins of the world," and by the voice from heaven, saying: "This is My beloved Son in whom I am well pleased." Therefore, as the Representative of the Race, the Head of a new Spiritual Kingdom and the Second Adam, the temptation of Jesus was found in the necessity laid upon Him, of definitely determining the principle and methods of the great work that awaited Him. We need not try to speculate upon the form or character of the spirit of evil, for whatever theory we may offer as to its origin or form, nothing alters the universal result of all experience that it is a fact; and that it was recognized by Jesus as Satanic.

Man has been too often driven from his Eden by the selfsame spirit of evil to have any doubt as to its reality. It is just as vain for man to speculate upon its nature as to mistake what that nature is.

Privation, obscurity, disappointment, cares—these things are often deemed evil by the world, and yet they are not evil in themselves. They are often the stepping-stones to kingdoms where men may reign. Many a man afflicted with poverty and hardship becomes servile and mean, and it is also true that men of wealth may become hard, cynical and selfish. There is no evil in these things of themselves. Many of them have proved the greatest blessing with which God has endowed the human family; but it is the material which goes into the

crucible that shows the result. If mean spirits go in, it is mean spirits that come out; if nobility goes in, it is nobility, refined and purified that comes out.

The Lord Jesus Christ who looked into the face of the tempter, never made light of evil; but when He was confronted with the first temptation He replied by recognizing, that having taken human nature, He must accept human conditions, and elevate human life; not by facing life's temptations on wholly different terms from the normal, but by accepting the whole human conflict. Thus has Jesus taught us how to resist the devil and he will flee from us. The trouble is that men are so often their own tempters! It is not only that man is his own tempter, but he is his own penalty. The evils of sickness and disease are some of the scourges with which the spirit of evil rends those who fail in the great conflict; and it is pitiful to see so many of us going through the world and seeing its evil, forget that sooner or later, evil comes home to them that give it an abiding place within themselves.

It is therefore needful that in Lent, we withdraw from the world, and gather ourselves together, that we should face the penalties that go with the evil within us, and out of a sincere heart, cry aloud for penitence and for pardon. Those who have known the struggle will welcome the season as a means of grace; and for those who have been amongst the fallen, there will be the pleasing remembrance that Lent is not only the recruiting ground for the good, but it is a fresh starting point for those who have done wrong. It may mean to them, that God may have used it as a means of instruction; that He will help them to consider aright; to estimate accurately the evils and the blessings which surround them; and when they do that, there is little doubt that, however engrossed with their pleasures,

a church which evolved the body Protestant and sent dissenters on a spiritual strike. The principle of righteousness they are contending for is our federal idea of separation of Church and State, at present a condition *de facto* in these United States, though upheld as a *de jure* Government by Romanists. The only way to remove this subtle menace is for Protestants to join hands with the Humanity League and by marching seven times around the citadel sounding the trumpet to level the walls of *Belial* and recapture the fortress or for God. As the ominous duel between Christian antagonists progresses it becomes evident that they are destined to destroy each other and from their ashes shall arise phoenix like, the New Jerusalem that shall be in truth the millenium of God. Our motto is "World readjustment through religious restitution" and will be efficacious through exalting the remnant Church spoken of in Scripture as the saving leaven to exist at the time of Christ's second appearing. This group has steered clear of the Scylla of Romanism with its taint of politics in the Chalice dividing honors with Christ, and the Charybdis of Protestantism with its abortive Ritual and Sacramental Ordinances through lack of Apostolic Succession, disputing the Divinity of Christ.

Antedating Rome as the center of Christendom it is an historical fact that Antioch in Syria was the See of St. Peter as Primate of the primitive Church creating an Apostolic Succession unswerving in its devotion to unsullied ideas. We are forced to exclaim "Thou art all fair, my beloved, and there is no stain in thee." Rome cannot despise this limpid stream flowing direct from the fountain head of truth without condemning her own source of power, and Protestantism cannot refuse to accept its tenets, shorn as they are of abuse of politics, without convincing herself of heresy. Rt. Rev. George Alexander McGuire, D.D., Primate of the African Orthodox Church, has graciously accepted the call to serve as Union Leader, and in this capacity as well as in Holy Orders he is supported by Most Rev. Rene Villate, D.D., Archbishop, of Paris, and the Most Rev. Frederic Lloyd, D.D., Archbishop of Chicago, Metropolitans respectively in Europe and America, in the New Independent Episcopal movement destined under God to save Christianity from destruction and to restore Peace to a distracted Universe.

A PART OF THE WHOLE, OR THE WHOLE OF THE PART

By Rev. Bragg in "Church Advocate"

In 1907, in Richmond, Va., in a corner of the old Capitol building, a former Bishop of the Episcopal Church, then a member of the House of Bishops, in an effort to persuade the representatives of our Conference to change their program, and ask for a complete separation, with the consecration of three Negro Bishops, made the solemn and serious affirma-

tion, that, after the death of Bishop Ferguson, there would never be another Bishop of the African race to take a seat in that House as a Missionary Bishop.

Our delegation assured him that be that as it may, that, by the help of God, we would not give up our contention, and that while man might decide upon such a program, it was GOD'S CHURCH, and if we continued our loyalty to fundamental principle, God himself would give us the victory.

Subsequent events seem to point in the direction of the forecast of the Bishop. The colored priest who trained under this former Bishop, as his Archdeacon for colored work, seemed to have accepted the conclusions of his former Bishop. For he has organized "the African Orthodox Church," received consecration from Greek Catholic source, and is in the field seeking to take away from the Church her opportunity for effectively reaching the colored race.

Whatever we may think of the unwisdom of the movement, the fact remains that the American Church, and the Church of England are responsible for the existence of this movement. The two Bishops consecrated, and most of their ministers, were baptized and trained in the English Church. There is large dissatisfaction in the West Indies over the treatment accorded colored people in the Church of England. There is also large dissatisfaction among thousands of colored Roman Catholics over their treatment in the Roman Church. In addition, the colored people, generally, of the United States constitute a magnificent field of endeavor for any organization propagating the Catholic Faith, with an ornate ritual, and administration by the group itself. The continued advance and progress of the race on lines of enforced separation, in affairs generally, is most favorable to such growth. Unless weakened by a lack of vital piety and godliness, the African Orthodox Church is bound to grow and take root. There is only one possible way to arrest such growth. It is the employment of the Racial Missionary District. Nothing else will avail. The black man will not be satisfied with anything less than that which satisfies the white man. If he cannot get it by being "a part of the whole," reluctantly, he will get it by being "the whole of the part."

Certainly, no sane man will believe that Almighty God will withhold his grace from men heroically struggling to be all that He wants them to be. Can a Church which professes to be the *Catholic Church of Jesus Christ* deny men their full and unrestricted rights in the family of Christ's people, and drive them into that unhappy condition of being "the whole of the part."

As long as life shall last we shall do our part towards bringing the Church to the place where there shall be no need of colored men cutting themselves off from the body of the Church, as "the whole of the part."

Nothing so pleasing to any man who lives in the life of Jesus Christ as a House of Bishops, and a House of Deputies, where there is no "color-line."

(We appreciate the friendly tone of this article, but affirm that the African Orthodox Church is "a part of the whole" (Church), as well as "the whole of a part" (of the Church). When did the "P. E. C. in the U. S. A." become "THE CATHOLIC CHURCH OF JESUS CHRIST?" Editor "Negro Churchman.")

THE MISSION OF THE AFRICAN ORTHODOX CHURCH

By the Very Rev. F. A. Toote, M.A.,

(Suggested by Above Article of Rev. Dr. Bragg)

The African Orthodox Church has come forth from God, out of the yearnings of Negro Churchmen who desire that higher freedom, "That all men are created free and equal."

Watching as we have done for years the progress of the so-called Christian Church, God has made it possible that we should be intrusted with the historic Episcopate, and the commission to the Faithful in all the world, not only for our race world, but all mankind. Interested as we are in the progress of our group, the African Orthodox Church calls to them at this time saying, "Come, and let us reason together." "Be not like the horse or as the mule which have no understanding," nor as the man in the parable of the Talents, but use your God-given heritage and proclaim the Faith once delivered to the Saints, unhampered and without prejudice.

If Reason and Religion should unite their voices to remind you that even during these years of complaining, you have remained in this wilderness of begging only to despair; that you are entrusted with the keys that shall unlock the doors and open the windows of our Father's house; that the winds of Heaven may sweep away the foul air of prejudice and superstition; that you are the appointed missionaries to carry the torch-light of Religious freedom to all mankind, lighting up the chambers of ignorance and selfishness with the burning and never failing rays of Christianity; you should be honest enough to recognize your true position in the Church and let Reason point you to perform your Christian duty.

If those who now contend that it is better to remain a "part of the whole than a whole of the part," until Providence changes the mind of those in authority, I say, if they can guarantee you that the agitation carried on by

them, will make the grapes that you are contending for, grow lower; then, you ought to remain where you are, and pray for that day to come. But if Reason should tell you that the storms of agitation by which these vines are nourished, will probably prevent the fruit from ripening and thus wreck all the hopes of future generations, you would have less sagacity than the fox in the fable if you do not pronounce these grapes sour and now and forever forsake trying to reach them.

To fit us for this task God has permitted our race to be in Ecclesiastical bondage until this fullness of time.

You have seen the light, you have been begging continually for years, to be continually sidetracked and scorned for your lethargy. Surely, brethren, you will no longer "lust after the flesh-pots of Egypt," but will steadfastly pursue the line of duty dictated by both natural and divine revelation that all races must accomplish their own destiny.

Believe with me that any form of Christianity that does not embrace all groups within its mantle, is a fraud and barren of all grand and permanent results.

You may rely upon it that the African Orthodox Church with its comprehensive vision, by the help of God, will advance among our race and gain the respect of all races, and as certainly out of the acorn grows the oak, so shall this small beginning grow into a glorious end, and the sooner you assist in nourishing this tree, the better for yourselves and our race.

If the Negro Churchmen that are intelligent and industrious and saving of their earnings, determined with a proper spirit of patriotism and Christianity, they would not sit year by year and allow their spiritual leaders to be begging for an opportunity and looking to another race for their "fishes and loaves," and yet suffering themselves to be beguiled by hopes that can never be realized, or if they should be, would still fall short of that happy fraternity and social intercourse that can only be maintained among men of the same race.

Can you be indolent in so great a salvation for our group in particular, and humanity in general? Dare you in conscience continue to struggle for a position in a Church, if attained by our race would be so far below the status which a Church governed by our own race holds out to us, whilst the few true Christian patriots are making every sacrifice, building up a Church for you, which properly speaking you should be doing for yourselves?

You enquire "why the African Orthodox Church?" and we reply in the motto of Liberia, "The love of Liberty brought us here."

Candidly speaking, if you expect to be given the opportunity to secure the Episcopate outside of the African Orthodox Church, and to exercise jurisdiction over our brethren of the other race, or even of our own race, you will be disappointed. There are numbers of you

who have had some of the most lamentable experiences with your Bishops, and you have been segregated in your Diocesan Synods and in some instances you have not been allowed to be members of said Synod, not because of your incompetency or inability to discuss the problems that might come up, but because of your *color*; these experiences ought to enable you to decide at once against the argument that you must remain true and loyal, and some day the heart of the House of Bishops will lose its petrification!

These wrongs, and many others, are heaped upon your head daily, and daily the same question is reiterated, "is this the spirit of Christianity?" "Is it right?" without securing any relief or advancing a single step in what you claim, in your Christian heritage.

If God Almighty ever suffered an object of pity to exist on earth, without a question it is the Negro Priest in the Episcopal Church. He deserves the sympathy of the fowls of the air, and the beasts of the field, as he stands staring his white brother in the face with tears in his eyes begging for bread. How can you serve your God, your family and your brethren independently so long as you are dependent upon the other fellow? Christianity and patriotism dictate that you should exert every effort in your power to succour your race from Ecclesiastical bondage and to minister to them the blessings of the Church.

In whatever light, for example, we may view the bondage of the house of Jacob, either in a political, moral or religious sense, one thing is certain, that th mighty hand of God was in it from the beginning, doubtless for the working out of the good of mankind upon earth, to the latest generations, provided the great lesson taught in these events should be regarded in their true light by the species; that no two races are able to dwell together and enjoy *equal*, social, religious, or political opportunities.

What was it that induced the patriotic sires of America to establish a representative form of government, except to be free from persecution and to have unfettered Ecclesiastical liberty. Having experienced these evils they used no higher wisdom than that of a child which led them to avoid these in the future. Besides, they had the teachings of history and in their wisdom they profited by these teachings. Nor was this all, they made sacrifices of all their comforts to attain the highest good for their country, to which they pledged life, fortune and sacred honor! History cannot point to another so glorious an example of self-denial. Our race for the future may profit by it if they are wise. But, to such as are cowards and incapable of denying themselves pernicious gratification, the example will be of no avail because such sacrifices lie at the root of all such great examples, and if we are to obtain a highly useful moral and honorable standing, we must follow the line of conduct laid down in the story of the founders of all

great movements.

Men, such as Absalom Jones, Richard Allen Bishop Holly and Bishop Ferguson, raised the standard of Ecclesiastical government for our race. Not without an effort—nor without hope, for their hopes were realized in their day, because they determind in themselves to make the supreme sacrifice. By their efforts, they had to contend against a determined foreign and domestic foe. But whatever sacrifices they may have made, their success elevated them to a niche in the Temple of Fame and an undying memory in the hearts of true men. The history of these men should inspire us to commence a new era in the history of the Church. Shall we forget that we are the sons of those self-sacrificing patriots, shall we allow the glories that they fought for and the good they achieved to be numbered only with the dead, when we too are privileged to make sacrifice and to consummate the work that they so nobly begun? Shall we forget, I say, shall we forget that we are sons of such sires?

If we have received good things from our ancestors, and they are glorified in having obtained them for us, how much more shall their glory and ours be enhanced by showing to the world that we know how to use them.

LET US PRAY

Bless, we beseech thee, O Lord, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Endow all who labor therein with the fire of divine love, with unselfish devotion to the welfare of mankind, and with zeal for the honor and glory of thy holy name. . . . Restore unity among thy dispersed and divided flock; and bring all to be of one heart, and of one mind within the fold of thy Holy Church, who livest and reignest, with the Father in the unity of the Holy Ghost, One God, world without end. Amen.

IMPRESSIONS OF THE PECULIAR POSITION OF THE COLORED CLERGY IN THE PROTESTANT EPISCOPAL CHURCH

By Rev. Fr. P. A. McDougall

In an article under this same caption, published in the December issue of this Periodical, I promised another article on the same subject as a continuation of th former; and as I stated then, I am not writing in a spirit of criticism, but rather to point out certain facts which might have escaped the sound reasoning and common judgment of those concerned.

As a first thought, we should ask ourselves certain pertinent questions and endeavor to answer them squarely, and in order to do this

we should go back to the beginning of the Colored ministry of the Protestant Episcopal Church and the reason that prompted that ministry.

Back in the days of slavery, when the "lords and masters" of the Negroes were nearly all Anglicans, the slaves were made to attend the services, chiefly to hear the sermons which was a part of the white man's propaganda. It was not because he loved them as brethren, nor because he wanted to save their souls, (I doubt whether he believed that a Negro had a soul) but he knew that they were superstitious by nature, and played upon their credulity, by which means he could better impose the lesson of "obedience to their masters" and thereby hold them in more secure subjection.

After slavery the Negroes being free to worship where they pleased, became largely Baptist, especially in the south. In the north the white people, anxious to show how *kind and affable* they were, *graciously condescended* that those few Negroes who had continued in the Episcopalian faith could come and worship with them; this was alright so long as they did not appear in too large numbers in any one church or did not attempt too frequently to go to the communion rail; but as soon as this occurred, the minister was instructed to tell them that "out of love and consideration for them" the white people had got them a *nice place* where they could worship by themselves, and that he would come at stated times and hold services for them.

It would not be long however, that their zeal for the work, and increasing numbers, would make it necessary to have the regular services, and naturally a man of their own race would be chosen to do the pastoral work, and eventually would be equipped to administer the Holy Communion. This was absolutely necessary in order to keep the colored people out of the *white* church. In other words, the Colored priest being only a convenience, that much of the ministry was given to him only that he might act as doorkeeper for the white man and keep the Colored people from his church.

This summary may seem harsh, and it is painful even to me to write it, but facts are facts and we must look them squarely in the face; this fact is very apparent, else how do you account for the persistent refusal of the bishops to advance Colored priests to the office of bishop? Men tried and true, men who have given the best years of their life, struggling, under hardships, themselves and families, bearing privations often, but ever courageous and zealous, and in so doing have proved their worth and ability to do. Men who have come together from year to year for thirty years, asking, contending, pleading, nay even threatening, to get the merited recognition for their services.

The Colored priest out of the sincerity of heart which prompted him to enter the ministry of Christ, believing that he is a veritable

priest and as such entitled to all the dignities of the ministry, chafes under the restraint placed on him, and is at a loss to understand why: the white man on the other hand, cool, calculating, and ever alert, has never lost sight of his original purpose of admitting the Colored man "thus far and no farther"—for the purpose he is required to serve; hence it was, at one of the sessions referred to in the previous article, a white priest who was in attendance made the following utterance: "It is no use trying to get anything by force;" this was in reference to the question of the colored priest getting the bishopric. Again he said, "It is a waste of time using a lot of words asking for what you want; we use tact." Just what he meant by that I don't know, but I take it to mean that the "Gulf is fixed" the bars are up, and that they were going to stick to their policy.

How long my brethren are you going to be satisfied with this sort of thing? How long are you going to be satisfied to be the Doorkeeper of the white man's church? How long are you going to follow, begging and pleading after them for what you can now get otherwise? Is it not plain to you that if one door is locked and bolted, and another is wide open leading legitimately to the thing you need, it is common sense to enter by the open door rather than keep banging at the closed door?

Many colored congregations in different parts of this country seem to realize their true standing in the Protestant Episcopal Church and are ready and willing to assert their race-pride and self-respect even in things ecclesiastical by breaking away, and it is surprising that the clergy are not yet awakened to a sense of their duty as leaders; it is surprising that they are satisfied to remain and grovel and squirm under the white man. Is it for the sake of the "filthy lucre" which the diocese guarantees them? Are their parishes not self-supporting? Can they not risk that meagre guarantee for Independence? Is the Patrick Henry spirit, "Give me liberty or give me death" dead in us as a race? If it is not, then let me ask you, Colored clergy of the Protestant Episcopal Church, to wake up and see yourselves as you are seen by the white man. The clarion call is gone out for bigger and truer race-men; respond to it. Do not sell any longer your Birthright for a mess of pottage. Do not submit any longer to inertia and inactivity.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb driven cattle,
Be a hero in the Strife.

COMMENT FOR THE "NEGRO CHURCHMAN"

By Rev. E. Seiler Salmon, Anglican Priest in British Honduras

The "Negro Churchman" is a storehouse of

the knowledge of Catholic doctrine. The usage of the Rites and Ceremonies adapted by the African Orthodox Episcopal Church, and published through the medium of the "Negro Churchman" is the right means for the arousal, and a vehicle for the conveyance of that true devotional and emotional spirit which is latent and peculiar in the mind and soul of the Catholic Negro Worshipers of God (see Archbishop Nuttall's memoir on the "Negro and the Church" in a volume written by seven Bishops in the Library at the G. T. S.)

Each copy of the "Churchman" seems to contain a serial of didactic lectures from the class room of a Theological Seminary; these serials if combined, could furnish a useful and suitable manual of Catholic teachings which all adherents to the Catholic Church should necessarily imbibe at the beginning, thus unfolding primarily the tenets of Apostolic teachings, as well as a perpetuation of those religious usages and symbols of the Church; which are essential in our worship, as from the onset, when the Church of Christ existed in her earliest infancy; and which in medieval times were gradually omitted by the Anglican Church in order to regain schismatic bodies into Catholic unity, but without avail.

I do not think a better organ for publication, at this early stage of growth of the A. O. Episcopal Church could have been founded, and the Right Reverend Dr. McGuire and his staff are to be congratulated for their noble effort in this connection.

May Grace, Mercy, and Charity from the Eternal Self-Existing Trinity be ever out-poured on this worthy Negro Prelate and his successors, and on all the new movements, and other workers for the uplift of the Negro Race; so that God may be glorified while Ethiopia among other nations, stretches forth her hands to God.

S. PHILIP'S CHURCH, SYDNEY, N. S.

Ven. A. S. Trotman, Priest

Divine Services at S. Philip's Church were conducted regularly on Sundays at 11 A. M. and 7 P. M. during the Advent Season, the celebration of Holy Communion forming the principal part of worship at 11 A. M. Large congregations attended as usual.

The Church School has improved with the addition of two more pupils, viz., Vernon Tull and Avis Tull.

Mr. W. Charles Carter, the Scout Commissioner for the city paid three visits to our Boy's Scout Club, and was so pleased with its conduct and progress that he issued a permit for registration with the Provincial Scout Commissioner at Halifax, N. S.

On Christmas Day, 11 A. M. service was held, and Holy Communion was celebrated chorally, the Rector officiating.

At 3 o'clock P. M. on Christmas Day the largest and most successful concert ever held here was staged; the program was a large one and was interspersed with addresses as follows: Address of Welcome, The infant orator, Sylvan Eittienne; Anthem, "Oh lovely voices from the sky," the Choir; Address, Christmas Time, Mrs. Amelia Eittienne; A Tro, "Have you counted the cost," Mrs. Rhoda Straker, Mrs. Amanda Kirton, and Mrs. Daisy Kirton; A Recitation, "Old, old, old Time," Miss Mary A. Manson, daughter of W. H. Manson, Senior Alderman of Ward Five; Anthem, "In Jewry is God known," the Choir; Recitation, "Confidence in God," Miss Madeline Hooper; Solo, "I heard a voice from Heaven," Mr. John Kirton; Solo, "Paternal Love," Mr. Oscar Crick; Address, "A Merry Christmas," Master Warren Eittienne; Duet, "Whispering Home," Mrs. Louise Grant and Mrs. Legora Brathwaite; Anthem, "O Father Almighty," the Choir; Address, "Ethiopia thou Land of our Fathers," Mr. Christopher Gibbons; Solo, "Nazareth," Mr. Aubrey Brathwaite; quartet, "Christians, listen to this song," Mrs. Daisy Kirton, Mrs. Amanda Kirton, Mrs. Rhoda Straker and Mr. Clifford Kirton; Solo, "God is love," Mr. Warren Evans; Anthem, "Awake Aeolian lyre," the Choir; Address, "The Negro Improvement," Mr. F. Allan Hamilton, B. A., L. L. B. Barrister-at-law of Nova Scotia; Anthem, "Let us now go even unto Bethlehem," the Choir.

The Venerable Archdeacon Trotman who acted as chairman thanked the choir for the effort they had made and the time they had sacrificed to make the concert such a success. Thanks were also given to Mr. A. R. Coward, Mr. William Knight, junior, and Mr. Dudley Francis for furnishing the music and training the choir, also to Mr. N. B. Crawford, Mr. Charles Pilgrim, and Mr. Gladstone Dayrell for accompanying the anthems and solos.

Archdeacon Trotman then recited Pope's "Essay on Man" which filled the house with applause; and then closed with the Benediction. The Divine Liturgy was introduced Jan. 15th and all present were pleased with it. Fifty copies were purchased and we have sent to New York for more.

S. LUKE'S CHURCH, CAM- BRIDGE, MASS.

Rt. Rev. William E. Robertson, D.D.

The Christmas season still lingers in the minds of the members and friends of S. Luke's with pleasure; but above them all the children of the Church School feel happiest. On Christmas eve they had their Christmas festi-

val. The event took place in the U. N. I. A. hall, where a Christmas-tree laden with gifts, brilliant with lighted candles and beautiful scintillating ornaments sent delight into the hearts of adults as well as children. The programme, composed of Christmas Carols, recitations and a "Play," was short and rich. The spirit of the occasion was in the children and they showed it by the way in which they acquitted themselves. The play, "The Uninvited Guest," was the special feature, and it did not fail to bring out the sense of humor in the children, and the lesson it taught was well received by all. Santa Claus was represented by Mr. W. H. Best, and with the help of Mrs. Ida C. Lee and Mrs. Eliza Skeete he presented the children with their gifts. Music was then discoursed by Sandiford's Orchestra to which the children "tripped the light fantastic toe."

At midnight, mass was sung by Bishop Robertson. There was a full gathering. At the close of the service, many viewed with delight a "Crib" which depicted the first Christmas morn.

We thank teachers, parents and friends who helped to make the children's festival such a success.

On Sunday the 30th Dec., the usual monthly concert of St. Mary's Guild came off. The attendance was good. Among those who took part was Mrs. Anna Shields, the wife of our esteemed Treasurer. She rendered several of her poems which were well received. She expects to publish a book of her poems as an early date.

GENERAL NEWS OF CAMBRIDGE

On Monday night the 31st December, the Rev. S. O. Weems, pastor of the Community Church in North Cambridge, gave an entertainment to the public which will be long remembered. The Rev. gentleman reviewed the work of the past SEVEN YEARS with lantern views, accompanied with explanatory remarks. Following, was a Pageant entitled "The Queen of the Harvest." A large number of children took part, among whom were some of our Church School pupils, and the Camp Fire Girls. The Pageant was a great success, and the more so when we take in account the difficulties encountered. Rev. Weems has done, and is doing great work in this community,—work, which is inestimable. It is pleasing to see the interest which the community takes in the work. The success of this entertainment is due largely to the untiring efforts of Mrs. Weems whose zeal in her husband's work may be better observed than described.

Mr. William A. Corbin, a former worker in St. Luke's Church, spent a week with Mr. and Mrs. Robert Shields. Mr. Corbin was on his way to Africa, under the auspices of the National Baptist Association. to do construc-

tive work of a mechanical nature. His wife and two children accompany him. They sailed from New York on the 5th January. Mr. Corbin left with the best wishes of his many friends and acquaintances in Cambridge.

On Friday the 4th inst. St. Mary's Guild gave a New Year's Turkey Supper. It was quite a success. Many asked to be remembered whenever another event of the kind is arranged. Mrs. Ida Lee and Mrs. Walter Isaacs were responsible for the toothsome supper. Musical selections were rendered by the following:—

Master James Skeete.....Piano Solo

Miss Gertrude Skeete....Violin "

Miss Mary Ann Frederick.Vocal "

Master Skeete was accompanist for the evening.

The new Liturgy has been well received on Sunday the 6th the "Office of Vespers" was used for the first time and many expressed delight with its beauty.

S. MICHAEL'S, BOSTON, MASS.

Rev. Canon Hollinsed, Priest

On Christmas Day Canon Hollinsed celebrated mass at 6 A. M. A large congregation being present. On Sunday evening, Dec. 23rd the Church School rendered in a most commendable way their Cantata, with Sister Agnes at the organ. The credit is due to Mr. Harris, Superintendent, and the teachers, Miss Taylor, Miss Welch, Miss Thomas and Miss West. Both of the sermons on this day were preached by the Canon dealt with the Christmas theme and were both edifying and inspiring. The choir excelled itself under the careful direction of Sister Agnes. Mr. Sydney Blackman contributed a well rendered tenor solo. On New Year's Eve the chapel was crowded to capacity. Choral Vespers were sung at 11 P. M., and after silent prayer at midnight Canon Hollinsed celebrated the mass, a large number communicating. The sermon was one long to be remembered. Both priest and deaconess were recipients of many useful Christmas presents from members and friends, and during the season were frequently entertained in the home of the parishioners. The "Palm Leaf Club," an organization of friends of Canon Hollinsed who desire to assist him presented him with a Violet Chasuble during Advent.

On Holy Innocents' Day the children were given their Xmas party by a committee headed by Miss Ethelyn Taylor. There was an abundance of good things for all. Canon Hollinsed has earned the reputation of the "marrying parson." He recently blessed the matrimonial union of the following couples: Eyrick Reid and Ina Thomas; Edwin Davis and Leila Mitchel; Harvey Wiley and Amy Bell; Charles Johnson and Ethelyn Taylor.

On Dec. 16th, 1923, Canon Hollinsed officiated at the funeral service of Mr. P. N. Forde, being assisted by his subdeacon, Rev. J. Greenridge, a cousin of the deceased. The congregation is quite pleased with the new Liturgy, and the sale of same is rapidly proceeding. Mr. Wm. Prendergast is now assistant clerk of the church and relieves Sister Agnes, the stated clerk, of many of the details of this office.

CATHEDRAL CHURCH OF THE GOOD SHEPHERD

Rev. Fr. McDougall, Chaplain

The Rev. Fr. P. A. McDougall has been appointed Domestic Chaplain to the Bishop until next Synod. As such he has been given charge of the various church organizations and is busy lining them up for their various activities for the winter and Lenten campaign.

The Watch-night services were largely attended, the church being packed to capacity. The Bishop preached one of his soul-stirring sermons to an eager and attentive audience, the text being, "Teach us to number our days." A grand musicale was given by a committee of ladies of the church at the Renaissance Casino on Sunday afternoon, January 20th, which was well attended and an excellent program was enjoyed by all.

The Church School has taken on new life and there is a marked increase in the attendance. The Lyceum is in regular operation every Sunday afternoon and promises to revolutionize anything of its kind in this city, judging from the various plans that are afoot in that connection.

S. PAUL'S CHURCH, NEW HAVEN, CONN.

Rev. Fr. Toote, Priest

Our work is rapidly progressing, and all of the Church activities have taken on new life for the New Year. The Building Fund Drive is being actively pursued, and the outcome for success is very promising.

The new officers, Messrs. Levine, Daniels, Esdaile, Mesdames Critten, Levine, Libaud, Hyland and Hamilton are very energetic, and have determined to do everything in their power to accomplish their task.

We are busy consummating plans for the visit of His Lordship Bishop Robertson who will be present with us on Sunday, Jan. 27, 1924.

The Motto of St. Paul's for the New Year is, "Oratio Et Labor Omnia Vincet."

CONCERNING OUR DIVINE LITURGY

To the Primate of the African Orthodox Church.

My Dear Brother in the Episcopate:—

In January, 1923, it was my great pleasure to receive the first number of "The Negro Churchman." I am overjoyed today, Dec. 29, 1923, by the reception of the Divine Liturgy of the African Orthodox Church. It is perfectly Western Orthodox, Pure in Faith and full of love to Christ our Redeemer and veneration to His Saints. I am one in love and worship with all the congregations of the A. O. Church of which, by the grace of God, you are the Primate.

MAR TIMOTHEUS I.,
Archbishop Vilatte,
Metropolitan and Exarch.

GENERAL NOTES

From the Holy Land the Most Rev. F. E. J. Lloyd, D.D., sent us greetings. Christmas morning found him and Mrs. Lloyd at Bethlehem. His most interesting letter giving a graphic description of the Holy Places will be reproduced in part in our next issue.

Two meetings were held in January in New York City to register the protest of Negroes against the American Occupation in Haiti. It is believed that the Negro voters will bring this matter before Congress and make demands of the two great political parties now seeking their support in the approaching presidential election. Another mass meeting will be held this month.

Negro leaders have issued an appeal to their group throughout the country to consider carefully the treatment received from Republicans in the last two decades. New York Negroes have scored Democratic victories in city and state in the last election, and their example will be followed this year in many other states.

All Churches should advertise their services. It will help US and YOU.

Cathedral Chapel of the Good Shepherd

224 W. 135th St., New York City

Rt. Rev. George Alexander;

Rev. P. A. McDongall, Priest; Rev. E. J. Millington, Deacon; Sister Theresa, Deaconess. Telephone Bradhurst 1240.

SUNDAY: Low Mass 7:30; Sung Mass, 11; Church School, 2:30; Vespers, 8.

WEDNESDAY: Low Mass, 7:30

HOLY DAYS: Low Mass, 7:30

St. Michael's African Orthodox Church

528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers 7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 97 Walden Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church School, 1 P.M.

St. Barnabas A. O. Church

30 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th Street.

SUNDAY: 11 A.M., 8 P.M. Church School 12:30 P.M.

St. Mary the Virgin, Guantanamo, Cuba

Rev. E. L. Petersen, Rector

(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held by Layreaders at present.

St. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Ven. A. S. Trotman, Rector, 39 Hankard Street.

SUNDAY: 11 A.M. and 7 P.M. Church School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church

66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School, 1:30; Vespers, 8.

St. James' Circuit, Cuba

Rev. R. D. Sibblis, Missionary

1st and 3rd Sundays, Preston; 2nd, Antilla; 4th, Herrera; 5th, Tacajo.

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

Clergy without charge: EDWIN LEWIS, JACOB ALLEN,
THEODORE STEPHENS.

ADVERTISE IN "The Negro Churchman"

Our readers are found in both
Hemispheres
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The Negro Churchman



In Tenebris Lumen

A QUESTION FOR LENT.

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but

To do justly,

and

To love mercy

and

To walk humbly with thy GOD?

MICAH 6:8.

NEW YORK CITY, MARCH, 1924

VOL. II, NO. 3

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In Tenebris Lumen

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Vol. II. No. 2

NEW YORK, FEBRUARY 1924

Ten Cents

THE MINISTRY IN THE RE-UNITED CHURCH

By Lady Marie Louise Montague,
Founder and President of the
International Humanity League

One group, the International Humanity League, as a nucleus, rewarded by a prominent world following, has actually accomplished Church Unity, and for these the question of "The Ministry in the Reunited Church" has been practically solved, achieving as it has, the recognition of the two antagonistic groups of Christendom—Catholics and Protestants. The gradations of theory and practice among denominational factions as to the proper functioning of the Ministry must be eventually merged into the rising tide favoring Apostolic Succession as the vital link with the divine mandate "Go ye into all the world and teach all nations whatsoever I have commanded you." Non-Orthodox bodies, though connected with the religious tree of Christ, are nevertheless conscious of an innate spiritual anemia—a sense of withering decadence, that smacks of illegitimacy in the gospel sequence constituting a taint in the mystical body. Pervading Protestantism it has come to the surface in a virulent leprosy that flauntingly repudiates the Divinity of Christ; this canker at the viscera of Evangelicalism has worked out logically in the total collapse of the Protestant spiritual structure, solely for lack of unadulterated nourishment.

In the Old Law, God gave minute directions to Israel as to the substance and form of worship even to the details of the Temple Architecture, Rubrics, Ritual and the Priestly Robes. Yet that service was only the figure preshadowing the reality that was to be embodied by the new dispensation. Can one without temerity accuse God either formally or

it was *their* defection from high standards as tentatively of present day indifference to the form and substance of our gospel worship as exemplified in the teaching and practice of the Ministerium? On the contrary it must be admitted that God will require an even stricter account of the stewardship of the Christian Ministry than of the Jewish regime. Therefore we are to infer that modern Protestantism, having gone on record as denying the Virgin Birth, is the victim of something radically wrong in its antecedents and the diagnostician draws the conclusion that the Ministry, being abortive by lack of contact with the Divine Oracle of Apostolic Succession, has reached the moribund stage through lack of red corpuscles in its spiritual life stream.

While Protestantism as a cult is passing it has served a cause with such heroic devotion that its flag will not go down in dishonor or defeat but will merge and blend in the New Era—emblem of an enduring coalition that makes good the plea of Christ "Father, that they may be one, even as thou and I art one." The Roman Apostasy came to a climax when Luther, who was the focus of a movement gathering momentum for centuries, raised the standard of revolt. In consequence he incurred excommunication and his followers deprived of the benefit of Apostolic Succession while the validity and efficacy of the sacraments they essayed to administer suffered diminution that has resulted in a counter apostasy—the scandal of our ministerium in the limelight today hurling their challenges at the fundamental truths that form the basis of doctrine, denying the Virgin birth with its implied Divinity of Christ, scoffing at miracles and substituting paganistic rites for gospel worship.

The Romanist Clergy, who have been predicting the outcome like the Pharisees of old, stand aloof and say, "Thank God we are not such as these," meanwhile totally oblivious of the beam in their Ecclesiastical eye, viz., that

they will at least find some time in which to remember the prayer of the Psalmist—"Create in me a clean heart, and renew a right spirit within me."

The threefold temptation of our Lord shows us that body, soul, and spirit—each the abiding temple of the Holy Ghost—may be assaulted in its turn. "Command that these stones be made bread," was the first temptation. The circumstances in which Jesus found Himself lent immense force to the appeal, for He was faint and ready to perish from bodily hunger. Jesus replied absolutely accepting the human condition with entire dependence on God. Duty was more than food. "All these things will I give thee,"—was the appeal to the desires of the soul; but our Lord, perceiving that He had no right to expect the protection of God in any course but the highest, rebuts that temptation with the words, "Thou shalt not tempt the Lord thy God." Cast Thyself down from hence," was the temptation of pride to the intellect, but our Lord replied, showing men should only worship and serve God, thereby recognizing that for Him to depart from the idea of founding a spiritual kingdom in which God should be acknowledged, would be to serve the devil. Hence we see, that body, soul and spirit were all assaulted, and these, each in its turn, are the universal temptations today. Thus Jesus Christ has given us examples which we should follow. May we not in this Lenten Season afflict our bodies with fasting, and cry unto our God in penitence and prayer, "Lead us not into temptation, but deliver us from evil?" Is not the Lord our God merciful unto all them that call upon him?

The Holy African Orthodox Church at this solemn season calls upon her children to return unto the Lord. "Now be ye not stiff-necked as your fathers were; but yield yourselves unto God, and enter into His sanctuary, which He hath sanctified forever, and serve the Lord your God, that His fierce anger may turn away from you; for if ye turn again unto God, your brethren and your children shall find compassion before them that brought them away captives, and ye shall go again into your own land; for the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto him! Obey the call of your Holy Mother, the Church which God has so graciously planted among our Race, and which is destined to be the chief instrument in the fulfillment of the Divine Promise "YE SHALL GO AGAIN INTO YOUR OWN LAND."

EDITORIAL NOTES

The Divine Liturgy of the African Orthodox Church, bound in hard covers and printed on a fine grade of paper, will be ready for distribution early in Lent. Typographical errors in the first issue have been

corrected. The cost of the improved book is sixty cents. Send in for your Easter supply.

The Rev. D. E. Philips in Trinidad is proving himself a Missionary Apostle. Since September he has established missions of the African Orthodox Church in St. Joseph, Point Fortin and San Fernando and expects to locate another in La Brea. He has on his staff two Catechists and two Layreaders who have received their Licenses from the Primate in New York. Any assistance, large or small, given to Mr. Philips, will be used to good advantage.

The Woman's Auxiliary of the Cathedral Chapel of the Good Shepherd in New York will have a Liturgy Book Presentation on Ash Wednesday evening after the service, when each will offer one or more books. It is to be hoped that 50 copies of the Liturgy will be presented as a gift for our Trinidad Missions.

Our Missionary, Rev. D. E. Ewart, formerly at San Manuel, Cuba, has transferred his sphere of labor from Oriente to Camaguey and hopes to establish also in Florida and Ciego de Avila, in the same province.

Twice during the month of February, Lady Marie Louise Montague attended Solemn Vespers in the Cathedral Chapel of the Good Shepherd, and made brief addresses. On the first occasion she was accompanied by our friend, Mrs. Waldron, who had recovered from her recent indisposition and who spoke very gratefully of her new experiences in the Christian life. Lady Montague was accompanied by Miss Manhattan on the second visit, and we believe that we have secured in her another helper and friend. May the number increase!

S. Joseph's Church, New York City, a congregation established by former members of the Cathedral Chapel of the Good Shepherd, was visited by the Primate by request on Sunday evening, Feb. 3rd. There was a full attendance, and a very hearty service was rendered. As S. Joseph has no minister at present the Primate will arrange for all Sacraments until further arrangements are made. We congratulate the persons who have carried on this work for over two years, especially Mrs. Thomas Allen and Messrs. Ford, Kirnon, Herod, Henry and Dyer. S. Joseph has a fine choir and Mrs. Allen deserves great credit as organist and choirmaster.

His Lordship William Ernest, Auxiliary Bishop of the African Orthodox Church for New England & Canada, visited S. Paul's Church, New Haven, Conn., on Sunday, Jan. 27th, and found the work of that congregation, under the care of the Very Rev. F. A. Toote, in splendid condition. The Bishop has been appointed by the Primate as head of the Church Extension Fund, and all missionary offerings are to be sent to him each month.

THE NEGRO CHURCHMAN

The Primate of the African Orthodox Church recently visited the Rt. Rev. Archimandrite Patrick of the Russian Orthodox Church during his illness in S. Francis' Hospital in the Bronx. Other prelates who visited the Archimandrite were Bishop Stephan (Orthodox) and Bishop Shipman (P. E.)

The Very Rev. F. A. Toote has been requested to establish a congregation of the African Orthodox Church in Philadelphia, and in compliance he will begin activities in the City of Brotherly Love in the near future. Dean Toote has been assured of a large following, as he is well known in Philadelphia.

Many clergy have asked for a Course of Instruction for their Confirmation classes, as the Anglican Catechism is defective in Orthodox Catholic teaching. The Primate gives his imprimatur to the Catechism set forth by Dean Toote and published in this issue. Clergy should secure a large supply of the Churchman for March and circulate same among their members. This Catechism will furnish instruction to the faithful at Lenten services. Teaching the faith is most important.

Just as we are going to press we receive a report from Rev. R. Daley Sibblis describing the opening services of S. James' Mission in more commodious quarters in the City of Antilla, Cuba. We tender our congratulations and shall produce the full report in our next issue.

Crowded out of this issue, but reserved for the next, is a thoughtful and interesting article on the British West Indies, their Economic Condition, the Cause and Remedy, from the pen of Mr. Cyril Oscar Sheppard. West Indians at home and abroad may look forward to this spicy and critical review by a fearless and impartial writer.

JERUSALEM LETTER

From Archbishop Lloyd.

Hotel Allenby, Jerusalem,
Fourth Sunday in Advent, 1923.

The Rt. Rev. The Lord Primate,
African Orthodox Church,
New York City.

My dear Lord Primate:

I know that a line from me from Jerusalem will be acceptable to you. Our travel has been most interesting all the way until we reached here, when it became profoundly so. We have visited the Church of the Holy Sepulchre, built on and partly under Mt. Calvary and there saw the Tomb of our Saviour. We climbed the hill of Calvary, visited the Mount of Olives, Garden of Gethsemane, Bethany, the Jordan, Jericho, whence we had a wonderful view of the Mountain of the Temptation, and to the right the Mountains of Moab. We went also to the Dead Sea, having an interesting drive

through the Wilderness of Judea, and saw the spring whose bitter water was sweetened by Elijah. Tomorrow we shall attend a midnight mass at Bethlehem and another service there on the morning of Christmas. This is a glorious and a fruitful land and Jerusalem, the old city within the walls, is wonderful. The modern Jerusalem is being rapidly built and comprises various Colonies, e. g., of Germans and of Jews from various countries.

On Friday afternoon I (and Mrs. Peabody-Lloyd) paid a visit to his Beatitude, the Armenian Patriarch of Jerusalem, to whom belongs the Church of S. James, the "Brother of the Lord." We were received first by Mr. Nourian, the Patriarch's able and courteous secretary, who has lived some years in the United States and was therefore in a position to make our interview extremely valuable and interesting. The Patriarch is a man of majestic build and of most gracious manner. He received me with all brotherly affection and respect as Catholic and Orthodox, and when I had given him a brief account of the work of the American Catholic Church and the source of our Apostolic succession, he was delighted and thanked God, speaking with reverence of the illustrious Patriarch of Antioch, to whom, under God, you and I, my Lord Primate, are so much indebted.

The day following we were visited by his Grace the Archbishop of India, a priest, and Mr. Nonrian at our hotel, at the direction of, and as representing the Patriarch. An autographed photograph of himself, together with a letter introducing me to the Armenian Bishop of Chicago were presented to me by the Archbishop by the special request of the Patriarch. It was a pleasant, and I think important occasion, and I am quite sure that you will be glad to hear of it.

With my love and blessing, which also I ask you and all the faithful to be good enough to accept from me,

Ever yours affectionately,

F. E. J. LLOYD.

AN INSTRUCTION FOR CONFIRMATION CLASSES

Arranged by Very Rev. F. A. Toote, M. A.
Imprimatur: George Alexander.

1. What is the Bible?

A collection of Sacred Books, containing the Word of God, written by inspired men.

2. Into how many parts is the Bible divided, and of what do they treat?

The Bible is divided into two parts, the Old and New Testaments. The Old Testament records God's dealings with man in the early ages before Christ came. The New Testament records the birth and ministry of Christ, His death, Resurrection and Ascension into Heaven, the coming of the

Holy Spirit, and the formation of the Christian Church.

3. How should the Bible be regarded?

The Bible should be regarded as the sole and adequate Rule of Faith, taking precedence of the decisions of the Councils, and traditions of the Church.

4. What are the means instituted by our Lord, to enable us at all times to share in the fruits of His Redemption?

The means instituted by our Lord, to enable us at all times to share in the fruits of His Redemption, are the Church and the Sacraments.

5. What is the Christian Church?

An Organization founded by our Lord Jesus Christ, more than 1900 years ago, and of which He is the invisible Head. It is made up of all baptized Christians throughout the world.

6. Has the Church any marks by which it may be known?

The Church has four marks by which it may be known; it is One, it is Holy, it is Catholic, it is Apostolic.

7. What do you mean by these words, One, Holy, Catholic and Apostolic?

The Church is One, because it is One Body, under One Head; Holy, because the Holy Spirit dwells in its members and sanctifies them; Catholic, because it is universal, holding earnestly the Faith for all times, in all countries and for all people; and Apostolic because it continues steadfastly in the Apostles' teaching and fellowship.

8. Name a Church which bears these four marks?

The Holy African Orthodox Church bears these four marks.

9. Can the Church be destroyed?

No. The Church cannot be destroyed, for our Lord Himself says, "The gates of hell shall not prevail against it."

10. What is the purpose of the Church, and what is it called in the Bible?

The purpose of the Church is to bring all men to salvation, and it is called the Body of Christ.

11. Who should read the Bible?

All baptized persons should read the Bible daily.

12. What is a Sacrament?

A Sacrament is a Sacred rite, divinely instituted to convey grace, having a sensible or visible sign, connected with prayer, as the means by which the grace is conveyed.

13. How many Sacraments are there?

There are seven Sacraments, Baptism, Confirmation, Penance, Holy Eucharist, Matrimony, Holy Orders and Unction of the Sick.

14. What is Baptism?

Baptism is the Sacrament which cleanses us from Original Sin—and through which we receive the New Birth when water is poured upon us three times in the Name of the Trinity, and we are anointed with Chrism.

15. What is your Christian name?

My Christian name is N. or M.

16. Who gave you this name?

My sponsors gave me this name in baptism, when I was cleansed from Original Sin, made a member of Christ's Church, a child of God, and an inheritor of the kingdom of heaven.

17. What is Confirmation?

Confirmation is the Sacrament through which we receive the Holy Spirit, to make us strong and perfect Christians and soldiers of Jesus Christ.

18. What gifts are conveyed in Confirmation?

The gifts that are conveyed in Confirmation are the sevenfold gifts of The Spirit, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Fortitude, the Spirit of Knowledge and Godliness, and the Spirit of Holy Fear.

19. Who administers Confirmation?

The Bishop is the ordinary minister of Confirmation.

20. How does the Bishop give Confirmation?

By laying on of hands and prayer, after which he anoints the candidate with the Sacred Chrism.

21. For what privilege does Confirmation prepare us?

The great privilege of receiving the Holy Communion of the Body and Blood of Our Lord Jesus Christ.

22. What is Holy Eucharist?

Holy Eucharist is both a Sacrament and a Sacrifice offered for the living and the dead, in which there is the Real Presence of the glorified Body and Blood of Christ, under the forms of Bread and Wine, the mysterious transformation being effected by the Holy Spirit at the time of Consecration by the Priest.

23. What are the names commonly given to this Sacrament?

This Sacrament is called by the following names: The Sacrament of the Altar, the Lord's Supper, the Holy Eucharist, the Holy Communion, and the Sacrifice of the Mass.

24. Why should every Christian receive the Sacrament of the Lord's Supper?

Every Christian should receive the Sacrament of the Lord's Supper, because it is an act of obedience to Christ, who said, "Do this in Remembrance of Me," and because it is the chief means of strengthening our souls and preserving them unto everlasting life.

25. How often should we partake of the Sacrament of the Lord's Supper?

We should partake of the Lord's Supper as often as we have the opportunity, and are spiritually prepared, but the Church requires us to partake on Christmas, Easter, Ascension Day and other Days of Obligation.

26. What is the Sacrament of Penance, and what must we do to receive this Sacrament worthily?

Penance is the Sacrament in which the

sins committed after Baptism are forgiven. To receive this Sacrament worthily, we must do five things: First, we must examine ourselves; Second, we must have sorrow for our sins; Third, we must have a firm resolution never more to offend God; Fourth, we must confess our sins before a Priest; Fifth, we must receive Absolution.

27. What is Holy Matrimony?

Holy Matrimony is the Sacrament which unites a Christian man and woman in Christian marriage, and by which they are made one until death.

28. What are the benefits to be derived from the Sacrament of Holy Matrimony?

The benefits derived from the Sacrament of Holy Matrimony are the sanctifying by the Holy Spirit of the love of Husband and Wife, bestowing upon them grace to bear each other's weaknesses, and enabling them to bring up their children in the fear and love of God.

2. What is Holy Order?

Holy Order is the Sacrament which confers upon those who validly receive it, the power to exercise special ministerial function. The Bishop alone is the minister of this Sacrament.

30. What are the three Major Orders of Ministers in the Church?

The three Major Orders of Ministers are Bishops, Priests or Presbyters, and Deacons.

31. What are the Minor Orders of Ministers in the Church?

The Minor Orders are Door-keeper, Reader, Exorcist, Acolyte, and Sub-Deacon.

32. What is the office and Ministry handed down from the Apostles called, and why is it important?

The Office and Ministry is called the Apostolic Succession. It is important because it is the system that Christ Himself ordained.

33. Which Apostle is called the Prince of the Apostles, and what promise did our Lord give to him?

St. Peter, First Bishop of Antioch in Syria, is called the Prince of the Apostles, and the promise made by our Lord to him is, "Thou art Peter, and upon this rock I will build my Church."

34. Who are the rightful successors of the Apostles?

The rightful successors are all Bishops who have received their consecration and commission from those having Apostolic authority to do so. The Bishops of the African Orthodox Church are rightful successors of the Apostles.

35. What is Unction of the Sick?

Unction of the Sick is the anointing and prayer by the Priest when we are seriously ill, giving health and strength to the soul and frequently to the body.

36. What Sacraments can we receive more than once?

We can receive all of the Sacraments more

than once, except Baptism, Confirmation, and Holy Orders.

37. How are Catholic Christians divided? They are divided into Orthodox Catholics and Roman Catholics.

38. From which group does our African Orthodox Church come?

The African Orthodox Church comes from the Ancient See of St. Peter of Antioch in Syria, where the believers were first called Christians. We are therefore Orthodox Catholics.

39. Name the three Creeds accepted by our Church.

The three creeds accepted by our Church are the Apostles' Creed, the Nicene Creed, and the Creed of St Athanasius.

40. Recite the Apostles' Creed?

I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life Everlasting. Amen.

41. What do you chiefly learn in these Articles of the Apostles' Creed?

First, I learn to believe in God the Father, the First Person of the Blessed Trinity, who created me and all the world. Secondly, in God the Son, the Second Person of the Blessed Trinity, Who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, the Third Person of the Blessed Trinity, Who sanctifieth me and all the people of God. These three Divine Persons are One and the same God, having one and the same Divine nature.

42. What addition to the original Nicene Creed by the Roman Church did the Orthodox Church condemn?

The Orthodox Churches condemned the addition of the words, "AND THE SON," made by the Roman Church in the so-called "Filioque" clause, teaching that the Holy Ghost proceeds from the Son as well as from the Father.

43. Do members of the African Orthodox Church repeat the words, "AND THE SON," when they say the Nicene Creed?

No. Because they follow the teachings of the Orthodox Churches that the Holy Ghost proceeds only from the Father, though sent to the Church by the Son.

44. Why was the African Orthodox Church brought into being?

Because of the unchristian spirit exhibited in many of the so-called Christian Churches,

restricting Christians of African descent to inferior positions in the Church of God, and segregating them into separate congregations and Convocations because of color.

45. When was the African Orthodox Church organized?

It was organized September 2nd, A. D. 1921, in New York City.

46. Why was this branch of the Church called African Orthodox?

African, because while it admits all persons into membership, it is governed entirely by those of African descent, and its special mission is to that Race. **Orthodox**, because it conforms in Faith with the Orthodox Churches of the East from which its Episcopate is derived.

47. How is the visible Head of African Orthodox Church designated?

The visible Head of the African Orthodox Church is designated His Grace, the Most Reverend, the Primate of the African Orthodox Church. At present he resides in New York City, in the United States of America.

48. How is the African Orthodox Church governed?

By the General Synod which meets at stated times.

49. What means have we, other than the Sacraments, of obtaining God's grace?

Divine worship and prayer.

50. Where should we go to worship and to offer up prayer?

We should go to Church to worship and to offer up prayer, for no one can be a true Christian who absents himself from the worship of His God, especially at Mass on Sunday.

51. How ought we to regard the Church?

We ought to regard the Church as the Bride of Christ and as our Mother. It is obligatory upon us to give regularly for Her support.

52. What are our chief duties as members of Christ's Church?

Our chief duties are to keep the Commandments of God and the Commandments of the Church.

53. What are the Commandments of God?

There are ten commandments of God.

I. I am the Lord thy God; thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord Thy God.

V. Honor thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet.

54. What do you chiefly learn from these commandments?

My duty towards God and my duty towards my fellowman.

55. What is your duty towards God?

My duty towards God, is to love Him with all my heart, with all my soul, with all my mind, and with all my strength;

To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him; To honor His Holy Name and His Word; And to serve Him truly all the days of my life.

56. What is your duty towards your fellowman?

My duty towards my fellowman is to love him as myself, and to do to all men, as I would they should do unto me;

To love, honor, and succor my father and mother; to honor and obey the civil authority; to submit myself to all my teachers and spiritual pastors, And to order myself in that meekness and reverence which becometh a follower of Jesus Christ.

57. What are the chief commandments of the Church?

The Chief Commandments of the Church are: To attend Mass on Sundays.

To fast and abstain on the days appointed.

To confess at least once a year.

To receive the Holy Eucharist at Easter, Christmas, Ascension, Whitsun and other days of Obligation.

To marry only as the Church alloweth in her Canons.

58. Who compose the Company of Heaven?

The Holy Angels and the glorified Saints.

59. Mention some of these.

Blessed Gabriel and Michael, the Blessed Virgin Mary, Holy Peter, Andrew, John and other Apostles, the patriarchs, prophets, martyrs, holy doctors, virgins and confessors of all ages.

60. Why are we taught to ask the Saints to pray for us?

We invoke their prayers because we know that they are living near the throne of God and that their prayers will be more effectual on this account. Above all we should invoke the prayers of the Blessed Virgin Mary, who will plead on our behalf as effectually as she did at Cana of Galilee

61. Should we say prayers for the dead?

Yes. We should pray for the repose of the souls of the faithful departed in a place of refreshment, light and peace.

62. Are sacred pictures and images permitted in our devotions?

Yes, but for reverence and not adoration.

63. Repeat the Lord's Prayer.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy

will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

61. Recite the Angelus.

1 The Angel of the Lord announced unto Mary: And she conceived of the Holy Ghost.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death.

2. Behold the handmaid of the Lord:

Be it unto me according to Thy word.

Hail, Mary, etc.

3. And the Word was made Flesh:

And dwelt among us.

Hail, Mary, etc.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion, we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen.

Glory be to the Father, etc. (Repeated thrice.)

AMONG "EPISCOPALIANS"

It has been seriously resolved by the Second Provincial Synod of the P. E. Church comprising the Dioceses in New York and New Jersey to request the appointment of two Negro Archdeacons to whom shall be given the charge of the Colored work in the two States. ARCHDEACONS! But why should we marvel? For nearly 40 years Negro Episcopalians have been fed with a stone when they asked bread, and a serpent when they asked fish, and while they complain bitterly they swallow their diet and ask for more. They plead piteously for real Bishops, and are given Archdeacons with a couple of Suffragan Bishops as a sop. "He that desireth the office of a bishop desireth a good work." Let him go and make his own work and the office will follow of necessity. Give them some more Archdeacons ad nauseam.

So let it be with all discrimination! The Church of S. Chrysostom (P. E.), New York City, is sold, and a hospital, we understand, will be built on the site. For many years this Church kept two morning services and two evening services, the Negro members not being permitted to worship with the whites. One aged Negro woman persisted in attending the service intended for the whites, and the Rector, a white servant of the Lord Jesus Christ, wrote her a letter requesting that she stay away, as her "odor" was very offensive to the white congregation. Was it her "color" rather than her alleged "odor"? The insulting letter was published in the "Negro World," but the Negro members of S. Chrysostom never demanded an apology of their good shepherd.

Today the church is closed. The white members have gone to other parishes, and the Negroes have been established in Harlem as another Jim Crow mission of the P. E. Church. And we have been informed that the Rector who did not relish the old lady's "odor" is now content to be the priest in charge, notwithstanding the sum total of odors. This of course until he can do better.

Recently requests have come to us urging that we send a priest of the African Orthodox Church to Baltimore, as the time is now "ripe" for a mission to be started. The following clipping from the "Afro-American" of that city throws light upon the existing conditions:

"Efforts of a group of communicants in St. Mary's P. E. Church to secure a colored rector have so far proved unavailing.

Some time last year, a committee addressed a letter to the bishop of the diocese stating their desire to be served by a colored priest, declaring it would mean better progress. They were referred to the clergy of Mt. Calvary Church, of which St. Mary's is a mission. A subsequent letter to the Mt. Calvary clergy has so far remained unanswered, it became known today. Application of a colored priest for the charge when it was vacant recently was turned down by the mother church."

Our beloved friend, Bishop Overs, white bishop of the P. E. Church in the black republic of Liberia, has been regaling us with some more "facts and fancies" concerning his "benighted" folks in the "dark" land. Speaking in S. Thomas' Church, New York City, on Jan. 6th, he is quoted in the "Living Church" thus: "He told of Christian homes which he has visited where only three books were in evidence, the Bible, the Prayer Book, and Montgomery Ward & Co.'s catalogue." We understand that President King is an Episcopalian and vestryman of the Bishop's Church in Monrovia, and as his Bishop is a visitor, at least at the official functions in the Executive Mansion, he must be given credit for first-hand information concerning the "only three books in evidence." Using a term from the English game of cricket, it might be said that from our viewpoint as spectator, this Overs has bowled sufficient "overs" and the captain should remove him. "Take him out!" But the Liberians know best. Why don't they establish their own National Church, elect Dr. N. H. B. Cassell first Bishop and let him obtain Apostolic Succession through the African Orthodox Church?

The Very Rev. Dean Toote visited Philadelphia, Sunday last, on a call from a number of persons desiring to organize a Mission of the African Orthodox Church in that city. The Dean worshipped at the Church of S. John the Divine, and reports to us of the splendid work that Fr. Harewood and his congregation are doing; having recently ac-

quired the adjoining lot and the Church property now covers a block. The Rector and his co-workers are to be congratulated, as this is a strictly independent undertaking on their part. The high order of Catholic worship and reverence, the excellent singing of the choir and the marked racial influence pervading the Parish makes this a unique pattern for others to follow. Fr. Harewood during the course of his notices laid special emphasis on the idea, "this property is ours, the men, women and children of this Parish, to bequeath to our sons and daughters." Mrs. Moort of Liberia being present in the audience, the Rector noted it and remarked to the congregation that she was the only American colored Missionary of this Church in Liberia, and extended her a hearty welcome. Briefly eulogizing the late Bishop Ferguson of Liberia, he reminded this congregation that this was the only Parish in the Communion that had a work in memory of one of the Race and that S. John Divine Parish was in Memory of Bishop Ferguson of Liberia.

CHURCH CALENDAR FOR MARCH

2. Quinquagesima Sunday. Violet.
 2. S. Chad, Bishop and Confessor.
 5. Ash Wednesday. Violet.
 7. S. Perpetua.
 8. S. Felix, Bishop and Confessor.
 9. First Sunday in Lent. Violet.
 12. S. Gregory, Bishop and Confessor.
 16. Second Sunday in Lent. Violet.
 17. S. Patrick, Bishop.
 18. S. Edward, King and Martyr.
 19. S. Joseph, Guardian of Our Lord.
 20. S. Cuthbert, Bishop and Confessor.
 21. S. Benedict, Abbott.
 23. Third Sunday in Lent. Violet.
 25. Annunciation of the B V. Mary. White.
 30. Fourth Sunday in Lent. Violet.
-

ST. BARNABAS A. O. CHURCH, N. Y. C.

By Rev. J. P. Roberts, Vicar.

On Thursday, January 31st, the Building Fund Committee fired the first big gun in our campaign for a better and more commodious place for the worship of Almighty God.

All roads led to St. Barnabas Church that night, to our old fashioned tea-meeting. It was a huge success. Crowds were turned away on account of the limited seating capacity of our hall. Too much praise cannot be given to Mr. R. Hawkins, Miss A. Mercer, Mrs. Charles and Mrs. M. Shaw for the active part they played in making this entertainment the success it was. On the following Saturday night, a dance was given by Mrs. P. Cranston at her home, which for a parlor affair turned out to be a great success. On Sunday, February 10th, at 4 p. m., the Willing Workers' Club gave a grand sacred concert. A special Choir directed by Mr. Beckles rendered six anthems. The Eureka Orchestra rendered three selections, and numerous solos, instrumental and vocal duets, and recitations. The entire program was quite a treat. Scores were turned away again. Too much credit cannot be given Mrs. A. Douglas, Mrs. M. McIntosh, Mrs. Bernard and Mr. Beckles, who worked untiringly to make this entertainment a success. The work at St. Barnabas, with the help of God, is progressing wonderfully. Our beloved Sister Allen returned from her vacation in the tropics on Thursday, Feb. 7th, and was welcomed back into the Church on Sunday, Feb. 10th, at the social hour after Vespers.

S. MICHAEL AND ALL ANGELS, BOSTON, MASS.

By Sister Agnes.

On Sunday, Jan. 20th, after Sung Mass, Lloyd Nelson, infant son of Mr. and Mrs. Trotman, received the Sacrament of Holy Baptism at the hands of Rev. Canon O. W. Hollinsed. Rev. James Greenidge, Sub-Deacon, and Mrs. Graham, were the sponsors.

The Church School is becoming more interesting every week, new pupils coming in to join the pioneers.

Noted among the Guild activities are these entertainments: Jan. 31st, the Palm Leaf Club gave a social for the Rector's benefit; Feb. 13th, Sister Agnes celebrated her birthday by holding a birthday and valentine party at the Rectory to aid the Woman's Auxiliary, and Feb. 21st the St. Cecelia's Guild held a social.

Much interest was evidenced after service on Jan. 13th, when the Clerk and Priest put before the members and friends the new fiscal system, nearly all taking out the envelopes as requested.

The congregations are increasing so that extra seats have to be brought in at nearly every service—for which blessings of increase and evidence of Our Heavenly Father's watchful care over us, we are indeed thankful.

The articles by Rev. D. E. Philips and J. Grayson-Carey will go over to the next issue.

All Churches should advertise their services. It will help US and YOU.

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St. Michael's African Orthodox Church

528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers 7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church

Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 97 Walden Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church School, 1 P.M.

St. Barnabas A. O. Church

30 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th Street.

SUNDAY: 11 A.M., 8 P.M. Church School 12:30 P. M.

St. Mary the Virgin, Guantanamo, Cuba

Rev. E. L. Petersen, Rector

(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held by Layreaders at present.

St. Philip's African Orthodox Church

Henry Street, Sydney, N. S., Canada

Ven. A. S. Trotman, Rector, 39 Hankard Street.

SUNDAY: 11 A.M. and 7 P.M. Church School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church

66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School, 1:30; Vespers, 8.

St. James' Circuit, Cuba

Rev. R. D. Sibblis, Missionary

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RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

REV. D. E. EWART, Camaguey, Cuba.

Clergy without charge: EDWIN LEWIS, JACOB ALLEN,
THEODORE STEPHENS.

SUBDEACONS: Rev. E. B. Louard, N. Y. C.; Rev. Jas. Greenidge,
Boston.

CATECHISTS: Mr. J. Grayson-Carey, S.-Joseph's Trinidad;
Mr. Chas. Lewis, San Fernando, Trinidad.

LAYREADERS: Trinidad, George Yearwood and Clifford Philips.
Cuba; Preston, Joseph Moulton; San German,
Samuel Watkins; Guantanamo, N. A. Derrick and
Alexander Frederick; Cambridge, Mass., Joseph
Manning and Edward Moore.

The Negro Churchman



In Tenebris Lumen

THE DAY OF RESURRECTION.

*Lo, the winter is past; the flowers appear
on the earth; the time of the singing of birds
is come.*

Song of Solomon, 2:11.



*Awake thou that sleepest, and arise from
the dead, and Christ shall give thee light.*

Ephesians 5:14.



*The Day of Resurrection !
Earth, tell it out abroad.*

NEW YORK CITY. APRIL. 1924

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Vol. II. No. 4

NEW YORK, APRIL 1924

Ten Cents

WHENCE OUR JURISDICTION?

A Negro Priest serving under white Episcopal supervision wrote us recently: "I gave my Bishop a copy of the Liturgy of the African Orthodox Church, a copy of its Constitution and Canons, and a copy of the 'Negro Churchman.' He asked me what is my relation to you, and with whom you are in communion. He does not deny that the African Orthodox Church has Orders, but where did Bishop McGuire obtain his jurisdiction from? Moreover, what is the necessity for an organization of the kind? I answered these questions to the best of our ability."

Whence our jurisdiction? We shall answer the question to satisfy our Brother Bishop, and then make a few pointed statements for good measure. On Dec. 29, 1891, His Holiness Ignatius Peter III, Patriarch of the Apostolic See of Antioch and the East, issued a Bull allowing the consecration of the Orthodox Catholic priest Joseph Rene Vilatte to the episcopate, with the title of Archbishop-Metropolitan of the Archdiocese of America (including North and South) for churches adhering to the Orthodox Faith. As the New Schaff-Herzog Encyclopedia of Religious Knowledge states, commenting upon this act of Ignatius Peter: "This plenary canonical power was consistently conferred on Archbishop Vilatte by the Patriarch of Antioch, because it is admitted by all unbiased canonists that, as the Western continent was unknown during the conciliar ages, it is obviously exempt from the exclusive jurisdiction of any patriarch, either of the eastern or western branches of the Holy Catholic Church of Christ."

The Patriarch of Antioch has equal jurisdiction in the New World with the

Patriarchs of Rome, Constantinople, Russia or elsewhere. And as to the jurisdiction of Canterbury or of the P. E. Church, in the Western Hemisphere, it must be confined only to their own communion, and not to territory. When Archbishop-Metropolitan Vilatte consecrated Bishop McGuire in 1921 in Chicago, he transferred to his jurisdiction all congregations which might be then existing, or which should be organized, among Western Negroes adhering to the Orthodox Catholic Faith, and acknowledged him as Primate of the African Orthodox Church with mission to his race and jurisdiction over the same. Our jurisdiction comes, therefore, from an Orthodox Eastern Patriarch, through an Orthodox Western Metropolitan, over Negro Orthodox Catholics. We have no jurisdiction over Roman Catholics, Anglicans, Episcopalians, Baptists, Methodists or others. But we feel that the jurisdiction of the Primate of the African Orthodox Church as herein described cannot be successfully challenged. Let us now ask an answer to these questions: An Anglican Bishop in Jerusalem,—whence his jurisdiction? P. E. Bishops in Europe, Mexico, Brazil,—whence their jurisdiction? Bishops of the same church in Haiti and Liberia,—whence their jurisdiction? and white bishops over Negroes, anywhere, everywhere—WHENCE YOUR jurisdiction?

A HERO HAS FALLEN

By Dean Toote

Wednesday night, March 19, 1924, made history in the annals of our Race. By special request of the Hon. Marcus Garvey, President General and Administrator of the U. N. I. A., His Grace the Primate conducted the funeral service of the Hon. R.

L. Poston, Secretary General of the Association, who had died on sea en route from Liberia to New York. The deceased was head of a Commission sent by the organization to Europe and Africa three months ago.

Long before the hour for the service, Liberty Hall was crowded to the aisles. The public procession moved from Seventh Avenue, east on 138th Street, led by the U. N. I. A. Band, African Legions and Royal Guards under the command of Colonel Wattley. At the entrance of the "Sacred Shrine of Liberty," the corpse was met by His Grace, Dean Toote, Rev. G. E. Carter, chaplain of the New York Local, the Choir, the President General and Cabinet.

His Grace, robed in magnificent Mitre and Purple Cope, preceded the casket, intoning the Sentences of the Burial Office. Immediately behind the casket came the Hon. Marcus Garvey, followed by the High Officials. The procession halted at the Catafalque, resting beneath a canopy and surrounded with floral wreaths, and upon it the casket was placed. The procession then moved on to the platform with the singing of the hymn, "Nearer My God to Thee." The ceremony continuing, the Very Rev. Dean Toote read the first lesson, and Rev. D. Bushell the second. Following the singing of the hymn, "Jesus, Lover of My Soul," His Grace preached a purely extemporaneous sermon from a text suggested by Dean Toote shortly before the service began. "Know ye not that there is a prince and a great man fallen this day in Israel?" taken from 2 Samuel 3:38. In his usual grace, power and rhetorical manner, our Lord Primate captivated his audience, elucidating the text by its historical setting. He described the burial of Abner as the first "State Funeral" in Israel and referred to the present occasion as the first State Funeral among Negroes in the Western World—the funeral of an Ambassador to Ethiopia returning with the laurel of achievement. Poston was his name, he said, and "On his Post" he had fallen, but today we proclaim him a prince and a great man fallen in Ethiopia.

Following the Obituary statement and Resolutions, His Excellency Marcus Garvey delivered the Eulogy. His Grace Dean Toote and the New York Local Chaplain then proceeded to the Catafalque for the Committal. Between drawn swords of the Royal Guards and African Legions the ceremony was performed with clashing of sabres. His Grace gave his Blessing, and the body was viewed as it lay in state, first by the High Officials and relatives and then by thousands of others who vied with each other to behold the face of their hero.

Go, Messengers, to all Ethiopians tell
That carrying out their bequest, HE FELL.

ECONOMIC CONDITIONS IN THE BRITISH WEST INDIES

By Cyril Oscar Sheppard.

Lying in the Caribbean Sea, off the mainland of northern South America, from about 10 deg. north latitude, to the Bermudas somewhere in the region of 30 deg. north latitude, and from the Gulf of Mexico to the bold waters of the Atlantic, are a group of islands known as the West Indian Archipelago. The islands enjoy a season of perpetual spring with intermittent rain and sunshine. On the whole, they are tropical, producing luxuriantly all known tropical herbs, fruit, vegetables and domestic animals, including birds of the rarest song and most beautiful plumage. Of the fauna, they are free from wild ferocious carnivora, having only a small variety of the poisonous reptiles in the largest of the group. With an all year cloak of verdant pastures and budding fields, these islands may well merit the term long applied to them, "fair isles of the Caribbee."

Like most primitive peoples, the aborigines—similar in race and habits to the South and Central American Indians—having well nigh gone into extinction before the civilization of the white man, the Negroes, a people of West African ancestry, of sound and unparalleled physique, form 92 per cent to 98 per cent of the population. They are intelligent, social, unselfish, sympathetic and humanitarian in their general habits; mastering the arts, trades and professions and filling well positions of trust and prominence in the civil service and private employ.

The question now arises as to their economic and industrial status. It is obvious that countries enjoying such a diversity of rich natural resources should be in a state of financial prosperity; but, contrary to the general rule, we find an ever-increasing emigration (especially from the British islands) to the United States of America and elsewhere.

Where lies the cause of this economic dearth, and what remedy may be successfully applied? To these questions the writer invites the attention of all islanders in the United States.

To arrive at a fair conclusion it is imperative that we discuss the motives of the European Governments in holding colonies in far off parts of the world involving the expenditure of large sums of money from their respective treasuries.

Great Britain having the widest control and influence, and emigration being largest from her colonies, one craves indulgence to proceed from the British viewpoint. What

is the motive of His Majesty's Government holding at such tremendous cost her possessions in the West Indies? Certainly it is not for the acquisition of man power for war purposes, seeing that in all previous wars and in the early stage of the World War of 1914 there was no intention of putting into service her colored subjects. Certainly it is not that by development of the natural resources she might benefit the natives. Great Britain is essentially a mining and manufacturing country and in this fact may be traced a cause of the markedly undeveloped condition of the colonies. She must have raw materials and a market for her manufactured articles. Thus, such industries as there are, are developed only so far as they may meet the demands of her mills and refineries at home.

To the outsider it might seem incredible that an intelligent and progressive people should submit without protest to exploitation as above stated, but when one shall have had a peep into the existing gubernatorial system, this apparent incredibility shall have been sunk into oblivion. Antedating the passage of an infamous bill of March, 1898, which disfranchised the people and substituted a form of oligarchy known as "Crown Colony," these islands prospered under a popular representation in which the Negro element had begun to carve a place of its own and the voters to make an intelligent use of the ballot.

Since then taxpayers have groaned under the weight of excess taxation and high tariffs on foreign goods (imposed not for improvements but to meet the multiplication of high salaried English heads of departments); the flourishing pineapple industry killed; minor industries unprotected by legislation; and, as a last effort, recent attempts to regain the franchise having been rendered abortive, the masses, choosing the lesser of two evils, have taken to emigration in larger and larger numbers, contributing by their thrift, sinews and muscles, to the development of the land of their adoption in the spheres of Labor, Law, Art, Medicine, Pharmacy, Real Estate, Commerce and last but not least, Divinity.

Terrible is the loss to these islands, the forests of which await the workman's axe!

Is there a remedy? If so, what? That there is a way out, everyone, save the most extreme pessimist, will agree. The writer, unlike many who advocate a change of flag, does not believe that substitution of the Union Jack with the Stars and Stripes will tend for the best interests of all. The American occupation in Hayti and the naval administration of the Virgin Islands are anything but good government. The people of those areas—men, women and children of the darker Race—have practically been reduced to serfdom.

America has shown herself as much an exploiter for cheap and raw materials as the nations of Europe.

The greatest need of the islands is capital. Industries other than the sugar cane and its products must be established and to this end Negro financiers in the United States and elsewhere are asked to devote some attention. With a view to the relieving of the West Indian situation, Colored clubs, societies, corporations and churches must unite under a common but effective leadership. Let us memorialize the British Labor Government: then and only then may we hope for a return to that most progressive of all governments—Popular Elective Representation, with its resultant economic prosperity.

THAT "HOUSE OF BISHOPS"!

By Archdeacon Trotman, Canada

In the "Negro Churchman" of February, an editorial article of Rev. Dr. George Bragg is reproduced from the "Church Advocate," which reveals to readers the sad plight of Negro Clergymen in the Episcopal Church. I quote the opening paragraph:

"In 1907, in Richmond, Va., in a corner of the old Capitol building, a former Bishop of the Episcopal Church, then a member of the House of Bishops, in an effort to persuade the representatives of our Conference to change their program, and ask for a complete separation, with the consecration of three Negro Bishops, made the solemn and serious affirmation, that, after the death of Bishop Ferguson, there would never be another Bishop of the African race to take a seat in that House as a Missionary Bishop."

The Bishop referred to as being the member of the House who "let the cat out of the bag" was evidently Bishop Brown of Arkansas with whom our Primate Alexander served as an Archdeacon. His Grace has more than once mentioned that Bishop Brown made the same statement several times to him. Now the dear old Bishop, who still claims a seat in the "House," but styles himself "Episcopus Bolsheviki et partibus infidelium" or something similar, and has invented a slogan, "Drive gods from the sky," for which, among other things, he is to be tried by his peers of the "House of Bishops," may be eccentric in his theology, but as far as I have heard from our Primate he is a man of generosity, candour, and above all, **truth**. Bishop Ferguson died, and there is no Negro successor as a Missionary Bishop with a seat in "that House of Bishops." On what basis does the House justify its attitude? As a body supposed to represent the Christian

culture of America, how do they regard certain fundamental principles of God? Of Humanity? Of Catholicity? By what authority does this "House of Bishops" limit the privileges of the Church, or deny them to another Race? Why specifically discriminate against the African Race in the matter of a responsible episcopate? By what process of reasoning did these white Bishops arrive at the ethical correctness of their decision? We confess that we stand shocked by the action of such a "House of Bishops"! Bishops of the Church of England and the American Episcopal Church, be not ingrates. Bear in mind that after the death of S. Augustine, Rome's first and illustrious missionary to the shores of Britain, Adrian, an African was sent, with others, to continue the work. What S. Augustine of Hippo and others of North Africa did for the whole Catholic Church is a matter of history. It is a long way from Augustine of Canterbury (Kent) to the "House of Bishops" of today. An African Bishop of Hippo in Africa but not of Liberia! No, for Liberia is a Jurisdiction of the Protestant Episcopal Church, and that would give him a seat in the sacrosanct "House of Bishops."

But the African Race refuses to hear "Draw not nigh hither. Take off thy shoes from off thy feet for the place whereon thou standest is holy ground." The advance guard have found in the Holy African Orthodox Church all Catholic teachings and worship, and an open path from the office of doorkeeper in the House of God, to a seat in a Conclave of Bishops tracing their Apostolic succession back to S. Peter, Prince of Apostles, and first Bishop of Antioch in Syria. Rome declares African Orders null and void, and She is in a position to know,—the best position. This, however, I do know, that the "House of Bishops" are not true Successors of Apostles in their attitude, denying privileges to Negroes of being Chief Pastors of the flock. Shades of Paul and Peter! S. Peter had to see a vision from Heaven before he learnt his Catholic lesson. "Lord, open the eyes of P. E. Bishops, that they may see." Then will they truly "receive the Holy Ghost."

Rev. Dr. Bragg states further, commenting upon the African Orthodox Church:

"Whatever we may think of the unwisdom of the movement, the fact remains that the American Church, and the Church of England are responsible for the existence of this movement. The two Bishops consecrated, and most of their ministers, were baptized and trained in the English Church."

The unwisdom of the movement! No unwisdom about it, Doctor Bragg. Neither can we give credit to the Churches mentioned for our existence. God Himself set

before us the open door of opportunity, and we entered to take possession and secure the spiritual heritage for the Sons of Ham. The door stands invitingly open to you and all Negroes, and even white men may not be denied. We are Catholic in every sense. Come and see what may come out of Ethiopia. Come and contribute your quota and win the higher degree that you have purchased many times over in the P. E. Church. Had you been white and not black you would long ago have had a "seat" in that "House of Bishops." But it is hopeless, for even though the secret is out, and the "gentleman's understanding" in the House of Bishops is common knowledge, you persist in the pious wish with which your article concludes, and which will never be realized in the P. E. Church:

"As long as life shall last we shall do our part towards bringing the Church to the place where there shall be no need of colored men cutting themselves off from the body of the Church, as 'the whole of the part.'"

"Nothing so pleasing to any man who lives in the life of Jesus Christ as a House of Bishops, and a House of Deputies, where there is no "color-line."

"Ephraim is joined to his idols. Let him alone."

GENERAL ITEMS

The Rev. E. Seiler Salmon of the Anglican Diocese of British Honduras is expected to arrive in New York City in the near future. Some twelve years ago our Primate, then Field Agent of the American Church Institute (Episcopal), preached the sermon at the ordination of Mr. Salmon to the Priesthood in S. Philip's Church, Harlem, Bishop Courtney officiating. The previous year Dr. McGuire had presented Mr. Salmon for ordination to the Diaconate in the Cathedral of S. John the Divine, Bishop Greer officiating. Rev. E. Seiler Salmon has had a most unpleasant series of experiences with white bishops in the Anglican communion, terminating with a suit against Bishop Dunne of British Honduras in the courts of that Colony. At some later day we may publish some details of the matter at issue. Our Primate was present in the Chancel of S. Michael's Cathedral in Barbados when Bishops Berkeley and Dunne were consecrated. He was greatly impressed with the saintly bearing of Dunne during his consecration as compared with the brusque manner of Berkeley. Was he deceived?

Mr. George Granville Monah James, Master of Arts and Bachelor of Theology, who obtained his degrees in residence at Durham University, England, has been admitted

by His Grace Alexander a Candidate for the Priesthood in the Church of God. This gentleman tells a harrowing story of unsuccessful attempts to secure Anglican Orders either in England, or in Demerara, his native land. A man of culture, refinement and unblemished character, because of his misfortune(?) of being a pure Negro, could not be used in Demerara! Eventually he was ordained by the Congregationalists, but after serving two years, his Catholic training misfitting him for the Protestantism of that sect, he has resigned from its ministry and is conducting a Middle Class School in Georgetown. He hopes to present himself for Orders later in the year.

His Grace the Most Rev. Frederick E. J. Lloyd, Lord Primate of the American Catholic Church, writes us from Paris: "After much travel in Palestine, Egypt and Italy, we have come to France, but only for a few days, as we leave for London on S. David's Day, March 1. Poor France has been sadly devastated by the War, and traveling through the battle front districts is a veritable Via Dolorosa. But there are no complaints, only a resolute determination to rebuild and restore, and as in the midst of the horrors of war, so now in its dreadful aftermath, to carry on. I wish to assure you, my Lord Bishop, 'my constant making mention of you' and your great work 'in my prayers.' As I wrote, referring to you, this morning to a very prominent P. E. Divine in the Middle West, I regard you and it as of the first importance among men and things in the U. S. A. I hope that all your family, domestic and ecclesiastic, are well. Please commend me to them all. It is such a pleasure to see the enthusiasm of Lady Montague, indeed of all your people, on whom I call down the Divine Blessing. Asking your continual prayers and blessings, I am, my dear Lord Primate, your brother in Christ and His Church."

In a later issue of the Negro Churchman we may have something to say of the Montague Industrial Training School. Just now it is in its embryonic stage, and there is an old warning against "counting your chickens before they are hatched."

Meanwhile would it be amiss to ask you, reader, if you are an annual subscriber to this magazine? If not, why not? And if you are, have you remitted your ONE DOLLAR (\$1.50 if in foreign territory) for the current year?

On Easter Day the Lord Primate will administer the Holy Communion at S. Barnabas' Church at 5.30, and at S. Joseph's Church at 7. At 11 he will be the Celebrant and Preacher at the Good Shepherd Cathedral chapel. The Very Rev. Dean Toote will administer Holy Communion at the Good Shepherd at 6 and at

S. Paul's, New Haven, his own parish, celebrate and preach at 11.

CALENDAR FOR APRIL

6. Fifth (Passion) Sunday in Lent. Violet.
13. Sixth (Palm) Sunday in Lent. Violet.
14. Monday in Holy Week. Violet.
15. Tuesday in Holy Week. Violet.
16. Wednesday in Holy Week. Violet.
17. Maundy Thursday. White for Mass.
18. Good Friday. Black.
19. Easter Even. Violet. White for Vespers.
20. Easter Day. White.
23. S. George, Martyr, Patron of England. Red.
25. S. Mark, Martyr and Evangelist. Red.
27. First (Low) Sunday after Easter. White.

Note.—S. Mark's Day coming within the Easter Octave may be transferred to the day following the Octave.

CHURCH OF THE GOOD SHEPHERD, NEW YORK CITY

The friends of the Trinidad Mission in our congregation have sent about 30 copies of the Divine Liturgy to Rev. D. E. Phillips for use in his field. Once per month we also take up a missionary offering for the same purpose. We understand that some of our sister congregations do nothing in this line, but we believe that in helping others we help ourselves.

The Lenten Wednesday evening service, partaking of a union character, the congregations of S. Joseph and S. Barnabas joining with our own, has been of real help to all and promoted closer fellowship. On Wednesday evening in Holy Week, the Lord Primate will hold a confirmation service for these three congregations in our Cathedral Chapel, each group being presented by its respective minister.

On Thursday evenings in Lent Rev. Sister Theresa has been making full use of her ministry in conducting a Woman's Service and delivering a series of helpful and suitable addresses to them. On Sundays she alternates with Rev. J. E. Millington, Deacon, in saying Matins at 10.30 immediately before the Divine Liturgy at 11 o'clock, which is the main service of the Lord's Day.

S. MICHAEL'S, BOSTON, MASS.**Rev. Canon Hollinsed, Rector****Rev. Sister Agnes, Deaconess**

The services continue to be largely attended and the Divine Liturgy of the African Orthodox Church has met with the satisfaction and delight of all the worshippers. There has been much illness in the parish. The rector was confined to his room with a throat affection but has recovered. Mrs. Clarice Jessamy was one of the worst sufferers.

Under the direction of the Deaconess the Woman's Auxiliary gave a successful entertainment on Feb. 18th, at the Rectory. It was in the nature of a Valentine Birthday party. Admission was at the rate of one cent for every birthday an individual had lived. The proceeds were divided between the home needs and those of the Trinidad Mission.

Mr. W. Prendergast, assistant superintendent of the Church School, has aroused the interest of the scholars, and after Easter there will be an entertainment given by them. They are now learning their Easter Cantata. The Semper Fidelis Club is a new parochial organization, consisting largely of friends of Sister Agnes who lived formerly in Hartford, Conn. These persons presented the Deaconess with a beautiful violet yoke for the Lenten season. Two members of S. Luke's A. O. Church attended our Vesper Service recently and it is to be hoped that our sister congregations on the banks of the Charles River will continue these mutual amenities. Rev. Jos. Greenidge met recently with an accident while on duty, but is able to be at his post again. Mr. and Mrs. Sydney Blackman have added a little daughter to their interesting family. A series of Lenten Musicales are being given, the various guilds being each responsible for a program. The Building Fund will be the beneficiary. That to be given by S. Michael's Club was postponed on account of inclement weather, but on March 18th. "Semper Fidelis" presented an interesting program, with Mr. Abram McClenney of the 1925 Class of the New England Conservatory as Solo Violinist. This young gentleman is an artist and gave immense pleasure to his audience. Mrs. Phyllis Grant rendered two vocal numbers. A fine paper was read on "Industrial Conditions in Trinidad," and remarks made by the Chairman, Mr. Blair, and Canon Hollinsed.

The Litany as authorized in our Liturgy is said on Sunday evenings and all are pleased with the beauty and meaning of its suffrages. The Priest and Deaconess have been visiting frequently the various hospitals in performance of routine duty. A

new Violet Durse and Veil, with other equipments, presented by the Woman's Auxiliary, have added to the Altar furnishings for Lent. The embroidery was skilfully done by Miss Winifred West. Confirmation is fixed for March 30, the Fourth Sunday in Lent, and will be performed by His Grace, the Lord Primate Alexander, whose arrival, attended by the Very Rev. Dean Toote as Chaplain, is eagerly awaited in Boston. This promises to be a "great day in Zion" for S. Michael's.

ST. LUKE'S CHURCH, CAMBRIDGE, MASS.**Rt. Rev. William Ernest, Rector**

Church work is progressing gradually. The Lenten services are being held at the home of different members, and the attendance is encouraging. The Choir and Church School are preparing for the Easter season. By that time we hope to be using Hymns, Ancient and Modern.

Owing to the itinerary of our beloved sister, Mrs. Anna Shields, it became necessary for the rector to find other quarters. She is now residing at 21 Parker Street, Cambridge, Mass. St. Luke's Church feels deeply obliged and very grateful to Mr. and Mrs. Shields for their kindness, and we desire to have it on record that they showed a noble spirit of love and sacrifice. We further feel that had it not been for the fact that Mrs. Shields has to be abroad so frequently, the particular responsibility which they shouldered for the past two years would be indefinitely carried on. We pray that God's blessing will be showered on them both, and that they will enjoy in health and length of days such as it may please our Heavenly Father to give them.

GENERAL CAMBRIDGE ITEMS

Mrs. Shields gave a recital of her poems at St. Luke's Church on the 10th of February. It was quite a success. She also gave one at Western Avenue Baptist Church on the 18th of March. The programme consisted of poems specially adapted for Lenten season. The attendance was encouraging.

On Tuesday, March 11, Mrs. Alice Davis Crawford, of Hubbard Avenue, gave a musical recital at the Columbus Avenue A. M. E. Church. The evening was stormy and many who might have attended were kept away. Those who braved the storm enjoyed an evening ever to be remembered. The Programme was a varied one which brought out the talent of the singer. Mrs. Crawford possesses a voice that is not only strong and clear, but sweet and flexible. She also possesses the ability to keep her

audience listening and looking. She is a student of the Boston Conservatory of Music, and we are expecting a great future for her.

S. JAMES', ANTILLA, CUBA

Rev. R. Daley Sibblis, Vicar

On February 10th, Fifth Sunday after Epiphany, S. James' Mission held the dedication service of its new quarters, fitted up at an expenditure of over sixty dollars. At 2.50 p. m. a Procession of the pupils of the Church School headed by its banner, on which was inscribed "The African Orthodox Church of S. James," and followed by a goodly concourse of men and women, marched from the former mission house, singing "Onward, Christian Soldiers." At 3 o'clock precisely the entire congregation joined in the hymn, "O Jesu, Thou Art Standing," this being sung before the closed door of the Chapel, whereupon at the last two lines "O Jesu enter, enter, And leave us nevermore," the Vicar threw the door open and all entered singing, "The Church's One Foundation Is Jesus Christ Her Lord." After the service of Vespers, conducted by the Vicar, the Rev. D. L. Goins was introduced as Master of Ceremonies, and made a suitable address. The names of those who had contributed to the fitting up of the Chapel included Rev. and Mrs. Sibblis, Mr. S. Rickett, Miss M. Rickett, Miss M. Cooper, Mr. S. A. Edwards, Miss J. McCleary, Mrs. M. O'Sullivan, Miss M. McCleary, Mr. W. H. Mills, Hon. W. L. McDonald (British Consul), Mr. C. Henry, Mr. N. Douglass, Mr. J. Weddiman, Miss Stewart, Mrs. H. Doheny, Mr. S. Henry, Miss E. McIntosh, Mr. J. Ford, Mr. D. Moore, and Mr. Appendix of New York City. The program, a splendid one, having been completed, His Honor, W. L. McDonald, British Consul, made an address in which he complimented the Vicar, Rev. R. Daley Sibblis, for his moral and spiritual leadership among the English Negroes in Oriente, and encouraged the people to give him their loyal support. Finishing his lengthy and forceful address, the Consul handed the Vicar \$5.00 in appreciation of his good work for his people. The Vicar responding, gratefully accepted the gift, which he placed in the offerings of the occasion.

On Feb. 3, the Vicar visited the Preston station of his territory, and on Sunday, Feb. 17th, visited the Cueto station in the morning, and San German station in the afternoon. The Rev. R. D. Sibblis is endeavoring to do in Cuba what Rev. D. E. Philips is doing in Trinidad. Those of us in the Home Field must "open our eyes and get busy" or be outdistanced by our energetic brethren beyond the seas.

SAN GERMAN STATION, CUBA

Mr. Samuel J. Watkis, Lay Reader

The Rev. R. Daley Sibblis writes that in Mr. Samuel Watkis he has an assistant consecrated to the work, and who will begin his studies shortly for the purpose of securing Holy Orders. A marriage was performed by Rev. R. D. Sibblis, and two infant baptisms on his February visit. Despite financial conditions of an adverse nature, Mr. Watkis and his members are forging ahead, holding services every Sunday, as he says, "to spread the glorious propaganda." Since the gaining of a foothold in the community by the African Orthodox Church, the people have realized the necessity of casting in their lot with a Church of their own Race. Mr. Watkis further declares, "We shall reap if we faint not." Two concerts were held on Feb. 11 and Feb. 24, with good success. Frequent prayers are offered by this congregation for their zealous Vicar, and for the health and preservation of Alexander, Lord Primate of the African Orthodox Church.

LATEST NEWS FROM TRINIDAD

Mr. Robert Elkton Leslie as Catechist, and Mr. William Alfred Byam as Lay Reader, have received licenses from Primate Alexander of New York. On March 2nd, Rev. D. E. Philips, General Missionary of the African Orthodox Church in Trinidad, held service at S. Joseph's in the morning and San Fernando at night. Four new members were enrolled. He made his second visit to Marabella, and subsequently visited Princess Town, where he held open air service. An open door lies before him there. Mr. Philips states that the harvest is truly great but the dollars are few. He and his staff of six Catechists and Readers are doing what all the African Orthodox workers are doing—making bricks without straw. The San Fernando Mission was formally opened by the General Missionary in February, the Cane Farmers' Association generously placing their headquarters at the disposal of Mr. Philips for the opening meeting, and many of the officers and members attending and taking part in the program. Among these were Mr. H. Thorpe, President; Mr. C. T. Bowen, Vice President and one of the pioneers of the Association; Mr. Joshua Reid, Mr. E. M. Bodkin, Mr. D. Bramble, and Mr. James Holder, who acted as secretary of the meeting. The keynote of the occasion was joy chiefly, because in the African Orthodox Church racial prejudice will no longer be encountered as in Churches controlled by "the other man." Religious liberty had dawned.

No longer were they compelled to listen to the preaching of men who utterly failed to treat Negroes as brothers. Rev. Philips spoke enthusiastically of the part that this Church was destined to play in the West Indies. Members were then asked for and enrolled. In one short month the San Fernando Mission records about forty members for the African Orthodox Church. We predict that this will develop into one of our best congregations in those parts. Trinidad lies adjacent to Tobago, and Demerara is within close reach. In each of these two fields the heaven is at work. It is not too much to expect that General Synod will have to consider in September the election and consecration of an Auxiliary Bishop for Trinidad and parts adjacent.

TRINIDAD CHURCH NEWS

By Rev. D. E. Phillips.

During the month of December, Mr. J. Grayson-Carey, with the assistance of Mr. George Tearwood, conducted our work at St. Joseph. The prolonged financial dearth made the struggle harder than usual, but the work showed progress. Our Day School, under the management of Mr. Carey, did well, and the year opened with additional names on our roll. At our new station, St. George Point Forin, the following report was read on Dec. 31, at our Watch-night Service:

"About the middle of November, I paid a visit to Point Fortin from La Brea. I began making inquiries as to conditions. Mr. Smith accompanied in my ramblings. Discovering the need for religious work, I visited Mr. Bart and made arrangements for renting his house, not yet finished. Two dollars (\$2.00) was paid as an advance, with the hope of settling the balance, six dollars (\$6.00) in the near future. Up to the time of writing we were not able to pay off the full balance.

We held several meetings when, in spite of the inclement weather and the ragged condition of the roads, good attendances were recorded. Lists have been distributed, but the amounts brought in totalled \$2.36—Mr. Charles Elder, \$1.44; Miss Ivy Agard, 26 cents; Miss Adella Noel, 48c; Mr. Walcott, 18 cents. The amounts collected personally was \$1.15. There were still a number of lists to be brought in, besides several envelopes. I wish to thank Mr. and Mrs. Joseph for kind assistance rendered since the work begun. Had it not been for them it would not have been possible to accomplish so much of our great task. Thanks to Mr. and Mrs. Cathedral for loan of table and lamp; to Mr. Elias George for loan of the theatre for lecture; to Mr. Cochrane David for willing all-round assistance, and

to everyone for any aid that might have been rendered.

We are here in the name of the African Orthodox Church—a church supported, maintained and fostered by Negroes for Negroes all over the world. We preach the true Faith as handed down by the Holy Apostles and are endeavoring to meet the members of the Negro Race with the full recognition of being successors of the Apostles of our Lord Jesus Christ. Besides our Primate, Bishop George Alexander, and the Rt. Rev. William Ernest, there are priests, deacons, deaconesses and sub-deacons to the number of twenty or more.

I wish to assure the members, friends and well wishers that your offerings will be placed on record for the extension of the work. We need more persistency and determination, with a clear vision as to the meaning of Race-Consciousness. We are not desirous to follow anything outside the principles of Holy Writ."

The death occurred recently at San Fernando of Mr. George Eversley Williams, aged 21 years. Williams was a promising young man whose religious characteristics gave great hope for a useful worker in the future. While going to his work at Point-a-Pierre, one of Trinidad's oil refineries, he met with an accident as he attempted to get on the lorry. He fell on the lines and was crushed, the lorry passing over the lower part of his body. After his death, which took place a fortnight later at the Colonial Hospital, the following resolution was found in his notebook. It would be well for our young people to make and try to keep.

"Copy of 1924 Resolution.

"I resolve that I will this year endeavor "by God's help to live a simple, sincere, and "active Christian life, repelling promptly "every thought of discontent, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity "and the habit of holy silence; exercising "economy in expenditure, carefulness in conversation, diligence in appointed service, "fidelity to every trust, and a childlike faith "in God. I will endeavor to spend some time "in Bible study and prayer each day, and "make a personal effort at least once a week "to draw someone near to Christ."

All Churches should advertise their services. It will help US and YOU.

Cathedral Chapel of the Good Shepherd 224 W. 135th St., New York City

Most Rev. Alexander.

Rev. P. A. McDougall, Priest; Rev. E. J. Millington, Deacon; Rev. Sister Theresa, Deaconess. Telephone Bradhurst 1240.

SUNDAY: Low Mass 7:30; Sung Mass, 11; Church School, 2:30; Vespers, 8.

WEDNESDAY: Low Mass, 7:30

HOLY DAYS: Low Mass, 7:30

Precentor: Rev. E. B. Louard.

St. Michael's African Orthodox Church 528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Rev. Sister Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers 7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 21 Parker Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church School, 1 P.M.

St. Barnabas A. O. Church 30 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th Street.

SUNDAY: 11 A.M., 8 P.M. Church School 12:30 P. M.

St. Mary the Virgin, Guantanamo, Cuba Rev. E. L. Petersen, Rector (On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held by Layreaders at present.

St. Philip's African Orthodox Church Henry Street, Sydney, N. S., Canada Ven. A. S. Trotman, Rector, 39 Hankard Street.

SUNDAY: 11 A.M. and 7 P.M. Church School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church 66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School, 1:30; Vespers, 8.

St. James' Circuit, Cuba

Rev. R. D. Sibblis, Missionary

1st Sunday, Preston; 2nd, Antilla; 3rd, Herrera and Cueto; 4th, San German; 5th, Cayo Mambi.

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

REV. D. E. EWART, Camaguey, Cuba.

Clergy without charge: EDWIN LEWIS, JACOB ALLEN,
THEODORE STEPHENS.

SUBDEACONS: Rev. E. B. Louard, N. Y. C.; Rev. Jas. Greenidge,
Boston.

CATECHISTS: Mr. J. Grayson-Carey, S.-Joseph's Trinidad;
Mr. Chas. Lewis, San Fernando, Trinidad.
Mr. Robert Leslie, Trinidad.

LAYREADERS: Trinidad, George Yearwood, Clifford Philips. Wil-
liam Byam; Cuba; Preston, Joseph Moulton; San
German, Samuel Watkis; Guantanamo, N. A.
Derrick and Alexander Frederick; Cambridge,
Mass., Joseph Manning and Edward Moore; New
York City, Ralph Hawkins; New Haven, Daniel
Benjamin.

The Negro Churchman



In Tenebris Lumen

A TIMELY PRAYER

Almighty Saviour, whose heavy Cross was laid upon the stalwart shoulders of Simon the Cyrenian, a son of Ham, in that sad hour of thine agony and mortal weakness, when the sons of Shem, delivered thee into the hands of the sons of Japheth to be crucified, regard with thy favor this race still struggling beneath the cross of injustice, oppression, and wrong laid upon us by our persecutors. Strengthen us in our determination to free ourselves from the hands of our enemy; put down the mighty from their seat; and exalt thou the humble and meek, through thy mercies and merits, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

(A prayer by the Primate of The African Orthodox Church)

NEW YORK CITY, MAY, 1924

VOL. II, NO. 5

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AGENTS GIVEN SATISFACTORY DISCOUNT

The Negro Churchman

In Tenebris Lumen

Published monthly by the Consistory of The African Orthodox Church

BISHOP GEORGE A. MCGUIRE, Editor

REVD. F. A. TOOTE, Associate Editor

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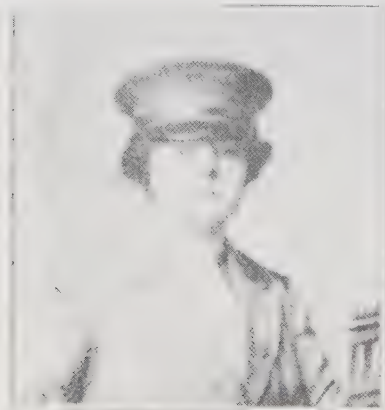
NEW YORK, MAY 1924

Ten Cents

RESUME OF ADDRESS BY D. L. MARIE LOUISE MONTAGUE

In Carnegie Hall, New York City

Tonight I shall endeavor to visualize in a few short word-pictures the plan of the International Humanity League of which I have the honor of being Founder and President, to advance the interests of the African Race, both ethically and nationally.



DR. MARIE LOUISE MONTAGUE

Permit me to say at the outset that I pledge myself personally, as well as my League which is affiliated with the world governments, to the utmost in service towards elevating the status of your Race. Shakespeare has said, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." The psychology of this fact is being demonstrated in our midst today through the superlative leadership and constructive genius of Hon.

Marcus Garvey, whose movement finds its analogy in that extraordinary Exodus of the children of Israel who were corralled by Moses under Divine guidance for a two-fold purpose,—first, that they might create for themselves national autonomy, and secondly, that they might establish a great temple or tabernacle in which to worship God and maintain contact with the Infinite.

I am firmly convinced that the ideal of the Universal Negro Improvement Association for a centralized government in Africa is predicated upon the theory of high standards for individuals of the State as well as perfection as an entity, and I predict that the rainbow-hued emblem of red, green and black will blaze a trail to freedom that will effectually enable Ethiopia to "stretch forth her hands unto God."

That the African is capable of the highest cultivation is amply attested in history. We have recorded the distinguished achievements of Hannibal and of Scipio Africanus unsurpassed respectively as a general and a statesman. Likewise in the spiritual realm we have precedents equally as inspiring and convincing. Of the three holy Kings who came from the East following the Star to the cradle at Bethlehem, one was an eminent astrologer of African blood and color. Simon of Cyrene who helped Jesus carry His Cross to Calvary's height was a son of Ham. We have the example of that dark-skinned apostle of the Indies, St. Francis Xavier, the Jesuit, and in theology none ranks higher as a Savant and Doctor of the Church than the brilliant and erudite Bishop of Hippo, St. Augustine, the African. And to come down to modern times there is one in our midst who is holding aloft the torch of African Orthodoxy, the gifted and fearless Bishop George Alexander McGuire, who has achieved a wonderful and

historical victory for his Race by the acquisition of Independent Orders, Jurisdiction and Primacy.

In close co-operation with him in his primatial See, the International Humanity League has recently completed tentative plans to aid in the development of the Cathedral Chapel of The Good Shepherd as a rallying point for your Race, and regardless of creed, you are urged to participate in the work at that center, thereby creating a bond of sympathy and understanding between the two fundamental forces of Church and State exemplified in the joint leadership of Rt. Rev. Bishop McGuire and Hon. Marcus Garvey. Like Moses and Aaron, in order that both you and they, as a Race and as a Nation, may be found worthy to participate in the mission of Christ in His Second Coming now at hand, and share in the rapture of His glorious appearing,—a blessing I wish you all, in the Name of the Father, and of the Son, and of the Holy Ghost.

LETHAL LEGISLATION

Legislation which is intended to prevent the emigration of laborers from the Leeward Islands of the British West Indies thus reducing them to further nakedness, immorality and death by starvation, for the benefit of the Planters and those requiring domestic servants, is printed in this issue. West Indians in New York will meet in Mass Meeting on May 11th, to initiate action against this criminal "ACT."

THE EMIGRANT LABOURERS PROTECTION ACT, 1924, LEEWARD ISLANDS

An Act for the protection of Emigrant Labourers.

BE IT ENACTED by the Governor and General Legislative Council of the Leeward Islands as follows:

1. This Act may be cited as the Emigrant Labourers Protection Act, 1924.

2. In this Act, unless the context otherwise requires, the expression "Labourer" includes mechanics, artisans, grooms, gardeners, labourers, domestic servants, and other persons working at manual labour.

3. When the Governor is satisfied that the conditions of employment of manual labour in any country or place out of the Colony are such as would be detrimental to the labourers from this Colony by reason of their ill treatment or otherwise, the Governor, with the approval of the Secretary of State, had and obtained may by Proclamation prohibit absolutely the emigration of such labourers to that country or place.

4. Any Inspector or Sub-Inspector may board any ship by which labourers are about to leave the Colony for service out of the Colony, in order to ascertain

whether such labourers are leaving the Colony in contravention of any Proclamation, prohibition or regulation made or imposed under this Act, and for that purpose to require the Master of the ship to muster all such labourers on board.

(2) In the absence of any Inspector or Sub-Inspector of Police from any Presidency the Governor may appoint any person.

(3) Any person who resists, obstructs, molests or assaults any Inspector or Sub-Inspector or person appointed as aforesaid when acting in the exercise of his powers under the provisions of this section, and the master of any such ship who fails to take all reasonable steps to muster all the Labourers on board of such ship when required so to do for the purpose aforesaid shall be guilty of an offense.

5. Any Inspector or Sub-Inspector may arrest without warrant and bring before any magistrate,—

(a) any labourer who has left his Presidency of the Colony and is found within the territorial waters of the Colony;

(b) any labourer who any inspector or Sub-Inspector or person appointed as aforesaid has reason to suspect to be attempting to leave the Colony;

(c) any person who aids or abets any labourer to leave or attempt to leave the Colony in contravention of any proclamation, prohibition or regulation made or imposed under this Act.

6 (1) Any person who acts in contravention of or fails to comply with any proclamation, prohibition or regulation made or imposed under this Act, shall be guilty of an offense.

(2) Any person who aids or abets any person in any contravention of any proclamation, prohibition or regulation may be imposed under this Act, shall be guilty of an offense.

7. The Governor-in-Council may, from time to time, make Regulations generally for carrying out the provisions of this Act.

(2) All Regulations made under this section shall be published in the Gazette and a Newspaper if any, of each Presidency and when so published shall have the force and effect of law.

8. Any person who is guilty of an offense shall be liable on summary conviction to a penalty not exceeding Fifty Pounds.

THE DIVINE LITURGY

A copy of the "Divine Liturgy and other Rites and Ceremonies of the Church according to the use of the African Orthodox Church," was sent by us as a gift to the Most Rev. F. E. J. Lloyd during his recent visit to England. He requested the Rev. S. E. P. Needham, M.A., D.D., Vicar of Pillerton Hersey, Warwick, to review,

criticize and comment upon the same. Dr. Needham, an eminent liturgist, has compiled with His Grace's desire, and we are now in possession of the valuable review submitted.

In our next issue we shall publish the same in full. Archbishop Lloyd in forwarding it writes us:

"The enclosed review, as he describes it, of the Missal was made by an Anglican Vicar. . . . I send it to you that you may have the pleasure of seeing how successful you have been."

We ourselves are astonished that the criticisms are so few, all things considered. Our difficulty was to produce a Catholic Liturgy for people who have the greatest affection for the Protestant Book of Common Prayer, believing it to be *par excellence*.

Hence we were compelled to respect their feelings, especially as the appeal of the African Orthodox Church is to Negroes of the Anglican training. Here are the general remarks of Rev. Dr. Needham: "I have read through 'The Divine Liturgy' of the African Orthodox Church. It was a joy to read through it, and I have also made a few observations which I send on to you as requested by Your Grace (Dr. Lloyd). I think the Divine Liturgy, the Offices and Rites contained in this little book for the African Orthodox Church, are splendidly arranged and reflect very great worthiness on those who have been entrusted with the compilation and selection of the various Offices and Rites, and they are, I am sure, the result of Prayerful Thought, under the Guidance of the Divine Spirit of God.

"The required Catholic enrichment of those portions taken from the Anglican Book of Common Prayer has been added in a careful and wonderful manner. Perhaps the most thoughtful amplification is in the Burial Service where the Catholic idea of Sympathy for the bereaved is introduced, as well as thought for the departed soul.

"Very different to the Anglican Rite which leaves all stone cold! I pray God's Blessing may rest on the work, a labor of love, and that the members of the African Orthodox Church will use the Liturgy and Rites therein contained to their Souls' Blessing and to the Greater Glory of God. Whatever remarks or suggestions I have made have been done in the spirit of true Christian Love, and with a determined adherence to the true Faith as taught by the Catholic Church of Our Divine Lord, Jesus Christ."

The Primate of the African Orthodox Church is grateful both to Archbishop Lloyd and to Dr. Needham for their interest. Let our readers secure the next issue for the "Review."

ORDINATIONS

On Tuesday, April 22, Mr. Edward Seiler Salmon, formerly a priest in Anglican Orders, and Mr. Cyril Oscar Athill Sheppard, a layman of the same communion, were confirmed, made Clerics, and given the minor orders of Doorkeeper, Reader, Exorcist and Acolyte, in the Chapel of the Good Shepherd, New York City, the Primate Alexander officiating.

On Wednesday, April 23, both were ordained Sub-Deacons, and Mr. Salmon a Deacon.

On St. Mark's Day, April 25, the Rev. E. Seiler Salmon was ordained a Priest in the One Holy Catholic and Apostolic Church by the Primate, the Rev. Fr. George S. Brookes and the Rev. Fr. Ernest L. Petersen joining in the imposition of hands. On the First Sunday after Easter Rev. Cyril Sheppard, and Rev. Ezekiel Benjamin Louard, Subdeacons, were ordained Deacons in the Church.

Father Salmon has received appointment from the Primate as Archdeacon and General Missionary for the Gulf Region and Parts Adjacent. His headquarters will be in New Orleans from which port there is convenient access to all points in his territory which will extend as far South as the Canal Zone.

ARCHDEACON SALMON

The Ven. E. Seiler Salmon, born February 4, 1864, in Westmoreland, Jamaica, B. W. I., of Moravian parents, received his early religious and educational training in that venerable Church, graduating later from Fairfield College. After teaching for the Moravians for two years, he became a Teacher and Catechist for the Anglicans, serving as such in Jamaica, Costa Rica (twice), Trinidad and Tobago.

Bishops Hayes and Welsh of Trinidad, and Archdeacon Trotter, offered him a Theological course in Codrington College, Barbados, but Mr. Salmon chose for himself the General Theological Seminary in New York, becoming a Candidate for Holy Orders in the Diocese of British Honduras.

At the request of his bishop, he was ordained Deacon in the Cathedral of St. John the Divine on Trinity Sunday, June, 1911, the Primate of the African Orthodox Church, then an Anglican Priest, presenting him to Bishop Greer.

On St. Matthias' Day, February, 1912 Rev. E. S. Salmon was ordained Priest in St. Philip's Church, New York, the Rev. Dr. McGuire preaching the ordination sermon, and Bishop Courtney acting for Bishop Greer. While in the Seminary Mr. Salmon organized the P. E. Mission of the Incarnation in Jersey City, and the Colored Mission of the Advent under St. Chrysostom's Church, New York City.

His chief ministerial service was rendered in Port Limon, Costa Rica, where he served as rector for five years. Having defended and protected the people of his Race from the exploitation of the British Consul at Limon, and the British Minister Plenipotentiary for Central America, he was most cruelly and shamefully ousted from his parish by his Bishop, the matter terminating in a suit before the Supreme Court of British Honduras.

Archdeacon Salmon has said his final farewell to the subservient and politically ridden prelates of the Church of England in the West Indian Province.

THE REV. CYRIL O. A. SHEPPARD

Cyril Oscar Athill Sheppard was born January 23, 1888, in St. Paul's Parish, Antigua, B. W. I. His father, Roderick James Sheppard, was at that time a Moravian, also his mother, Ann Mary (Athill) Sheppard, from the latter of whom Cyril received his earliest Christian training.

Though baptized by the Moravians, Mr. Sheppard chose for himself the Church of England and was confirmed in that religious body. His higher education was received in the Antigua Grammar School, where he passed successfully the Junior Cambridge Local Examination. Leaving the School at the age of eighteen, with a splendid letter of recommendation from the Head Master, which he holds among his treasured credentials, Cyril Sheppard served for over twelve years as Chief Clerk and Bookkeeper in the Central Sugar Factory of Antigua, owned by Henckell Du Buisson and Co. of London.

Because of his activities in the fraternal and economic organizations of his Race in Antigua, he received honorable discharge from the Sugar Factory Company.

On May 23, 1922, he came to the United States, and after a thorough study of the African Orthodox Church and the validity of its Orders, became a lay member thereof, and later a candidate for Holy Orders. On December 15, 1910, he married Gretta Pamela, daughter of Samuel and Eliza Laviscount of a well-known and greatly respected Antigua family.

Rev. C. O. Sheppard has been appointed by the Primate as Vicar of All Saints' Mission, New York City.

REV. EZEKIEL B. LOUARD

Rev. E. B. Louard was born in the Island of St. Kitts, B. W. I., and was trained in the elementary schools there. Coming to the United States he attended the De Witt Clinton High School in New York City, his intention being to prepare himself to be a chemist.

He is an active worker in several musical and fraternal organizations in New

York City. He has been one of the staunch supporters and Church Wardens of the Chapel of the Good Shepherd, serving also as Precentor and Church School Superintendent.

His theological training thus far has been received directly under the tutelage of the Primate of the African Orthodox Church. The Rev. E. B. Louard has been appointed Vicar of St. Anthony's Mission, New York City.

GLADSTONE NURSE

Gladstone Nurse, son of the well-known newspaper man, A. Eusbank Nurse of Barbados and Antigua, now in similar service in New York, has been accepted by the Primate Alexander as a Candidate for Holy Orders in the African Orthodox Church. Mr. Gladstone Nurse is about 22 years of age, and received his higher education in the Antigua Grammar School and in Harrison's College Barbados. He has enrolled as a student of the Bishop's Summer Theological Class.

NOTES BY THE WAY

The Confraternity of St. Stephen of Zolfo, Florida, under the American Catholic Church, and superintended by the Ven. David Saunders, who received his commission from the Most Rev. F. E. J. Lloyd, Primate, is maintaining its work by agricultural efforts in that fruitful region. Dr. Saunders writes us very interestingly of the pioneer work which is being done. If any of our readers desire to procure berries, citrus fruits and fresh vegetables at most reasonable rates, we would refer them to the Ven. Dr. David Saunders, Zolfo, Fla., for information.

"Hymns Ancient and Modern" is the official Hymnal of the African Orthodox Church. The Right Reverend William Ernest Robertson, 21 Parker Street Cambridge, Mass., Auxiliary Bishop, is able to supply congregations with this book at reduced rates, and the clergy in the United States and Canada may communicate with him for information. In this connection it should also be noted that all our churches will be required to report at next Synod that they are using the Divine Liturgy and Hymns Ancient and Modern in their worship. It is to be hoped that no delinquency will be found in this respect. We believe that these two books provide a high type of Catholic worship for the faithful.

There were recently confirmed by His Grace the following persons: In St. Michael's, Boston, Lillian Augusta Foster, Anna Floyd Greenidge, Helen Elizabeth Morgan, Charles Bennet, and in The Good Shepherd, New York City, Edward Seiler

Salmon, Cyril Oscar Athill Sheppard, Helen Cecilia Williams, Elmena Christian, John Simon Hamilton and Lucilla Jeffrey. Most of these made their First Communion at Easter.

The Rev. Canon Hollinsed writes us that the visit of the Primate of the African Orthodox Church to St. Michael's, Boston, on March 30th last, has made "a profound impression," and that said visit came at an "opportune time." Sunday morning attendance has greatly improved, and at Sunday evening services the chapel is "so crowded that many are turned away as there is standing room only." Boston Negroes are taking the African Orthodox Church seriously.

There is a well-defined understanding among Anglican Bishops in the West Indies that it is "unwise" to give livings in the future to Negro Clergymen who have served or been trained in the U. S. A. All courtesies will be extended the "sons of the soil" when they visit their island homes, but no appointments to cures! The feeling is that the American atmosphere unfits for the prevailing ecclesiastical and agricultural conditions, and the Negro West Indian Priest from America imbibes the spirit of independence and unrest, and cannot again adjust himself to the *status quo ante*.

One such clergyman served several years in one of the West Indian Dioceses. Exercising the liberty of free speech, especially in the press, he was more than once "re-buked" by his superior officers, and when he espoused the cause of the oppressed laboring masses, the planters dubbed him a "labor agitator and social firebrand," and threatened to leave the Anglican Churches if the Lord Bishop should further employ him. And the Bishop submitted to the "plantocracy" which runs the Diocese! For his "queer political views" as well, this particular Negro is being "observed" by the agents of the Power that is keeping his Race down everywhere. West Indian clergymen in America, please take notice and govern yourselves accordingly.

The Church of the Good Shepherd, New York City, has had a splendid Lenten and Easter experience spiritually and financially. Our chapel failed to accommodate the ever-increasing crowds, and it is evident that enlargement must be undertaken. The full Holy Week Rites and Ceremonies were observed. On Easter Monday the Annual Parish meeting, for Election of Vestry and other business, was held. The future is remarkably bright for the Cathedral Chapel.

CHURCH CALENDAR

- | | |
|---------|--|
| May 1. | SS. Philip and James. Red. |
| May 2. | S. Athanasius, Bishop and Doctor. |
| May 3. | Finding of the Holy Cross. |
| May 4. | Second Sunday after Easter. White. |
| May 4. | S. Monica. Widow. |
| May 6. | S. John before the Latin Gate |
| May 11. | Third Sunday after Easter. White. |
| May 18. | Fourth Sunday after Easter. White. |
| May 19. | S. Dunstan. Bishop and Confessor. |
| May 25. | Fifth (Rogation) Sunday after Easter. White. |
| May 26. | Rogation. Violet. S. Augustine of England. |
| May 27. | Rogation. Violet. Venerable Bede of England. |
| May 28. | Rogation. Violet. |
| May 29. | Ascension Day. White. |
| June 1. | Sunday after Ascension. White. |

ST. LUKE'S, CAMBRIDGE, MASS.

Bishop William Ernest

Lenten services were held on Wednesday evenings at the homes of the following members, namely, Shields, Chase, Bishopham, Brown, Pest and Manning, and were very edifying to those who attended. The Litany as contained in The Liturgy formed the chief devotional part, followed by a paper on some suitable Lenten subject, the several writers being Mr. Moore, Mr. Manning, Mrs. Skeete, Mr. Isaacs, Mr. Bierham, Miss Sybil Isaacs, Miss Hunt and Miss P. Fredericks.

On Palm Sunday, Bishop Robertson's sermon at 11 A. M. was taken from the words found in St. Matthew 21.10, "Who Is This," and a most excellent one it was. He called attention to the gratitude of the Hebrews after their Egyptian bondage, and the failure of Negroes to appreciate their own emancipation from slavery. Many visitors expressed themselves as benefited from this sermon and will likely cast in their lot with us. The Church School Cantata promises to be a great success. In the next issue of the Negro Churchman it is our purpose to give a full report of the work of St. Luke's that our sister congregations may understand that we are keeping abreast of the march of progress in the African Orthodox Church.

J. MANNING.

Lay Reader.

ST. PHILIP'S, SYDNEY, N. S.

The Ven. A. S. Trotman writes that Mrs.

Trotman had been very ill during the three weeks preceding Easter, and that with the usual round of religious duties at that busy

season, and constant attention to his wife, he has found little time for correspondence. Within two weeks he has conducted three funerals, and has been of immense service to the bereaved, not only in making the necessary arrangements, but in securing the insurance due to the deceased parties from the local Steel Plant. Archdeacon Trotman has proved not only a spiritual leader to the Negro people of Sydney but a Counsellor and helper in every hour of need, and it is a pleasure to know that the community appreciates the services of such a man.

ST. JAMES', ANTILLA, CUBA

The Rev. Richard Daley Sibblis writes also of the illness of both Mrs. Sibblis and himself during the month of March. They have recovered but Mr. Sibblis was compelled to cancel his monthly visits to Cueto and San German stations.

He was able, however, to conduct service at Cayo Mambi on the last Sunday in the month. His field is a very extensive and difficult one and travelling in the rural districts of Cuba is very trying to the missionary, as the editor of the Negro Churchman knows from experience.

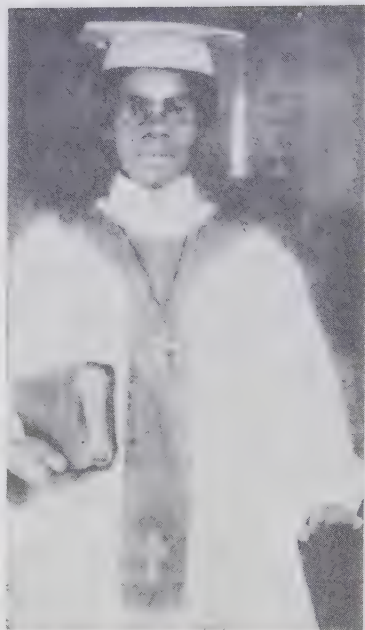
SAINT MARY THE VIRGIN, GUANTANAMO, CUBA

Within the past month St. Mary The Virgin has made wonderful strides under his Layreaders Messrs. N. A. Derrick and Alexander Frederick. This improvement may be attributed to the betterment of the financial condition throughout the Island, and a keener study of the mission of the African Orthodox Church by Negroes in the City of Guantanamo, and throughout the world.

With only four months from the date of our Rector's expected return, we have begun our series of concerts and entertainments in order to have things in shape for his welcome.

Our first concert was given at Catalina's Lodge Hall on March 22, 1924. We have to thank Mrs. Maria Gabriel, for her very generous favor by way of facilitating us with the use of the Samaritan Lodge Hall, in which to hold our services.

Our Rector has sent her a very nice letter of thanks, and prays that God may bless her in her efforts to do good.



Rev. SISTER THERESA

A PRAYER FOR AFRIC'S SONS

By Sister Theresa

Giver of Life and Light,
The sure unerring way,
Disperse the darkness of the night—
O'less Afric's sons today.

Break Thou the oppressor's rod
And set Thy people free,
Who bore Thy Cross up Calv'ry's sod;
Lord, gather us to Thee.

Protect the blind, the lame,
The aged and the poor;
Thy children bearing Afric's name
Establish evermore.

LOVE DIVINE

By Sister Theresa

There is no love so strong, so noble
As the Love that reigns on high;
Love so tender, Love so faultless,
Falling gently from the sky.

Teach us, Lord, to love each other
With a love as firm and true;
Strengthen us to hold together
Tho' weak and sinful through and through.

"Love Divine all love excelling"
Brings a blessing down from Heaven;
Enters every humble dwelling,
Kindling flames on every hearth.

O spread Thy wings on us assembled
In Thy temple here this night;
Fill us with Thy grace and favor,
Keep us ever in Thy sight.

ETERNAL SUPREMACY
By Archdeacon Salmon

Thou who from all Eternity art God,
The whole creation tells Thy Greatness day
by day—
The broad expanse of ocean lauds thy
praise
Hills, valleys, rocks, trees and living
creatures,
Ne'er cease Thy honour and Thy glory to
upraise.
The mystic firmament on high with spang-
ling lights,
Shows forth perpetual wonders of Thy
might,
And countless planet-worlds revolve their
centres round.
These, all, to Thee, Eternal homage yield.

Thy Image, Lord, is mirrored on man's
soul.
And though, from Thee, be swerved most
wretchedly,
[Even now, some dare, Thee and Thy Great-
ness to discard]
Yet, with relenting love and mercy Thou
dost daily show
Thy Blessings in abundance, without fail.

Grant him, Good Lord, that he Eternally to
Thee may raise,
Due honour, majesty, dominion, power and
praise,
For What in Thy Great Self Thou art,
And What to man has been and e'er will
be,
Thou Who from all Eternity art God!

ST. JOSEPH'S, TRINIDAD
By J. Grayson-Carey.

During the Advent Season the members
of St. Joseph's African Orthodox Church
rallied nicely in rendering all help avail-
able for the upkeep of our work.

Our clergyman, Rev. D. E. Philips, hav-
ing been absent on missionary activities, we
were compelled to do our best in keeping
the members together.

On Monday, Dec. 17, the boys and girls
of our Day School gathered at 7 p. m. to
celebrate our first Christmas Treat. There
were present a large number of the parents,
guardians and well-wishers to enjoy the
program prepared by our boys and girls,
which consisted of songs, recitations and a
special play entitled, "Christmas a Bumper
Time," and which created an outburst of
laughter, and filled us with fun and merrim-
ent, characteristic of Christmastide. Our
boys and girls were highly pleased with the
refreshments and gifts of small toys which

we were able to distribute among them,
and all returned to their homes in the high-
est glee, having spent a pleasant evening.

On Christmas Day, Divine Service was
held at 5 a. m., many of our people being
present long before the appointed hour. Our
subject was, "The Angels' Message," Luke
2:10-11, and the speaker, in a few well
chosen words, emphasized the facts as con-
tained in the message given to the shep-
herds on the plains of Bethlehem.

On Dec. 31 a Watch Night Service was
held at 11 p. m. Again our people assembled
in large numbers to watch the Old Year
depart, and welcome the New, with its won-
derful possibilities. "Life's Pilgrimage" was
our subject for this occasion, and from the
words found in 1 Chron. 29:15, we impressed
our hearers with the stubborn facts of the
pilgrimage of life from this world to the
next. On Sunday, Jan. 6, there was another
assemblage of our members and friends to
render the Christmas Carol Service, entitled,
"Bethlehem Ephrata." Heavy rains at mid-
day threatened us with failure, but in spite
of the inclement weather, the faithful ones
wended their way to the Church. The serv-
ice, in story and song, was well rendered,
special mention being made of the solos, "O
Lowly Town of Bethlehem," by Mrs. G. Pres-
cod, and "Jesus Christ Is Born," by Mrs.
G. Harris, these two items sung by two
prominent members of our Church, helped
to put the finishing touch to a successful
Christmas Season.

For our Harvest and Christmas festivities,
we had to hire a piano to assist our work,
as hitherto our Church does not possess its
own instrument, which explains the hard-
ships we have to encounter in this quarter,
and especially in this respect, we are com-
pelled to lead the singing so as to have
things work in order.

Will some kind friend of our Church in
the United States and Canada help us with
the gift of a small organ, folding or other-
wise, which will be highly appreciated and
indeed will be of paramount importance to
us at this time. We appeal to you. Will
you help us? Will you come "to the help
of the Lord, to the help of the Lord against
the Mighty?"

They are calling, ever calling,

From the lands across the sea,

And their cries are echoing 'round us,

Waking forth our sympathy;

Will we heed them, will we help them,

Will we answer, will we stay?

Yes, we will—they are our brothers,

To the rescue while we may.



*His Eminence the Most Revd. J. R. Vilatte
who consecrated the first bishop of the A. O. Church*

All Churches should advertise their services. It will help US and YOU.

Cathedral Chapel of the Good Shepherd
224 W. 135th St., New York City

Most Rev. Alexander, Rector

Rev. E. J. Millington, Deacon; Rev. Sister
Theresa, Deaconess. Phone Bra'hurst 1240.

SUNDAY: Low Mass 7:30; Sung Mass,
11; Church School, 2:30; Vespers, 8.

WEDNESDAY: Low Mass, 7:30

HOLY DAYS: Low Mass, 7:30

Precentor: Rev. E. B. Louard.

St. Michael's African Orthodox Church
528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Rev. Sister
Agnes, Deaconess.

Rectory, 11½ Greenwich Park. Telephone
Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers
7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church
Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 21 Parker
Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church
School, 1 P.M.

St. Barnabas A. O. Church
30 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th
Street.

SUNDAY: 11 A.M., 8 P.M. Church
School 12.30 P. M.

St. Mary the Virgin, Guantanamo, Cuba
Rev. E. L. Petersen, Rector
(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held
by Layreaders at present.

St. Philip's African Orthodox Church
Henry Street, Sydney, N. S., Canada
Ven. A. S. Trotman, Rector, 39 Hankard
Street.

SUNDAY: 11 A.M. and 7 P.M. Church
School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church
66 Foote Street, New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School,
1:30; Vespers, 8.

St. James' Circuit, Cuba

Rev. R. D. Sibblis, Missionary

1st Sunday, Preston; 2nd Antilla;
3rd, Herrera and Cueto; 4th, San German
5th, Cayo Mambi.

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, St. Michael's, Boston, Mass.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

REV. D. E. EWART, Camaguey, Cuba.

VEN. E. SEILER SALMON, Archdeacon of the Gulf Zone.

REV. E. B. LOUARD, St. Anthony's, N. Y. C.

REV. C. O. SHEPPARD, All Saints', N. Y. C.

SUBDEACON: Rev. Jas. Greenidge, Boston.

CATECHISTS: Mr. J. Grayson-Carey, S.-Joseph's Trinidad; Mr. Chas. Lewis, San Fernando, Trinidad. Mr. Robert Leslie, Trinidad.

LAYREADERS: Trinidad, George Yearwood, Clifford Philips, William Byam; Cuba, Preston, Joseph Moulton; San German, Samuel Watkis; Guantanamo, N. A. Derrick and Alexander Frederick; Cambridge, Mass., Joseph Manning and Edward Moore; New York City, Ralph Hawkins; New Haven, Daniel Benjamin.

NON-PAROCHIAL CLERGY: E. Lewis, J. Allen, T. Stephens.

The Negro Churchman



In Tenebris Lumen

A WARNING TO NEGROES

"The Negro holds the balance of power in many States and he should wield that power to elect men who are our friends. We cannot sit idly by as the leaders of people and suffer them longer to be the tool for politicians who have no interest outside of their own advancement, and we cannot forever vote for a party because of its past history, but must vote for those who act in our interest, and who are acting to-day and who will legislate for our protection and give us the same rights and protection that are given to other people.

"We cannot longer be satisfied with Republican legislators and national Congresses meeting year after year and adjourning without recognizing us."

—(From A. M. E. Bishops' General Conference Address).

NEW YORK CITY, JUNE, 1924

VOL. II, NO. 6

TEN CENTS

The Litany of the Blessed Sacrament might follow here when "Benediction" is a separate Service, but following a full Service of Vespers, it is usually omitted in American Churches not of Roman connection.]

Other Rites

Confession (p. 68) appears quite regular. The Litany (p. 70) is good. Holy Baptism (p. 75) is a great improvement on the Anglican Rite. So is also Holy Confirmation (p. 81). Holy Matrimony (pp. 87-92) is another great improvement on the Anglican Rite. There is, however, the same weakness in that no Nuptial Mass is provided for, and portions of the present Rite are better fitted for the Mass. [Remark. Dr. Needham is liturgically correct, but marriage ceremonies in Protestant countries cannot follow liturgical ideals, as even the Roman Church has discovered. When requested, we celebrate a Nuptial Mass following the Western Rite.]

The Rite of Holy Unction (p. 93), no criticism.

Burial of the Dead (p. 98) might be united with the Mass which should commence after the Lesson, the incensing of the Coffin would then be in the Mass.

The Prayer for Comfort of the Bereaved (p. 105) is a thoughtful amplification, with the Benediction (p. 106) which, I take it, is for the Bereaved. "The Form for the Churching of Women" (p. 106) might be better entitled, "Office for the Thanksgiving of Women after Child-Birth," and be said immediately before Mass, when the woman could make her Communion.

Form for Blessing Holy Water (p. 110), no criticisms to make.

[We reprint general remarks of our distinguished English reviewer.]

"I have read through 'The Divine Liturgy' of the African Orthodox Church. It was a joy to read through it, and I have also made a few observations which I send on to you as requested by Your Grace (Dr. Lloyd). I think the Divine Liturgy, the Offices and Rites contained in this little book for the African Orthodox Church, are splendidly arranged and reflect very great worthiness on those who have been entrusted with the compilation and selection of the various Offices and Rites, and they are, I am sure, the result of Prayerful Thought, under the Guidance of the Divine Spirit of God.

"The required Catholic enrichment of those portions taken from the Anglican Book of Common Prayer has been added in a careful and wonderful manner. Perhaps the most thoughtful amplification is in the Burial Service where the Catholic idea of Sympathy for the bereaved is introduced, as well as thought for the departed soul.

"Very different to the Anglican Rite which leaves all stone cold! I pray God's

Blessing may rest on the work, a labor of love, and that the members of the African Orthodox Church will use the Liturgy and Rites therein contained to their Souls' Blessing and to the Greater Glory of God. Whatever remarks or suggestions I have made have been done in the spirit of true Christian Love, and with a determined adherence to the true Faith as taught by the Catholic Church of Our Divine Lord, Jesus Christ."

SKETCH OF AN ORDINATION SERMON

By Archdeacon Salmon, in the Cathedral
Chapel, New York City, Low
Sunday, 1924

Text: "All Power Is Given Unto Me;
Go Ye Therefore."

Theme: "Jesus Christ Gives Power to
His Apostles."

Introductory: Our Lord called, trained and ordained men to administer the work of His Kingdom. These men were of humble social life and occupation, such as fishermen, but were separated from their secular business by Jesus.

I. Our Lord's earthly career and ministry completed, there followed the Drama of Calvary and the Resurrection. He had died in weakness as a man. He had risen with strength and power,—the almighty Power of His God-head.

II. He assured His representatives that He possessed Power and authority both in Heaven and Earth. Thus He prepared them to receive His command, "Go, teach all nations." He conferred upon them Power; and assured them of His Presence to the end of time.

III. What the Apostles received they handed down to their successors. To His chosen ministry Our Lord still grants Power. Through that Power the ministers of Christ not only serve, but live, their life being the most convincing sermon to the world.

IV. The Apostles demonstrated to the world that "they had been with Jesus." Ministers must shine with light from Jesus Christ and be examples to His flock. The life and whole demeanor of a clergyman must bear semblance to that of His Master. He must be obedient to the command of that Master, as also to his Bishop as the ecclesiastical authority. He must crucify self, conceit and lust, resisting temptation from within, evil surmisings from without, and the allurements of doubtful companionships.

Concluding. My brothers, ordained today to the diaconate, go out to reprove

sin, sparing not your friends. Human weakness is no respecter of persons. Do all things in the Power and Might of Christ who strengtheneth you. Pray for grace, since he who waters the garden needeth drink for himself, and he who leads the congregation in prayer, needs himself to be prayed for. Do not rob God of the praise and honor when your good work is commended. Ascribe to His Power, and not to your ability any success you may win. And now, may the God of peace who brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is acceptable in His sight, to Him be glory forever. Amen.

"THE LITTLE CHURCH AROUND THE CORNER"

By Rev. Canon Hollinsed

At last Boston has its own "Little Church Around the Corner." This is the sobriquet that has been given to S. Michael's A. O. Church, and which we intend to use to good advertising advantage. The Parish work grows apace. The Lenten Season was a busy one. All the guilds gave Sacred Concerts with merited success. While our thanks are due to all who participated in the various programs, it is well to mention by names those who not being members, yet contributed their talent, especially the Misses Weston, Lewis and Brown in readings, Mr. McClenney and Miss Henderson in violin solos, and the Misses Scott and Dorothy Cooper in vocal solos.

On March 30th, Canon Hollinsed, rector, presented a class for confirmation to His Grace, the Most Rev. Alexander, Primate, who was attended by his Vicar General, the Very Rev. F. A. Toote. It was a memorable day. Both services of the day were largely attended. At high Mass the rector was the Celebrant, while Dean Toote preached a thrilling sermon on "Moses" which stirred the hearts of all his hearers, many of whom informed me that they had never understood the character of the great Leader until they listened to that sermon.

Dean Toote delivered another enthusiastic address in the afternoon to a crowded audience in the Boston Division of the U. N. I. A., full of instruction and which is still being spoken of.

Beyond a doubt, however, the Confirmation, in connection with Vespers, was the most inspiring of the services of the day. Vested in Mitre and Cope of Cloth of Gold, carrying his Crozier of glittering brass in his left hand, the Lord Primate was an imposing and impressive figure. All those

who came to scoff at the idea of a Negro Bishop remained to pray. One gentleman declared he would not have missed the occasion for five dollars, and there were many others who expressed their feelings in similar ways.

The Altar was vested in Red (Confirmation being a Sacrament of the Holy Ghost), surmounted with a Crucifix, while candles in profusion glowed from the gradines. Two vases of beautiful red flowers prepared by Mr. Lindsay, Boston's colored florist, and a magnificent colored Madonna, a gift to the rector by Bohne Bros. of New York, completed the Altar decorations.

Despite the continued heavy downpour of rain, the chapel was packed to its utmost capacity long before the hour for the service arrived. The aisles were crowded and the choir proceeded in single file led by the crucifer. Behind the large vested choir of males and females came the Rector leading his candidates. Dean Toote, as Chaplain, preceded the Primate. The Rev. Sister Mary Agnes presided at the Organ. After a brief Vesper service by the Rector, the sweet hymn, "I do not ask, O Lord, that Life may be a Pleasant Road," was sung.

The Confirmation Rite in our Divine Liturgy was then performed by His Grace, after which the Candidates, assisted by the Choir, sang "O Jesu, I have promised." The Vicar-General then conducted the Primate to the pulpit for the sermon. The text was "And he went on his way rejoicing," from the account of the conversion and baptism of the Ethiopian by Philip. Many present had heard sermons by the Primate in New England and in the islands of the sea during his long career as a priest, but never before had they heard from his lips such a soul-stirring racial sermon,—a sermon which will live forever in the memories of all who were privileged to be present.

We hope that His Grace will publish it in the columns of our Church magazine at some not very distant date. The offertory solo was rendered by Miss Moon and accompanied by her own "Premier Concert Orchestra." The offertory solo at Mass was rendered by Mr. Sidney Blackman, our layreader, and the popular local chaplain of the U. N. I. A. At this service also the Junior Choir, trained by our sisters, Johnson and West, contributed two numbers, making a remarkable showing.

Palm Sunday was another great day for St. Michael's. The Palms, presented by the Palm Leaf Club, were blessed and distributed, and the Procession of Palms followed. During the offertory Miss Grant rendered as a solo, "The Palms."

On Good Friday, the Rector, following a suggestion from the Primate, conducted

"The Three Hours," a splendid congregation being in attendance. Every seat was occupied and every worshipper remained throughout the service. For the first time "The Stations of the Cross" was observed, followed by meditations on the "Seven Last Words." The Fourth Word was taken by the Rev. Subdeacon Greenidge in a fervent address.

On Easter Day at Low Mass a large number of Communicants received. Canon Hollinsed preached and celebrated the Sung Mass later. Several prerequisites for the Altar were presented at this service, also several beautiful and costly vestments to the rector. Among these were a dossal of white sateen by St. Cecilia's Guild; a white linen cloth for the mensa by Sister Agnes, together with burse and chalice veil; Eucharistic linen by Semper Fidelis Club; white alb of linen and lace, amice with satin collar and embroidered cross, white satin maniple with gold fringe and embroidered cross, brocaded satin stole with gold I. H. S. monogram, white satin charmeuse chasuble,—all gifts to the rector by the Palm Leaf Club. The chasuble is rich in design, and a veritable work of art beyond our powers of description, for which we must thank the Club, and especially Mrs. Hylton, Mrs. Headley and Miss West.

An alms basin of highly polished wood was presented by Rev. J. Greenidge. All these gifts were blessed immediately before the singing of Mass.

Our chapel was temporarily enlarged by an annex hall to take care of the overflow attendance at this service. The Mass was sung in A-flat, Sister Agnes, organist, being assisted in the accompaniment by Mr. Alex. Smith, clarionet, Mr. Joseph Kennedy, cornet, and Mr. A. McClenney, violin.

About fifty persons communicated. The Church School rendered their Cantata of twenty-six selections in the evening, the Chapel being again crowded. Never were the voices of children sweeter, and commendation must be given to Mr. Prendergast and his staff of teachers, Miss Thomas, Mrs. Welch, Miss West and Sister Agnes.

The offertory taken was for the School Vacation Fund, Mrs. Welch rendering the solo meanwhile. Miss Helen Morgan was given the prize for Good Conduct, Miss Pearl Davis for Regular Attendance, and Master Otho Smith for Proficiency in Studies. It was difficult to select the winners, so many pupils displaying the necessary qualities.

Masses were well attended on Low Sunday, while at evening the Building Committee gave in Cairo Hall a Special Tableau and Sacred Concert. Under the direction of Mr. Prendergast the Tableaux

were of a high order, and our Negro girls appeared to splendid advantage as angels.

The Junior Choir again did fine work under training of Sisters Johnson and West. The program consisted of the following numbers: Anthem by Choir, "If Ye Then Be Risen With Christ." Soprano Solo by Miss Marie Moran. Tableau, "Christ Is Risen," Misses David and Moran. Violins, Minuet in G, by Messrs. Hull and McClenney. Chorus, "Ye Happy Bells," Junior Choir. Soprano, "Come See the Place," Mrs. E. Headley. Recitation, "The Galilean Conqueror," Master Smith. Solo by Miss Graham. Tableau, "At the Sepulchre," Misses Callendar and Lenhouse. Address, "Origin and Objective of the A. O. Church," Canon Hollinsed. Violins, "The Palms," Messrs. Hull and McClenney. Tenor Solo, Mr. S. Blackman. Chorus, "On This Glorious Easter Morn," Junior Choir. Palm Leaf Quartette, "God So Loved the World," West, Headley, Blackman, Benn. Baritone Solo, Mr. Benn. Tableau, "Rock of Ages," Misses E. Senhouse and Helen Morgan. Doxology.

The success of this concert is due to Mr. Prendergast who bestowed much time and thought in giving the Boston public so rare and meritorious an entertainment. St. Michael's is fortunate in having such a willing and energetic worker, whose talents are always at our disposal. We appreciate the services so generously contributed, and pray that God may abundantly reward him.

ST. PHILIP'S, SYDNEY, N. S.
Ven. Archdeacon Trotman, Rector

During the month of April the Lenten Services were continued, and conducted regularly on Sundays, morning and evening, with large attendances. On Good Friday a "Three Hours" Service was held. On Easter Sunday an unusually large gathering attended both Services. At 11 A. M. Holy Communion was celebrated. At 1 o'clock P. M., Seaton Beverly, the infant son of Mr. and Mrs. Theodore Tull of 29 Hankard Street, was baptized and received into the congregation of Christ's flock. After which Mrs. Lull, the infant's mother, returned thanks to God for her safe delivery during childbearing.

Three deaths were recorded from among the members of our congregation during the month. Martin Luther Cecil Lewis, age 43, late of 17 Curry's Lane, but formerly of Venture, St. John's Parish, Barbados; Stanley Best, age 29, of 95 Laurier Street, formerly of St. David's Road, Christ Church Parish, and St. Clair Forte, age 42, late of 12 Curry's Lane, formerly of Arch Hall, St. Thomas' Parish, Barbados. They were interred in Hardwood Hill Cemetery, by Archdeacon Trotman.

The vestry has decided to take over the Foresters' Hall, for their use, solely as a Church from the 1st June next; in such case, midweek and other Services will be carried on.

The Easter Concert was a grand success and was reported by the daily press of Sydney as follows:

The choir of St. Philip's African Orthodox Church assisted by a local orchestra, gave a Sacred Concert at their church in Henry Street to a large and appreciative audience at three o'clock last Sunday.

This concert was given by special request and in consideration of those who did not have the opportunity to hear the special music provided for them for Easter on this occasion the program was enlarged and the colored people who are real lovers of good music, enjoyed themselves to the full.

The program rendered was as follows:

Anthem, Christ is Risen, by J. V. Roberts, sung by the choir; Serenade, Golden Rod, the orchestra; solo, The Holy City, Mr. John Kirton; solo, I Heard a Voice, Mr. Aubrey Brathwaite; duet, Under His Wings, Mrs. Hattie Mayers and Mrs. L. Bryan; solo, Home Sweet Home, Mrs. Ella Turney; recitation, The Ladies Aid, Mrs. Hattie Mayers; violin and organ solo, The Angels Serenade; Mr. Gus and J. McKnight; solo, Jesus Lover of My Soul, Mrs. Legora Brathwaite, recitation, For You and Me, Miss Gracie Bryan; solo and chorus, The Unknown Future, Mrs. Amy Alton, Mrs. L. Bryan, Mr. L. Bryan and Mr. Fitz Suttle; recitation, The New Testament, Miss Madeline Hooper; Anthem, Gloria in Excelsis from Mozart, the choir; solo, Ring the Joy Bells, Mr. James Callender; overture, Magneta, Mr. J. McKnight and orchestra; quartette, Anchored to the Rock, Mrs. Armanda Kirton, Mrs. Daisy Kirton, Mr. Clifford Kirton and Mr. Oscar Crick; march, Ethiopian Echoes, the orchestra, quartette, It Is Well With My Soul, Mr. and Mrs. L. Bryan, Mr. Fitz Suttle and Mr. Clifford Kirton; solo, Poor Wanderer! Come! Mrs. Amelia Eithiene; violin solo, Tanhauser march, Mr. Gus McKnight; solo, In the Silent Midnight Watches, Mrs. Rhoda Straker; mandolin and organ selection, Mr. Somes and Mr. J. McKnight; anthem, The Heavens Are Telling, from the Creation by Hadyn, the choir.

The program having been concluded, Archdeacon Trotman thanked the audience for their patronage, and for the earnest attention displayed during the performance of the various numbers. He especially thanked and congratulated Professor N. B. Crawford, their local organist, for throwing his native genius into the musical art, and for bringing forth from their secret depths, such elements of beauty and

grandeur, and pouring them together into such marvellous and rapturous combinations as to draw forth from all the listeners the highest praise. Mr. Charles Pilgrim and Mr. Dudley Francis, two junior local organists who assisted in accompanying some of the soloists, must be thanked; so must Mr. J. McKnight who is always willing to render any assistance in moral and social uplift.

The Ethiopian National Anthem, and God Save the King were then sung, and Archdeacon Trotman pronounced the benediction.

ST. LUKE'S A. O. CHURCH, CAMBRIDGE, MASS.

Rt. Rev. William Ernest, Rector

On Easter Day our rector, Bishop Robertson, pontificated and preached. At Vespers the Choir rendered an Anthem, Master Arnold Manning and Miss Gertrude Skeete accompanying on violins. On April 24th, at the residence of Mr. and Mrs. Brown, a Social was given under the auspices of St. Mary's Guild; also a "Dollar Hunt." This was very successful. On the 27th of April, the Church School Cantata was given, the pupils acquitting themselves creditably, due to the efforts of Mrs. Ida Lee and other members of the faculty. On Sunday, May 11th, the West India Cricket Club attended Divine Service at St. Luke's, prior to their game scheduled for the 17th.

His Lordship William Ernest preached to them an appropriate sermon from 1 Cor. 16, 13, exhorting them to be courageous in their undertakings.

Taking all things under consideration St. Luke's Church measures up favorably with our sister churches.

J. MANNING,
Layreader.

[Mr. Manning does not seem to remember his promise made in the previous issue, unless he intends the above to be a "full report of the work of St. Luke's that our sister congregations may understand that we are keeping abreast of the march of progress in the African Orthodox Church." —Editor.]

ST. JAMES, ANTILLA, CUBA

Rev. R. D. Sibblis, Vicar

At the request of the Vicar, the Lord Primate has licensed Mr. J. G. Teshen, now in Cuba, but for many years a Barrister's Clerk in Trinidad, to be a Catechist in the missionary territory of Mr. Sibblis. Mr. Teshen intended to come to the United States to study law at Harvard, but will likely take a correspondence course in theology instead.

In honor of May 20th, the Cuban Na-

tional Holiday, a Concert was given by the Executive Committee. The scholars of our day-school opened the program with the song, "Away to the Woods." Then followed these items: Recitation, "Snowball," Master C. Sibblis. Solo, "Gliding to Fairyland," Miss E. Whiteman. Duet, "Stay on the Farm," Miss M. Cooper and Mr. Teshen. Recitation, "Sowing the Seeds," Miss B. Sibblis. Song, "Isles of Beauty," Six children. Recitation, Miss C. Sibblis, "The Robin." Song, "Red Wing," Mr. R. Meredith. Recitation, "The Spanish Champion," Miss M. Sibblis. Song, "Out in the Starlight," Mr. F. Hogarth. Dialogue, "From India," the Misses Sibblis. Solo, "Coming Through the Rye," Mrs. E. M. Sibblis. Recitation, "Bruce and the Spider," Miss C. L. Sibblis. Solo, "Won't You Buy My Pretty Flowers," Miss M. Cooper. Recitation, "When School Is Over," Miss C. Murphy. Song, "Mrs. Jones," Mr. T. Hodge. Song, "A Mighty Captain," Mr. R. Meredith. Address, "Dignity," Mr. J. G. Teshen. Solo, "Love," Mr. F. Hogarth. Solo, Mrs. L. Reeves. Solo, "Thura," Mr. Teshen. Organ Solo, "Unfolding Beauty," Mrs. E. M. Willmott. Song, "Want to Get Married," Miss D. James. Address by Rev. R. D. Sibblis, Vicar. Solo, "Casabianca," Mr. R. Meredith. Solo, "The Next Boy," Miss Cooper. Comic Song, "The Boy and the Apple." Address by the Chairman, Mr. Z. Seymour, who responded in appropriate manner to the various items. Rev. Mr. Sibblis expressed thanks to the Chairman for his able services, then called for three cheers respectively for the Cuban Republic, the African Orthodox Church, the Executive Committee, and the Chairman. These were heartily given and the meeting came to a close with the singing of the Cuban, British and Ethiopian National Anthems.

NOTICE

Parochial Notes not exceeding two hundred and fifty words are inserted free from congregations which dispose of copies of this Magazine monthly or in which there are a number of subscribers. If you do not read of your own parish in these columns from month to month, you should ask your clergyman the reason. The article "The Little Church Around the Corner," by Canon Hollinsed is inserted by arrangement for a certain charge.

TRINIDAD NOTES

Rev. D. E. Phillips, General Missionary

A series of Missionary Meetings were held at our various mission stations beginning with Sunday, March 30th. On Monday, March 31st, St. Joseph took the lead. The General Missionary presided. Addresses were delivered by catechists Chas. Lewis (San Fernando), J. Grayson-

Carey (St. Joseph), and Robert Leslie (Marabella). Mr. J. Holder, Lay delegate from San Fernando, gave us a rich treat. Lay Reader, William Byam, from La Brea, closed the addresses with a stirring and brilliant flow of oratory. A vote of thanks was moved by Mr. Geo. Yearwood, our Lay Reader at St. Joseph. The financial report was seven dollars.

San Fernando held her Missionary Meeting on Sunday, April 6th. The General Missionary presided. Addresses were delivered by Messrs. J. Grayson-Carey, Robert E. Leslie, William Byam (African Orthodox Church), the Rev. Chas. Benjamin (Colored Methodist Episcopal). The vote of thanks was moved by Mr. Chas. Lewis and supported by Mr. J. Holder. Mr. Gibbs of the Brethren's Mission was also present and occupied a seat on our platform. The financial report arrived at four dollars.

Palmyra held her Missionary Meeting on Tuesday, April 8th, with the General Missionary in the chair. Mr. Lewis read a report about the work. Addresses were delivered by Messrs. J. Holder and W. Thorp (San Fernando) and I. Herbert and Simmonds (Palmyra).

Island Conference met on Tuesday, April 22nd, at St. Joseph. The first of our programme was devotional. Prayers were offered and short sermons delivered by the General Missionary, and Catechists J. Grayson-Carey, Chas. Lewis and Robert Leslie. This part of our programme was closed with the Sacrament of Holy Communion.

The business session began after two o'clock. Present were the Rev. D. E. Phillips, Chairman, Messrs. C. Lewis, J. Grayson-Carey, R. Leslie and a few lay representatives of St. Joseph's congregation. After the presentation of credentials, conference voted for a secretary, when Mr. J. Grayson-Carey was unanimously elected. Several items of vital importance were considered. The financial question was warmly discussed. We regretted on account of financial and other difficulties no representative from Point Forlin, Le Brea and San Fernando could be present.

Calls were submitted from districts around San Fernando, Princess Town, Port of Spain and other places in the colony, but these have to remain for some time yet before being acted upon. Conference closed by recording thanks to the members of the Good Shepherd, St. Luke's, St. Michael's, Sisters Theresa and Agnes and their Guilds, Messrs. Pereira, Bruce, Gibbs and other benefactors.

CALENDAR FOR JUNE

1. Sunday after Ascension. White.
8. Whitsunday. Red.
11. St. Barnabas. Red. Apostle and Martyr.
13. St. Anthony of Padua. Confessor.
14. St. Basil. Confessor, Bishop, Doctor.
15. Trinity Sunday. White.
22. First Sunday after Trinity. Green.
22. St. Alban, Protomartyr of England.
24. Nativity St. John Baptist, White.
29. St. Peter, Apostle and Martyr. Red.
29. Second Sunday after Trinity.

NOTES BY THE WAY

Archdeacon Salmon has informed us that at a conference with his friends and helpers in New Orleans it was decided to open two missions in that city and that suitable locations are now being sought.

The Rev. Sister Agnes, founder of St. Michael's Chapel, Boston, has been transferred by the Primate to New York City, where she will serve as Secretary to His Grace and Parochial Assistant in the Cathedral of the Good Shepherd. As Senior Deaconess she will direct the department of activities among the female membership of the African Orthodox Church.

His Grace, the Most Rev. Archbishop Lloyd, Primate of the American Catholic Church, completing his tour to Europe, Egypt and the Holy Land, returned to the United States early in May by the Cunard R.M.S. "Aquitania." On Wednesday evening, April 30th, he was the Chairman at an Entertainment given in the First Class Lounge of the Liner in aid of British and American Seamen's Institutions. His Grace is preparing a Lecture descriptive of the Holy Land and places entitled "The Land of Fadeless Splendor," the proceeds of which are to be used for his Church Building program. Any clergyman of any religious body, who is himself engaged in the work of church erection, can share in the benefits by arranging with His Grace for this Lecture. His address is 44 East Schiller Street, Chicago, Ill.

We desire to call the attention of our readers to Mr. H. Adolph Howell and Mr. Clinton Brooks, two well known undertakers of New York whose advertising cards appear in the Negro Churchman, and to respectfully suggest that in the hour of bereavement, which must come to all, these gentlemen be given due considera-

tion. We feel certain that applicants will be generously dealt with, especially if this magazine is mentioned. Could not each reader assist us in securing "ADS"?

PHILADLEPHIA YEARLY MEETING
OF FRIENDS

Philadelphia Yearly Meeting of Friends in its annual session assembled approved the following minute and its accompanying direction:

"The meeting desires to re-affirm its belief that the primary loyalty of all Christians is due God, our Father, and all his human family. We believe that the whole system of determining right by violence and destruction rather than by friendly conference and negotiation is fundamentally wrong, inefficient and unchristian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences. We also urge upon Christians consideration of inter-class and inter-racial problems and an effort to solve them through good will and understanding."

The Clerk is directed to sign and the Peace and Service Committee to send copies of this minute to officials of the various churches and to the religious press, as widely as may be found practicable.

On behalf of the Yearly Meeting,
(Signed) JANE P. RUSHMORE,
Clerk.

[We endorse the position and resolution of the Quakers.—Editor Negro Churchman.]

WEST INDIANS TO PETITION KING
AGAINST PASSAGE OF EMI-
GRANT LABORERS' ACT

A public mass meeting as a protest against the passage of the Emigrant Laborers' Protective Act by the Governor and General Legislative Council of the Leeward Islands, drew a capacity crowd to the Renaissance Casino on Sunday afternoon, May 11. The meeting was under the auspices of the West Indian Reform Association, of which the Rev. Charles Martin, pastor of the First Moravian Church, is president.

Bishop George A. McGuire, of the African Orthodox Church, and other former residents of the island, denounced the Act as being more for the protection of planters than for the laborers. He said this legislation was primarily intended to prevent emigration of laborers from the Leeward Islands of the West Indies, and thus reduce them to further nakedness, immorality and death by starvation. Continuing, he said that the only way emigration can be checked is by improving the economic conditions of the island. In conclusion, Bishop McGuire warned his hearers that this kind of legislation would continue so long as the Crown Colony system of government, i.e., the governor appointing the unofficial members of the legislature and selecting the official members from the heads of the various governmental departments of the islands, is permitted to continue.

More than \$500 was contributed by the audience as a fund for the organization to begin its fight on this legislation and it was intimated that the petition would be immediately circulated.—New York Age.

AFRICAN ORTHODOX CHURCH Rt. Rev. Geo. A. McGuire, Bishop

At the Chapel of the Good Shepherd on Sunday the services were conducted and both sermons preached by Bishop George A. McGuire. There was a large congregation at mass at 11 o'clock, even the aisles being crowded. Rain interfered with the evening attendance but those who braved the inclement weather heard a magnificent discourse from the text "Fear God, Honor the King." The sermon was a strong condemnation of the prevalent disposition to flout constituted authority both Divine and human. The moral law of the supreme being and the authorized legislation of the land must be obeyed. Atheism lends itself to anarchism, "No God" is but a step to "No Government." The Bishop emphasized certain existing violations of constituted law as manifested in Ku Kluxism, lynching and bootlegging. On the prohibition amendment he insisted that the law should be obeyed, until such time as the ripe judgment of the nation should accomplish its repeal. The thoughtful practical sermons of Bishop McGuire with their treatment of present day issues never fail to attract a good congregation, and it is noteworthy that there are always more men than women in his audience.—Pittsburgh Courier, N. Y. Section, May 24.

NEGRO BISHOP LAUDS RACIAL HARMONY HERE

Speaking at A. and T. College Commencement He Praises North Carolina Progress

DEGREES ARE CONFERRED

The Rt. Rev. G. A. McGuire, of New York, bishop of the African Orthodox Church, delivering the commencement address at A. and T. College here yesterday afternoon, praised the state of North Carolina for its progressive educational program and lauded the spirit of fair play and co-operation which he said is manifest here between the races.

Because of the exceptional racial harmony in this state he said North Carolina was affected only slightly by the exodus of negroes to the north.

"Character and devotion to the service of mankind," the bishop said, "are the necessary elements of that integrity which fits one to meet the demands of the hour."

In a brief address President James B. Dudley made a forceful plea for students of advanced standing, saying there is no necessity for going north for higher education in agricultural and technical lines. He intimated the state will make larger appropriations to the college during the coming year.

The final commencement event was opened with "Onward Christian Soldiers" as a processional, and with prayer by Rev. J. J. Scarlette, of Providence Baptist Church. There was a demonstration, "Some Points in Bee Culture," by A. L. Dendy. Miller A. Wolff delivered the valedictory oration. His theme was "Beyond the Sunset." A quartet sang, "Crossing the Bar," by Parks, and melodies were sung by choruses composed of students.

Sixteen men received degrees in science and 21 received certificates from various trade departments. President Dudley conferred the degrees and presented certificates.—Greensboro Daily News, May 23.

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St. Michael's African Orthodox Church
528 Massachusetts Ave., Boston, Mass.

Rev. Canon Hollinsed, Rector; Rev. Jas.
Greenidge, Subdeacon.

Rectory, 11½ Greenwich Park. Telephone
Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers
7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

St. Luke's African Orthodox Church
Green Street, Cambridge, Mass.

Rt. Rev. William Ernest, Rector, 21 Parke^r
Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church
School, 1 P.M.

St. Barnabas A. O. Church
30 W. 129th St., New York City

Rev. J. P. Roberts, Vicar, 15 W. 136th
Street.

SUNDAY: 11 A.M., 8 P.M. Church
School 12:30 P. M.

St. Mary the Virgin, Guantanamo, Cuba

Rev. E. L. Petersen, Rector
(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held
by Layreaders at present.

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School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church
66 Foote Street New Haven, Conn.

Very Rev. F. A. Toote, M.A., Rector.

SUNDAY: Sung Mass, 11; Church School,
1:30; Vespers, 8.

St. James' Circuit, Cuba

Rev. R. D. Sibblis, Missionary

1st Sunday, Preston; 2nd, Antilla;

3rd, Herrera and Cueto; 4th, San German
5th, Cayo Mambi.

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSED, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, **Chaplain to the Primate.**

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, Good Shepherd, N. Y. City.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

REV. D. E. EWART, Camaguey, Cuba.

VEN. E. SEILER SALMON, Archdeacon of the Gulf Zone.

REV. E. B. LOUARD, St. Anthony's, N. Y. C.

REV. C. O. SHEPPARD, All Saints', N. Y. C.

SUBDEACON: Rev. Jas. Greenidge, Boston.

CATECHISTS: Mr. J. Grayson-Carey, S.-Joseph's Trinidad; Mr. Chas. Lewis, San Fernando, Trinidad. Mr. Robert Leslie, Trinidad, Mr. J. G. Teshen, Cuba.

LAYREADERS: Trinidad, George Yearwood, Clifford Philips, William Byam; Cuba, Preston, Joseph Moulton; San German, Samuel Watkis; Guantanamo, N. A. Derrick and Alexander Frederick; Cambridge, Mass., Joseph Manning and Edward Moore; New York City, Ralph Hawkins; New Haven, Daniel Benjamin.

NON-PAROCIAL CLERGY: E. Lewis, J. Allen, T. Stephens.

The Negro Churchman



In Tenebris Lumen

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NEW YORK CITY, JULY, 1924

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In Tenebris Lumen

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BISHOP GEORGE A. MCGUIRE, Editor

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Vol. II. No. 7

NEW YORK, JULY 1924

Ten Cents

THE FOURTH GENERAL SYNOD

The Fourth General Synod of the African Orthodox Church will convene on Wednesday, September 3, 1924, at 8:30 P. M., in Cathedral Chapel of The Good Shepherd, New York City. All Bishops and Priests are members of Synod. A special ruling will be made as to the status in Synod of Deacons. Each congregation is entitled to one lay deputy and an additional deputy should its membership exceed one hundred. All persons who voted in the General Synods of 1921 and 1922 are life members if they are still members of the African Orthodox Church. Deputies who are not life members must present credentials duly signed by the Secretary of the Vestry and the Clergyman presiding. All congregations whose clergymen and deputies attend Synod must report their Annual Assessments. While the Canons fix a minimum of twenty-five cents per member of each congregation, during this early period of our organization, most individuals have contributed about one dollar each. Envelopes will be sent to each congregation, and the Clergyman thereof is requested to distribute these, urge a large contribution, duly collecting the envelopes, with each person's name filled in. They are to be delivered, **unopened**, to the Treasurer of Synod. Clergymen without congregations attending General Synod will be expected as heretofore to contribute to the fund, or circulate Synod envelopes among their friends and bring these to Synod, **unopened**.

Agenda of General Synod

The August issue of "The Negro Churchman" will give in detail the various items of the Agenda. Some of the most important, however, will be the following: Additional Episcopal assistance for territory outside of the United States, Investigation of Parochial Registers and Membership, Financial Support, Church School Development, Compulsory Use of the Divine Liturgy of the African Orthodox Church, Subscription by each member of the Church to the "Negro Churchman," Episcopal Support, Dealing with Delinquent Clergy, Church Extension within and without the U. S. A., the Work of Deaconesses and the Woman's Auxiliary, the Organic Union of New Congregations, Proper Instruction of Confirmation Classes, Theological Training, Relief of the Burdens of the Primate, the Publication Department, Securing of Buildings by Congregations.

THE REV. SISTER AGNES

On Tuesday, June 17th, 1924, the Rev. Mary Agnes, Sr. Deaconess of the A. O. C., arrived in New York from Boston, and began the active work as Parochial Assistant to the Church of the Good Shepherd, and Private Secretary to the Primate.

Sister Agnes is the Director of the Choir and Superintendent of the Church School. These two particular branches of the church bid fair to improve rapidly, owing to the many years' experience she has had along both lines. For four years, Sister Agnes was the Pianist of the Boston Division of the U. N. I. A., as well as Organist of St. Michael's Church, Boston. As an Accompanist she has few equals. A pianoforte clientele of over

forty pupils in Boston testify eloquently as to her ability as a Teacher of Music. A part of each day will be given to teaching any who may desire her excellent methods. Having studied children and their dispositions, and being of an amiable and loving personality, it will be a very short time, we predict, before Sister Agnes' name will be as familiar on the lips of the New York children as it has, until recently, been to the children of Boston.

One of the first plans to raise funds is to give the miniature "Tom Thumb Wedding," July 10th, which was such a splendid success in Boston. An outing to Bear Mountain is planned for July 18th, and many other events are scheduled for the near future.

It was with much regret that Sister Agnes severed her connections with Boston, to take up this larger field of usefulness. Coming from Hartford, Conn., to Boston in 1906, the greater part of her life was spent in that city of culture.

Sister Agnes, before her Ordination, was a member of the Women's Service Club, of which Mrs. Butler R. Wilson is President and was Assistant Supervisor of the famous Rest House on the Columbus Avenue Playgrounds, during the World War. Many a lonely soldier and sailor still remembers her kindly words of cheer during those trying days. She was a charter member of the Coleridge-Taylor Musical Association and the Pianist of the Boston Philharmonic Orchestra. All of these activities were given up when she responded to the call of the Church, and the best wishes for future success in her chosen field is expressed by these many friends.

As the founder and indefatigable worker of St. Michael's A. O. C., her work is too well known throughout the A. O. C. to mention here, but the prayers of the faithful friends she has left are sure to follow her in her work in New York City.

REV. F. BRUCE-CALLENDAR

Rev. Fitzgerald Bruce-Callendar was born in the Island of Barbadoes, February 9th, 1873. He received a Public School education, intending to become a Teacher. Because of trouble with his eyes, he had to give that up, and learned the trade of a Boot-maker.

His early religious training was in the Protestant-Episcopal Church, in which he became a zealous worker in the Brotherhood of St. Andrew.

He later became interested in missionary work in the Island of Trinidad, under the Baptist Denomination.

Coming to the United States in 1906, he continued doing missionary work, furthering his studies at the De Witt Clinton School and Union Theological Seminary.

He took a course in Musical Composition at the Musical Institute of Art of the City of New York. He has now returned to the One Holy Catholic and Apostolic Church, expecting to labor in the African Orthodox Branch thereof for the rest of his life. He was ordained Deacon on Sunday, June 29th, St. Peter's Day.

HYMNS—ANCIENT AND MODERN

For the benefit of those Rectors who have not as yet supplied their congregations with the Ancient and Modern Hymn Books, the following price-list is herewith submitted. The books can be ordered from Rt. Rev. Wm. E. Robertson, 21 Parker Street, Cambridge, Mass.

Without Music, No. 13's, cloth boards (5½ x 3½ ins.), 50 cents each, postage extra, 7 cents each. In small print, and limp cloth binding, 10 cents, 16 cents, 32 cents and 40 cents each, postage extra. All of these, except the 10-cent size, have card-board covers, but small print. With music—No. 33's, strongly bound for choir use (7 x 4½ ins.), \$2.00 each, postage 10 cents extra each. No. 30's, same size, but very small print, 93 cents each, postage 10 cents each.

ST. PHILIP'S SYDNEY, N. S., CANADA Archdeacon Trotman, Rector

During the month of May, and up to the date of this report in June, I have been very busy. The services at St. Philip's Church were conducted regularly on Sundays, morning and evening, with fair attendances. Holy Communion was celebrated at some of the 11 A. M. services.

On Thursday, the 22nd of May, the St. Philip's Church Choir gave a sacred concert at the New Community House, Whitney Pier, in aid of our church, but it was not a success financially, owing to a very heavy downpour of rain which began in the afternoon and fell all through the night. This Community House is a large new building recently completed, and is the joint property of the Presbyterian and Methodist Missions, but was kindly placed at the disposal of our Church by their Board of Control.

On Friday, the 23rd, the Woman's Auxiliary, headed by Mrs. Ida Marshall, President; Mrs. Legora Brathwaite, Vice-President, and Mrs. Kathleen Bryan, Treasurer, gave a Social at 29 Hankard Street, to the Organist and Choir, as an expression of their appreciation for the good work they were performing for the Church.

On Sunday, May 25th, after morning Service, at St. Philip's, I visited the Glace Bay General Hospital, where Augustus Dash, and Joseph Griffith, two colored men, residents of New Aberdeen, were lying ill. I administered spiritual comfort, and left with them copies of the Divine Liturgy of the African Orthodox Church, and the Negro Churchman. Returning the next week to the hospital, I found that they were discharged. I went to their homes and after investigating their circumstances, and those of the other colored residents of that district, I returned on Sunday, the 1st of June, gave an address before the members of the New Aberdeen Division of the U. N. I. A., at 3 o'clock P. M., remained over, and preached to them at 7 P. M. from the comforting words of our Lord, written in the 16th chapter of St. John's Gospel, 22nd verse, "I will see you again." These brethren took in the words of exhortation from the text and expressed themselves as being well pleased to see that the Lord their God was raising up prophets from among them. An invitation was extended to me to return. I did so. After morning service and Sunday School, at St. Philip's was concluded, having made arrangements there for the evening service, I repaired to Glace Bay, on the 8th of June, and held Divine Service, preaching to them from the text, Act. 2. 1: "The Day of Pentecost." The attendance on this occasion was much larger than the former one. I can safely say that a mission of the A. O. Church was begun on the 1st of June, 1924, in Glace Bay, to the honor and glory of God, for the moral and spiritual advancement of the Race, and in the interest and for the service of humanity.

In the meantime, the work in St. Philip's during my absence is carried on by Messrs Francis Williams and Theodore Tull, two of our stalwart co-workers. These gentlemen, because of their occupations, cannot possibly spare more of their time for Service.

On Friday, the 6th of June, I visited another group of colored men living at New Waterford, another mining district. The conditions are similar to those at Glace Bay. I was invited by them to return on the 15th, and hold Divine Service, but I could not get either of my co-workers to substitute for me that date in Sydney. I am prepared to go to them on the 22nd instant and have sent them a message to that effect. I am also preparing to use as much of my time during the week as well as on Sundays in the various localities, and in the interest of the communities.

ST. LUKE'S CHURCH, CAMBRIDGE, MASS.

Rt. Rev. William Ernest Rector

The members of St. Luke's were happy to receive a visit on Whitsunday evening, from Rev. Sister Mary Agnes, which was in the nature of a farewell, as she was leaving the next day for New York, where she was to assume her new duties as Parochial Worker of the Church of the Good Shepherd, and Secretary to the Primate. She gave a brief review of her year's work at St. Michael's, Boston, where she had been assisting Canon Hollinsed, and urged the people to greater enthusiasm in spreading the work of the Church in the other parts of the State. Mrs. Scott and Mrs. Phyllis Grant, friends of Sister Agnes, sang a duet and solos respectively, which were much enjoyed. Bishop Robertson expressed the minds of the entire congregation in wishing Sister Agnes success in her new field.

St. Mary's Guild continues to show its interest in the work, as on May 30th, Mr. and Mrs. Best gave an entertainment for the benefit of the Rector, which was both a social and financial success. Rev. S. O. Weems gave an interesting lecture with lantern slides on Egypt and the former greatness of our Race.

Miss Pearlina Frederick presided at the piano, and many expressions of appreciation of Mrs. Best's efforts were heard.

Others could well follow her example. Among the progressive ideas, Mr. J. Manning is introducing in the Church School, is a competition for a banner on the 13th inst.

Much interest was taken in the contest for a prize of \$2.50, in gold, which the Superintendent offered to the one who brought in the largest number of new pupils and in the quarterly shields.

The patients of the Cambridge Relief Hospital appreciate Bishop Robertson's weekly visits.

The Dollar Hunt was such a success that it will be repeated the 16th at the residence of Mrs. Powell, 21 Parker Street.

J. Manning, Lay-Reader.

ST. JAMES, ORIENTE, CUBA

Rev. R. Daley Sibblis

St. James African Orthodox Church held its first Flower Service on Sunday, June 8th. The Committee on Decoration consisted of Messrs K. Meredith, J. Smith, F. Hogarth, F. Hodge, A. Bennett, Mrs. E. M. Sibblis, Mrs. L. Reeves, Miss M. Cooper and Miss E. Whiteman.

Beginning their work at 9:00 A. M., this Committee worked with enthusiasm and are deserving of much thanks for their artistic work which made the place so beautiful.

The service began at 3:00 P. M., with the singing of the Hymn 609 by the entire congregation. Rev. Sibblis then offered a prayer and a few introductory remarks, in which he presented the Chairman, Mr. Z. Seymour.

After thanking Rev. Sibblis for the honor conferred upon him, Mr. Seymour took charge of the program. Rev. Sibblis was the efficient accompanist of the evening.

The Program Follows:

Quartette—"Yield Not to Temptation"—Miss E. M. Sibblis, Miss D. McLarine and Mr. Meredith.

Recitation—"Beautiful Country"—Miss V. Hodge.

Solo—"Flowers by the Way"—Miss Creatrian Sibblis.

Duet—"Over the River"—Miss E. Whiteman and Miss M. Sibblis.

Recitation—"The Drink of Flowers"—Miss Bertha Sibblis.

Solo—"Beyond the Cooling River"—Mr. R. Meredith.

Recitation—"Welcome Summer"—Master G. Hodge.

Song—"Lovely Flowers"—Choir.

Recitation—"Swiftly Fading"—Master Cecil Sibblis.

Solo—Mrs. L. Reeves, accompanied by J. A. King, guitarist.

Recitation—"Sorrow"—Miss L. Blissette
Song—"Flowerets, Pure and Fair"—the Choir.

Recitation—Chorus by Children—Miss E. Sibblis—"The Message of the Flowers."

Solo—"Sunshine in My Soul"—Mr. F. Hogarth.

Recitation—"The Rain-Drops"—Miss C. Murphy.

Duet—"Where Journeying To?"—Mr. L. Reeves and Mr. F. Hogarth.

Recitation—"The Sound of Rain."

Dialogue—Miss Sibblis and others.

Choir—"We Bring Our Fairest Flowers."

During the raising of the Offertory Music was furnished on the gramophone by Mr. J. McLarin, one of the Church Committee.

The program continued with a solo by Mr. J. N. Douglas; quartette, "Kind Words." Miss Whiteman and others; recitation, "Rose-bud," Miss C. Whiteman; song, "Go Forward," and "Consider the Lilies," choir; solo, "The Banner of the Cross," Mr. F. Hogarth; solo, "Will There be Any Stars?," Mr. R. Meredith. The Chairman gave a

fine address, "Where the Shadows Lengthen," Choir.

Rev. Sibblis, in a fitting manner, thanked the Church Committee for their support, the Chairman for his excellent work, the talent for their part, and the friends for their attendance and behavior. The offering was \$7.93. As the railroad strike here, for the past two weeks, has thrown many people out of work, we are thankful for this small sum, which will help defray the Hall rent, where our services are held.

AFRICAN ORTHODOX CHURCH

Rt. Rev. G. A. McGuire, Bishop

Both services at the Church of the Good Shepherd, 224 West 135th Street, were well attended last Sunday. Bishop McGuire preached both at Mass and Vespers. In the morning he discussed the subject of the "Three Persons in One Godhead," it being Trinity Sunday. This doctrine, the most difficult in the whole realm of Christian theology was so clearly set forth by the preacher that the mystery surrounding it disappeared from the minds of the listeners, and the practical side was made paramount. In the evening Bishop McGuire's text was from Rev. 4:3: "There was a Rainbow round about the Throne." The throne, he said, is the symbol of authority and justice. Upon the Throne sits the King Immortal and Ineffable, ruling with unerring justice the affairs of the universe. The Rainbow, on the other hand, is the symbol of mercy proclaiming to men that the King of heaven and earth, though just, will temper his judgments with mercy. Next Sunday Bishop McGuire will preach at St. Joseph's Chapel, 207 West 137th Street, and at evening at the Good Shepherd. During the summer the evening service begins at 8:15, closing in about one hour.

THE AFRICAN ORTHODOX CHURCH

Rt. Rev. G. A. McGuire, Bishop

The services at the Church of the Good Shepherd were most interesting on Sunday last. Bishop McGuire preached both morning and evening. His topic at 11 A. M. was "Spiritualism Not a Religion," the text being from the last verse of the Holy Gospel for the day: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Admitting the modicum of truth in spiritualism as revealed in the scriptures and as taught by such scientific investigators as Sir Oliver Lodge and Sir Conan Doyle, the bishop denounced the attempt to substitute spiritualism for the Christian religions as futile and pernicious. He especially excoriated the fakirs who were commercializing spiritualism and preying upon the credulity, superstition

and purses of their dupes. At the evening service Bishop McGuire's topic was "God Not a Respector of Person." He demonstrated that the "accidents" of an individual, such as race, color, birth, previous condition, rank or wealth, had no significance in the final analysis. Character and service, he pointed out, were the only two essentials which would meet the supreme test at the bar of divine justice, and he pleaded with Negro men and women to develop a high Christian character rather than wasting the fleeting years on the "externals" of a passing world. At 7:30 P. M. a very large wedding ceremony was performed at the Good Shepherd between Mr. Wycliffe David and Miss Gertrude Ambrose, both of Autigua, B. W. I. The bishop was assisted by Rev. C. O. Shepard.

The Rev. Sister Agnes, founder of St. Michael's African Orthodox Church, in Boston, and recently transferred to the Good Shepherd to serve as private secretary to the Bishop, and deaconess in the parish, began her duties last week and made a most favorable impression. The work of the Good Shepherd has made rapid improvements since last winter. An open door and a glad hand await each visitor at the services.—Pittsburgh Courier

NEW NEGRO CHURCH OPENS

Independent Order Extends Work to Gulf Coast

The African Orthodox Church with an independent Episcopate has opened its doors in Jackson Avenue Hall under the guidance of Archdeacon Salmon. Services will be held regularly every Sunday at 11 A. M., and 6 P. M.

According to Archdeacon Salmon, the church was founded and organized in 1921 and has already extended its missions through several of the states and Canada, Cuba, Hayti and Trinidad. It has a primate in the person of the Most Rev. George Alexander McGuire, D.D., M.D., of New York. The Right Rev. William E. Robertson of Boston, Mass., is the bishop. The new church has fifteen priests, three archdeacons and several deacons and deaconesses and catechists and seminarians in training. Archdeacon Salmon has authority from the primate to establish churches and missions in the Gulf region and he will make New Orleans his headquarters. The church will be controlled entirely by Negro churchmen.

—New Orleans Picayune.

THE NEGRO AND THE ROMAN CATHOLICS

"There is a great opportunity at the door of our fellow-Catholics in the United States in well directed efforts for conversions among the colored people. The Negro is becoming a power in matters in which for a long time development was denied him—in the exercise of scholarship, of the cultivation of the arts, the organization of newspaper opinion, and other things of which the white man until recent years had practically the monopoly. A suggestive and informing article by the Rev. W. R. Markoe, S. J., in the issue of America for May 24th, points to the fact that if the Negro's intellectual progress in the past has been slow, it is because his cultural opportunities have been meagre. 'Where a dollar is spent for a white child,' says Mr. Markoe, 'about 20 cents is spent for a Negro.' In spite of this and other handicaps, wonderful progress is being made. Every year more than one thousand Negroes obtain degrees in the arts and learned professions; inventive powers are proved by five thousand patents granted to Negroes; music, sculpture; literature—in all these departments of culture there are distinguished Negro workers; Negro farmers amass increasing wealth by their skill and industry; and the Negro press is beginning to play a dominant part in the political and social life of the colored population."

—The Tablet, R. C.

THE CHARTER OF THE THIRD PAN-AFRICAN CONGRESS

The Executive Committee of the Third Pan-African Congress, meeting in London and Lisbon in November, 1923, regards the following matters as those which seem to them to embody the legitimate and immediate needs of the peoples of African descent.

1. A voice in their own government.
2. The right of access to the land and its resources.
3. Trial by juries of their peers under established forms of law.
4. Free elementary education for all; broad training in modern industrial technique; and higher training of selected talent.
5. The development of Africa for the benefit of Africans, and not merely for the profit of Europeans.
6. The abolition of the slave trade and of the liquor traffic.
7. World disarmament and the abolition of war; but failing this, and as long as white folk bear arms against black folk, the right of blacks to bear arms in their own defence.
8. The organization of commerce and industry so as to make the main objects of capital and labor the welfare of the many, rather than the enrichment of the few.

These seem to us the eight general and irreducible needs of our people.

Specifically and in particular we ask for the civilized British subjects in West Africa and in the West Indies, the institution of home rule and responsible government, without discrimination as to race and color.

We ask for such areas as Northern Nigeria, Uganda and Basutoland, a development of native law, industry and education with the specific object of training them in home rule and economic independence and for eventual participation in the general government of the land.

We ask for French Africa the extension of the citizenship rights of voting and of representation in Parliament from Senegal and the West Indies to other parts of the colonies as rapidly as the present comprehensive plans of education can be realized.

We demand for Kenya, Rhodesia and the Union of South Africa the restoration of rights to the land to the natives, a recognition of their right to a voice in their own government and the abolition of the pretension of a white minority to dominate a black majority, and even to prevent their appeal to the civilized world.

In the Belgian Congo we fail yet to see any decisive change from a regime of profit-making and exploitation to an attempt to build modern civilization among human beings for their own good and the good of the world. We demand a system of state education, the recognition of native law, a voice in government and the curbing of commercial exploitation in that great land.

For the independent nations of Abyssinia, Haiti and Liberia we ask not merely political integrity, but their emancipation from the grip of economic monopoly and usury at the hands of the money-masters of the world.

For the Negroes of the United States of America we ask the suppression of lynching and mob-law, the end of caste and the recognition of full citizenship despite race and color.

We demand the restoration of the Egyptian Sudan to an independent Egypt.

We demand for Portuguese Africa release from the slave-trading industrial monopolies financed in England and France which today nullify the liberal Portuguese Code in Mozambique.

We urge in Brazil and Central America that peoples of African descent be no longer satisfied with a solution of the Negro problem which involves their absorption into another race, without allowing Negroes as such full recognition of their manhood and right to be.

We ask the League of Nations to appoint direct diplomatic representatives in the mandated territories with duties to investigate and to report conditions.

We ask the appointment of representatives of the Negro race on the Mandates Commission and in the International Labor Bureau.

In fine, we ask in all the world that black folk be treated as men. We can see no other road to peace and progress. What more paradoxical figure today fronts the world than the official head of a great South African state striving blindly to build peace and good will in Europe by standing on the necks and hearts of millions of black Africans?—New Republic.

SOME STATISTICS (Protestant Episcopal)

From the recently issued "Living Church Annual," in separately organized colored congregations, in the entire country, out of a total of 34,251 colored communicants, 24,532 are found in Provinces 1, 2, 3 and 5. While the remaining four Provinces, including Sewanee and the South West report a total of 9,719. By Provinces, the enumeration is as follows:

Province of New England, 2,243.
Province of New York and New Jersey, 9,153.
Province of Washington, 10,078.
Province of Sewanee, 7,468.
Province of the Mid-West, 3,058.
Province of the North-West, 608.
Province of the South-West, 1,226.
Province of the Pacific, 417.

By the ratio of increase, it looks as if the New York and New Jersey Province, another year, will lead the procession.

In the State of Virginia, where we have St. Paul's School, and the Bishop Payne Divinity, more than 2,500 communicants are reported. In North Carolina, where we have St. Augustine's School, less than 2,000 communicants are reported. In Georgia, where we have St. Athanasius' School, and the Fort Valley School, about 1,200 communicants are reported. In Alabama where we have St. Mark's School, 279 communicants are reported. In the State of Mississippi where we have the Okolona Institute, 110 communicants are reported. In Louisiana, where we have the Gaudet Normal and Industrial School, 79 communicants are reported. In Tennessee, where we have the Hoffman and St. Mary's School, 298 communicants are reported.

That "self-expression" and "self-direction" would make a better showing is witnessed by those colored bodies who are not in subjection, and direction, to the will of others outside of themselves.

—Church Advocate.

Editorial note—This is the record of the P. E. Church for 130 years.

NO COLOR LINE AMONG FRENCH

A most interesting series of articles by Mr. G. Ward Price has been appearing in the "Daily Mail," showing the extra-

ordinary success of the French as colonizers of Morocco. He explains the secret. "The French draw no color-line, however marked the difference of shade, and fraternize willing and unconstrainedly with natives who put themselves on the same level." The English, together with the South African Boers, have the unenviable distinction of refusing to mix with men whose color differs from their own. In India and Egypt they refuse to mix with the natives on equal terms. In the United States they burn black men at the stake without trial, and refuse to sit in the same church with a man who is sixty-three parts white and only one part Negro. In British Columbia, Australia and New Zealand there are constant squabbles over the color of men's skins. The French are our very antithesis in this respect. Wherever they go, they freely mingle and intermarry with persons of every color. Alexander Dumas, the author of "The Three Musketeers," was a quarter-Negro. His son who wrote "The Lady of the Camelias" was one-eighth. This happy gift is enabling the French to distance us as colonizers of warm countries. Algeria, Tunis, and Morocco are brilliant examples of how to do it. The increase of well-being in these countries has been marvellous, and the inhabitants are glad to submit to the rule of a more civilized people which does not look down on them in any way, or do anything to make them feel inferior. Men of any spirit will never submit to the rule of those who look down on them.

—New Generation.

POINTED EXTRACTS FROM AN ORDINATION SERMON

By George Alexander

With a thankful heart, we of the African Orthodox Church assemble in this place and at this hour, conscious of our rightful participation in the seven Sacraments of the Holy Catholic Church and Her complete Ministry of greater and minor Orders. The Mass we celebrate is no mockery; the Orders we dispense, no imitation. In direct and unbroken succession from St. Peter, through his original patriarchal See of Antioch, where believers were first called Christians, the Episcopate has come down to us. When in 1891 Mar Ignatius Peter III, Syrian Patriarch of Antioch, issued his bull permitting the consecration of the priest Joseph Rene Vilatte, and when in obedience on May 29, 1892, Archbishop Alvarez of Ceylon, assisted by Bishops George Gregorius and Paul Athanasius, consecrated him to archiepiscopal authority over Orthodox Catholics in the New World, no one could have foreseen that the Great Head of the Church had selected these prelates to be the channel through which, on September 28, 1921, a valid and historic episcopacy should be delivered to

Negro Churchmen of Orthódox faith, to be safeguarded by them, and to be transmitted to their sons, not only in the West, but ultimately to those awaiting us in our Fatherland. manifold and mysterious are the ways of God!

I Am the Good Shepherd

The Christian ministry is sacerdotal, prophetic and pastoral. The true minister is priest, preacher and pastor. It is the third phase which the text emphasizes. Not only did Our Great High Priest and Prophet speak of Himself as "shepherd" and his people as "sheep" but His apostles also employed the same figure, as for example, St. Peter, who wrote: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." At his consecration a Bishop receives the crozier, the staff of the pastoral office, but his clergy partake with him in the duty of feeding the flock of Christ. By virtue of the episcopal powers conferred upon us, we are adding today another "shepherd" of souls to our increasing number, and that he may be duly impressed with a keen sense of what this new relationship demands of him as its highest qualification, and that you, dear people of God, may appreciate the weighty responsibility assumed by your brethren of the clergy, we invite your attention particularly to this clause—

The Good Shepherd Layeth Down His Life for the Sheep

The care of souls is the paramount interest of the priest from the day of his ordination. For the remaining tenure of life he must lay upon the altar of sacrifice his physical strength, his intellectual endowments, his moral and spiritual being. He becomes "a priest forever," whatever his faults, for Orders are indelible. He may forsake his duties, or be inhibited from the exercise of his functions, but there can be no divorce. Along the straight and narrow way that leads to life eternal, or down the broad road to destruction, his priesthood clings to him. Woe to that man who trifles with Holy Orders, who turns his back upon the Altar, who betrays his trust deserting the flock! Better for him that he had never been born!

Fidelity is required of the shepherd of souls especially in the presence of danger. In one form or another, the "wolf" will approach him and his flock. Disappointment, discouragement, poverty, persecution, avarice, secularism—any or all of these may face the clergyman, and then will come the challenge, "Choose whom ye will serve." Then will it be established whether one is a shepherd or a mere "hireling." Alas, that so many of whom it was expected that they would endure hardships, as good soldiers of Jesus Christ, have, on the first appearance of "the wolf at the door" taken refuge in secular em-

ployment! But the most lamentable condition is not the "fleeing" of the hireling, but when the "shepherds as "wolves in sheep's clothing" prey upon their flocks. Negro people in the West Indies have been exploited for long years by their white clergy. And in Africa, the white missionaries have been the emissaries of their governments and capitalists employing Christianity as propaganda to subjugate, and a weapon to dominate the natives. Is there any wonder that despite the tremendous outlay of money and the incessant expenditure of energy by so-called missionary societies, Africa is being won over to Islamism! In the hands of the white man, Christianity has proven a great success as artillery among the darker races, but a dismal failure as a religion, not because of any intrinsic weakness, but because it has been made the harlot of lust, avarice and imperialism. All the more is it incumbent upon the clergy of the African

Race who believe in Christianity as taught and lived by its Founder, to translate it into a practical reality among their own bloodkin. The Negro ministry cannot afford to degenerate into hirelings, or worse, into wolves exploiting their own. We have unfortunately that class among us, but ere long, a new baptism of the Holy Ghost and of fire will remove the chaff, and a purified, enlightened, Race-conscious ministry will assert its spiritual leadership, assisting their people to work out their full salvation, here on earth, as well as hereafter in eternity. The promoting of both the spiritual and material welfare of our Race, and the fostering within them of the spirit of self-reliance and self-determination is peculiarly the duty of the hour for the Negro ministry. This is OUR interpretation of the well-known lines:

"Salvation, O salvation,
The joyful sound proclaim."



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11; Church School, 2:30; Vespers, 8.

WEDNESDAY: Low Mass, 7:30

HOLY DAYS: Low Mass, 7:30

**St. Michael's African Orthodox Church
528 Massachusetts Ave., Boston, Mass.**

Rev. Canon Hollinsed, Rector; Rev. Jas.
Greenidge, Subdeacon.

Rectory, 11½ Greenwich Park. Telephone
Copley 7762-M.

SUNDAY: Sung Mass, 11 A.M.; Vespers
7:30 P.M.; Church School, 1 P.M.

FRIDAY: 8 P.M., Litany and Instruction.

**St. Luke's African Orthodox Church
Green Street, Cambridge, Mass.**

Rt. Rev. William Ernest, Rector, 21 Parke^r
Street.

SUNDAY: 11 A.M. and 7:30 P.M. Church
School, 1 P.M.

**St. Barnabas A. O. Church
30 W. 129th St., New York City**

Rev. J. P. Roberts, Vicar, 15 W. 136th
Street.

SUNDAY: 11 A.M., 8 P.M. Church
School 12:30 P. M.

St. Mary the Virgin, Guantanamo, Cuba
Rev. E. L. Petersen, Rector
(On leave in U. S. A.)

SUNDAY: 11 A.M., 8 P.M. Services held
by Layreaders at present.

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Clinton Brooks

(Son of the late W. H. Brooks)

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SUNDAY: 11 A.M. and 7 P.M. Church
School 1:30 P.M. Sacred Concert 3 P.M.

St. Paul's African Orthodox Church
66 Foote Street, New Haven, Conn.
Very Rev. F. A. Toote, M.A., Rector.
SUNDAY: Sung Mass, 11; Church School,
1:30; Vespers, 8.

St. James' Circuit, Cuba
Rev. R. D. Sibblis, Missionary
1st Sunday, Preston; 2nd, Antilla;
3rd, Herrera and Cueto; 4th, San German
5th, Cayo Mambi.

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Synod Appointments -- 1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, Good Shepherd, N. Y. City.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

REV. D. E. EWART, Camaguey, Cuba.

VEN. E. SEILER SALMON, Archdeacon of the Gulf Zone.

REV. E. B. LOUARD, St. Anthony's, N. Y. C.

REV. C. O. SHEPPARD, All Saints', N. Y. C.

SUBDEACON: Rev. Jas. Greenidge, Boston.

CATECHISTS: Mr. J. Grayson-Carey, S.-Joseph's Trinidad; Mr. Chas. Lewis, San Fernando, Trinidad. Mr. Robert Leslie, Trinidad, Mr. J. G. Teshen, Cuba.

LAYREADERS: Trinidad, George Yearwood, Clifford Philips, William Byam; Cuba, Preston, Joseph Moulton; San German, Samuel Watkis; Guantanamo, N. A. Derrick and Alexander Frederick; Cambridge, Mass., Joseph Manning and Edward Moore; New York City, Ralph Hawkins; New Haven, Daniel Benjamin.

NON-PAROCHIAL CLERGY: E. Lewis, J. Allen, T. Stephens.

The Negro Churchman

In Tenebris Lumen

A PRAYER FOR THE SYNOD

Bless, we beseech thee, O Lord Jesus Christ, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) here assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander, our Bishop William and all our Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may, by thy divine assistance, stimulate the vast millions of our blood-kin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich the eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

(Set forth by the Primate Alexander.)

NEW YORK CITY, AUGUST, 1924

VOL. II, NO.8

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In Tenebris Lumen

Published monthly by the Consistory of The African Orthodox Church

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Vol II. No. 8

NEW YORK, AUGUST 1924

Ten Cents

PROGRAM AND AGENDA

Fourth General Synod of the African
Orthodox Church Held in the Church
of the Good Shepherd, New York
City, September 3-8, 1924
Wednesday, Sept. 3rd.

8:30 P. M.—Solemn Vespers. Cantor,
Rev. Jas. P. Roberts, Dea-
con.

Official Opening by Rt. Rev.
George Alexander, Primate.

9:30 P. M.—Enrollment and Roll Call.

9:45 P. M.—Annual Addresses of the Pri-
mate and Auxiliary Bishop.

10:30 P. M.—S. Barnabas Church (former-
ly Wesleyan) and S. Joseph's
Church (Independent Epis-
copal) received into organic
union and their Deputies
seated in General Synod.

10:45 P. M.—Status of Deacons, Deacon-
esses and Subdeacons in
General Synod.

11:00 P. M.—Adjournment.

Thursday, Sept. 4.

9:00 A. M.—Mass; Celebrant, the Primate.

10:00 A. M.—Roll Call; Confirmation of
Minutes of Previous Gen.
Synod.

11:00 A. M.—Reports of Archdeacons and
General Missionaries. The
Ven. George S. Brookes, the
Ven. Arthur S. Trotman, the
Ven. E. Seiler Salmon, the
Rev. D. Egbert Philips.

12:00 M.—Statistics of the African Or-
thodox Church for the year
ending July 31, 1924. Com-
piled by Rt. Rev. William
Ernest.

1:00 P. M.—Recess.

2:30 P. M.—The Importance of Parochial
Registers.

3:00 P. M.—The Financial Record Book
of Contributing Members.

3:30 P. M.—Vestry Minute and Account
Books.

4:00 P. M.—Systems of Church Finance
in operation.

5:00 P. M.—The Building Funds in the
Several Congregations.

5:30 P. M.—Recess.

8:30 P. M.—Hymn, Creed and Prayers.
Rev. E. J. Millington, Dea-
con.

8:45 P. M.—Roll Call; Minutes.

9:00 P. M.—Episcopal Supply outside the
United States of America.

10:00 P. M.—Episcopal Support.

10:30 P. M.—Adjournment.

Friday, Sept. 5.

9:00 A. M.—Mass. Celebrant, the Rt.
Rev. William Ernest.

10:00 A. M.—Roll Call; Episcopal Elec-
tion.

11:30 A. M.—Theological Training and
Education.

12:15 P. M.—Church Extension Fund.

1:00 P. M.—Recess.

2:30 P. M.—Compulsory Use of the Liturgy of the African Orthodox Church and of Hymns Ancient and Modern.

3:00 P. M.—Parochial Support of "The Negro Churchman."

3:30 P. M.—Teaching the Constitution and Canons of the Church.

4:00 P. M.—The Publication Department.

5:30 P. M.—Recess.

8:30 P. M.—Hymn, Creed and Prayers. Rev. C. O. Sheppard, Deacon.

8:45 P. M.—Roll Call; Minutes.

9:00 P. M.—"African Orthodoxy" in Nova Scotia, Cambridge, Boston, New Haven, New York, New Orleans, Trinidad and elsewhere by Clergy at work in these fields.

10:30 P. M.—Adjournment.
Saturday, Sept. 6.

9:00 A. M.—Mass. Celebrant, the Ven. A. S. Trotman.

10:00 A. M.—Roll Call. The Development of our Church Schools.

10:45 A. M.—The Preparation of Confirmation Classes.

11:30 A. M.—Reports of Deaconesses; Rev. Sisters Agnes and Theresa.

12:15 A. M.—Report of Woman's Auxiliary. Rev. Sister Agnes.

1:00 P. M.—Recess.

2:30 P. M.—Roll Call; Minutes.

2:45 P. M.—Canonical Amendments.

3:30 P. M.—Disciplinary Action in connection with certain delinquent Clergymen.

5:00 P. M.—Election of Officers of General Synod.

5:30 P. M.—Adjournment.

Sunday, Sept. 7.

7:30 A. M.—Mass. Good Shepherd Chapel. Celebrant, Rev. Fr. Petersen.

10:30 A. M.—Matins, Good Shepherd Chapel. Rev. P. Edwards and Rev. G. Nurse. (Subdeacons)

11:00 A. M.—Mass and Ordination, Good Shepherd Chapel. The Primate

11:00 A. M.—Mass and Sermon, Chapel of S. Joseph. The Auxilliary

Bishop.

11:00 A. M.—Mass and Sermon, Chapel of S. Barnabas. Rev. Canon Hollinsed.

11:00 A. M.—Mass and Sermon, Chapel of S. Anthony. Ven. A. S. Trotman.

11:00 A. M.—Mass and Sermon, Chapel of All Saints. Rev. Fr. Petersen.

3:30 P. M.—Even Song and Sacred Concert with Addresses at Liberty Hall. Special Offering. All Clergy and Choirs robed. Each Choir led by its own Processional Cross. Degree of D. C. L. to be conferred on Hon. Marcus Garvey by the Primate.

8:30 P. M.—Vespers and Sermon, Chapel of the Good Shepherd. Preacher, the Rt. Rev. William Ernest.

8:30 P. M.—Vespers and Sermon, S. Joseph's Chapel. Preacher, Ven. A. S. Trotman.

8:30 P. M.—Vespers and Sermon, S. Barnabas' Chapel. Preacher, Rev. Fr. Petersen.

8:30 P. M.—Vespers and Sermon, S. Anthony's Chapel. Preacher, Rev. O. W. Hollinsed.

8:30 P. M.—Vespers and Sermon, All Saint's Chapel. Preacher, Rev. P. McDougal.

Monday, Sept. 8.

9:00 A. M.—Mass. Celebrant, the Primate.

10:00 A. M.—Roll Call; Report of Synodical Fund.

10:45 A. M.—Unfinished and Miscellaneous Business.

12:00 M.—Appointments Announced.

12:15 P. M.—Closing Service by the Auxilliary Bishop with Episcopal Charge and Blessing by the Primate.

1:00 P. M.—Adjournment sine die.
Notes to Clergy.

1. Send in at once to Headquarters the names of Lay Deputies with certification of election signed by the clergyman and clerk.

2. Forward Forms A and B duly filled out to Bishop Robertson not later

than August 15.

3. Be prepared to make an excellent report on the Synod Offering Envelopes sent you. Do you wish more?
4. If you are indebted for Synod Photographs, Negro Churchman and the Liturgy of the Church, please pay before General Synod. Delinquency in this matter will not be overlooked.
5. Kindly bring your robes, hoods and Eucharistic Vestments, not excepting red, white and green stoles. Those who are to celebrate Mass may include their Sacred Vessels.
6. The Clergy and Lay Deputies from points outside of Greater New York City will be entertained in the homes of members of our See City congregations both as to meals and lodging, with the exception of luncheon which will be served daily at the Good Shepherd under direction of the Deaconesses. The entertainment herein mentioned holds good only from Sept. 3rd to Sept. 8th, inclusive. A reception will be extended to all on Monday evening. In the event of the election of a Bishop, the consecration will be held Wednesday, Sept. 10th at 10:30 A. M.

THE AFRICAN ORTHODOX CHURCH REPORT TO FOURTH GENERAL SYNOD—YEAR ENDING JULY 31, 1924.

Form A.

Name of Church.....
Clerical Staff
.....
Lay Readers
Number of baptisms during the year.....
Number confirmed during the year.....
Communicants last year.....
Communicants this year.....
Number of Adherents
Number in Vestry.....
Marriages during year.....
Burials during year.....
Celebrations of Mass during year.....
Number of other services.....
Number of Church School Teachers.....
Number of Pupils.....
Number in Choir.....
Is the Divine Liturgy used in your Church?
How many copies of the Negro Churchman taken?
Names of each Guild and number of

members
.....
.....

Form B.

Name of Church.....
Name of Clergyman
Number of contributing members.....
Is the Envelope system employed?.....
If not, what system?.....
Received in regular dues or pledges \$....
Received in General Offerings \$.....
Received by Special Offerings \$.....
Received on account of Building Fund \$...
Raised for Missionary Extension \$.....
Raised by Guilds and Societies \$.....
Value of gifts to Church furnishing \$....
Value of gifts to Clergy \$.....
Miscellaneous receipts \$.....
Total received for all purposes \$.....
Have you raised your Synod Offerings \$...
Have you a Church building?
Amount in Bank for Building Fund \$....

THE VEN. ARTHUR STANLEY TROTMAN

By the Primate Alexander

One of the first workers who rallied to the cause of religious independence among Episcopalians of the Negro Race was Arthur Stanley Trotman, who in the early spring of 1921, became a Licensed Lay-reader for Sydney, N. S., and gathered about him a goodly following, making it necessary for us to send during the summer of the same year an ordained clergyman in the person of Rev. W. E. Robertson, now Auxiliary Bishop. After nine months of service in Sydney the clergyman was removed by us to Boston and Cambridge, and from April 1st, 1922, A. S. Trotman continued the work of S. Philip's African Orthodox Church under most trying conditions. Humble, plodding, self-reliant, with unflinching confidence in God, and the loyal support of a faithful few, he was able to pursue his studies and maintain his family, coming to the General Synod in 1922 at which time he was admitted to Holy Orders up to the Priesthood. Thus equipped, he returned to Sydney among his brethren and God has blessed his labors. It is not an easy task for one to have lived for years among a class of working people as one of their own group, and then entering the ministry, to choose to serve a congregation of the same persons in the same town. Very seldom has a prophet honor in his own country, but the Rev. Arthur S. Trotman is respected by all the right-minded Negroes of Sydney and vicinity, and almost universally by the white citizens. We visited his parish last summer and had first-hand evidence of the splendid work this man of God has done. Last Fall we appointed

him Archdeacon, and notwithstanding the terrible industrial stagnation in that community, he has been strengthening the stake and lengthening the cords. His missionary efforts have been extended to about three outlying points. In that distant outpost Archdeacon Trotman works alone. Mr. Williams and Mr. Tull, two godly laymen, are able, when labor conditions permit, to assist occasionally in S. Philip's on Sundays. Is there no layman or clergyman willing to consecrate himself and be a fellow servant of God with our brother in the Far North? He cannot say even as Paul "Only Luke is with me!" In Archdeacon Trotman the African Orthodox Church has one of its most loyal, self-sacrificing, race-conscious workers, and in Mrs. Trotman a loving helper who voluntarily shares her husband's hardships in silence. As Primate we place on record this "appreciation" of our brother, and if it should please the Great Head of the Church to say to the Archdeacon "Go up higher," we shall gladly welcome him as a Bishop and apostolic missionary.

ST JOSEPH'S INDEPENDENT EPISCOPAL CHURCH

207 West 137th St.

New York City, July 20, 1924.

To the Most Rev. Alexander,

Primate of the African Orthodox Church,
224 West 135th St., New York City.

Your Grace:

We the undersigned Wardens and Vestrymen of St. Joseph's Independent Episcopal Church, desiring to be received into union with the African Orthodox Church, do hereby certify that at a meeting of said congregation held at its place of worship, 207 West 137th St., New York City, after due and sufficient notice previously given, the purpose of said meeting being duly mentioned in such notice, it was unanimously voted that union with the African Orthodox Church be consummated by the Wardens and Vestrymen.

In pursuance of which request and mandate we further declare that we have read the Constitution and Canons, the Declaration of Faith, and the Liturgy of the African Orthodox Church, and do herewith place on record our acceptance of each and all of them.

In making this request for union we do so with the express understanding that only the spiritual direction of the Congregation is thereby surrendered, but that its local temporal affairs are to be controlled by its own corporate body, subject to the general Canons of the African Orthodox Church governing Congregations and Vestries.

In the event of your Grace's acceptance of St. Joseph's Congregation, we promise loyal obedience and conformity to the principles of racial government and leadership in ecclesiastical matters. We have the honor

to subscribe herewith our names:

Signed: Edward L. Henry, Senior Warden; Horace C. Herod, Junior Warden; Wilfred S. Kirnon, R. Banfield, Carl Dyer, William E. Gordon, Montague Robins, Joseph A. Ford, William Piper, M. W. Boat-swain, Albert R. O'Garra.

IN MEMORIAM—JOSEPH B. BRAND

On Sunday, July 20th, at St. Joseph's Church a Requiem Mass was sung by the Right Rev. George Alexander, Primate of the African Orthodox Church, for the repose of the soul of Joseph Benjamin Brand. The Primate preached appropriately from the words "Thy brother shall rise again." Before the sermon the following resolutions and appreciations were read: St. Mary's Guild of

St. Joseph's I. E. Church,

July 20, 1924,

New York City.

Whereas, Brother Joseph Brand, as an officer of the Guild, did labor courageously, incessantly, faithfully, and loyally for the cause of furthering this work of God therefore be it

Resolved, That the members of the above named Guild render their sympathy to the family of the deceased. May he rest in peace, for blessed are the dead who die in the Lord.

"O happy harbour of God's saints!

O sweet and pleasant soil!

In thee no sorrow can be found,

Nor grief, nor care, nor toil;

Those trees forevermore bear fruit,

And evermore do spring;

There evermore the angels are,

And evermore do sing."

Respectfully submitted,

M. WHYTE.

Choir Guild of St. Joseph's I. E. Church

We the members of the Choir Guild do hereby express our sincere regret for the loss sustained by our dear deceased brother, Joseph Brand. The tone of his beautiful voice has not been forgotten. He sang a beautiful tenor, but was able to assist the bass when necessary.

His fine culture and ethical qualities won for him the love and highest esteem of all.

We have much to gain by following the examples he left us; be it therefore

Resolved, That we endeavor so to live that when we shall be called to follow in the path he has already trod we may be found acceptable.

"When we shall meet with those that we have loved,

Clasp in our arms the dear ones long removed,

And find how faithful Thou to us hast proved,

We'll sing triumphantly—God is Love."

**Minute from the Congregation by
Rev. W. S. Kirnon**

We members of S. Joseph's I. E. Church are moved with deep sympathy and profound regret due to the irreparable loss we have sustained in the death of our brother, Joseph Benjamin Brand. As one of our founders, the ideal principle of ecclesiastical independence for which we stand was dear to him. Like a good, faithful soldier he labored incessantly for the furtherance and uplift of so great a cause; be it therefore

Resolved, That a copy of this resolution be sent to the bereaved.

"Join we then with one accord
In the new and joyful song.
Absent from the loving Lord
We shall not continue long.

We shall quit the house of clay.
We a better lot shall share;
We shall see the realms of day,
We shall meet our brother there."

Vestry of S. Joseph's Independent Episcopal Church.

Brother Joseph Brand, our esteemed brother and friend, in whose memory this special service is held, was born in the Island of Montserrat, B. W. I., February, 1899; was graduated from St. George's School and taught as a pupil teacher in said school for almost three years, during which time he passed his first and second year's examinations. During the courses of his third year, the country being in a state of war, he felt it was his duty to serve his country. He voluntarily enlisted into the British West Indian Regiment for the benefit of humanity, and especially his race. He served in the B. W. I. Regiment for four years in Egypt and several parts of Europe and Asia. Peace being declared, he returned to his native home and after a short stay he came to America where he got married a few months later. From the time he came here he worked for Mr. Ludwig Co. as a clerk, during which period his health failed and he was forced to return to his home in the Tropics. He was one of the founders and a Vestryman of St. Joseph's Church and was also a lay-reader and student for the ministry. He was always devoted to his beloved wife, and had always endeavored to maintain those sober and courteous habits that are befitting to the upright. He was also known as the "Peace Maker" of our Vestry. After a period of about fourteen months' illness, during which time he always manifested to his relatives and friends that he was prepared to meet his Savior, he died on the 15th of February, 1924, in the Island of Nevis, B. W. I. He

has left to mourn their loss a wife, two children, step-mother, sisters and a host of friends as well as the Vestry and Congregation of our Church. Whereas, Brother J. B. Brand was one of the founders of our Church, and whereas he had devoted much of his time, talent and money for the furtherance of the work; be it

Resolved in appreciation of the above and in honor to his memory that the Rector and Wardens and Vestrymen, select a Sunday most appropriate each year to hold a similar Memorial Service; be it also

Resolved, That a copy of this minute be inscribed in the Church's records.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Respectfully submitted,
EDWARD THEOPHILUS HENRY,
Senior Warden.

**CONSECRATION AND ORDINATIONS
ELSEWHERE.**

By Archbishop Lloyd, Chicago: "At the request of Bishop Nybladh, who is the Primate of the Swedish American Church, I consecrated on Sunday last (2nd after Pentecost) the Rev. Dr. Fryxell, for the Scandinavian work of the great Northwest, who will make Seattle his See City. I was assisted by Bishop Nybladh."

By Archbishop Vilatte, Paris: "I have had for a few days here in my home at Gargan, France, the Rev. C. A. Blanchette, D.D., of Pittsburgh, and an eminent Congregational minister of Canadian birth, and formerly a Roman Catholic layman. He is now a regularly ordained Old Roman Catholic priest. In the month of May I also ordained to the Priesthood, Edmond Ithier, who had been ordained as a Deacon by the Roman Catholics."

CATHEDRAL NOTES

Rev. Sister Agnes.

The Primate finds himself unable to be absent from New York City this summer due chiefly to his self-assumed task of a Summer Theological Course. There are at present three deacons and six subdeacons in the class. The deacons are C. O. Sheppard, E. B. Louard and E. J. Millington. The subdeacons are G. Nurse, H. C. Herod, W. Kirnon, J. A. Ford, R. Hawkins and P. Edwards. Examinations will begin Aug. 25th. The subjects of the course are Old and New Testament History, Church History to the Conciliar period, Systematic Theology, Canon Law, Pastoral Care, Homiletics and Liturgics. In addition to this work His Lordship is preparing for the Fourth General Synod, all details of the

same resting upon his shoulders. Once a week, however, he goes to the beach and indulges in the invigorating waters of Long Island Sound. While he attends and officiates at all services in The Good Shepherd, the sermons are being preached by other clergymen of the Church who are at present in New York. The Rev. G. A. Thompson, D.D., a minister of the Baptist rite, who is known in England, Bahamas and the United States, was specially invited to make a religious address at Vespers on July 6th. The Rev. Fr. Petersen celebrated Mass at 7:30 A. M. on July 13th, and Rev. Fr. Hollinsed was the Celebrant and Preacher at 11 A. M., July 20th. Rev. Fr. Petersen preached at Vespers July 20th. On July 13th the preachers were Rev. F. Bruce-Callendar and Rev. J. P. Roberts, and on July 27th Rev. F. Bruce-Callendar and Rev. C. O. Sheppard.

Baptisms recently: Ernest Sylvanus, son of Mr. and Mrs. Cyril Forde; Dorothy Carmen, daughter of Mr. and Mrs. Matthew Edwards; Theresa Elvira, daughter of Mr. and Mrs. James Weeks; Miriam Naomi Henrietta, daughter of Mr. and Mrs. James Baptiste; Cyril Cornelius, son of Mr. and Mrs. Cyril Joseph.

Recent marriages: June 10th, Mr. William A. Greenaway and Miss Zaila P. Hurdle; June 11th, Mr. David A. McHugh and Miss Ethel Codner; June 22nd, Mr. Wyckliff E. David and Miss Gertrude B. Ambrose; July 5th, Mr. Charles Lecointe and Miss Alice Mason. The Primate officiated at all these baptisms and marriages.

Minor Orders were conferred Monday, June 23rd at 8 P. M. by the Primate in the Chapel of the Good Shepherd on Joseph Alexander Ford., Horace Cornelius Herod, Ralph Westerby Hawkins, Gladstone Nurse, and later in the week on Wilfred Shervington Kirnon and Percival Montague Edwards. On July 4th at 8 A. M. they were ordained subdeacons. The Primate conducted on this occasion a most impressive service and his charge to the young ordinands was the advice of a real and affectionate "father in God." The subdeacons have been assigned to the following congregations to serve under the responsible clergyman: Cathedral Chapel, Rev. Percival Edwards and Rev. Gladstone Nurse; S. Barnabas, Rev. Ralph Hawkins; St. Joseph, Rev. W. Kirnon, Rev. J. A. Ford, and Rev. H. C. Herod. St. Joseph's Church has recently been received by the Primate into the African Orthodox Church pending the action of the General Synod.

Among Episcopalian ministers, former fellow-workers of the Primate in the old days, who have honored the latter with recent visits were the Rev. Wm. V. Tunnell of Washington, D. C., Rev. Eugene Henderson of Durham, N. C., and Rev. James D.

Harewood of Philadelphia. The Primate also had the pleasure of meeting Dr. Algeron Brashear Jackson, his former vestryman in St. Thomas' Church, Philadelphia, and a fellow member of Alpha Boule of the Sigma Pi Phi Fraternity. Dr. Jackson is now on the Howard University Faculty and spent a brief vacation in this city.

One of the prettiest entertainments ever given in the parish was held on July 10th, a Tom Thumb Wedding by the church school children under the auspices of Rev. Sister Agnes. Little Eleanor Banfield was the six-year-old bride and Norris Sheppard the seven-year-old groom. The maid of honor was Thelma Anderson and Robert Anderson the best man. Six bridesmaids, as many ushers, two flower girls, mother, father, and a very youthful minister, Herbert Thompson, completed the party. Mrs. Iris Brewster, the organist, played the Lohengrin and Mendellsohn wedding marches to which the children marched in correct time eliciting much favorable comment.

Interest is being awakened in the work of the choir, as many of the former members are returning. Rehearsals for a cantata are to begin next week.

NOTICES

1. The Editor announces that as heretofore, the Synod number of the Negro Churchman will appear in about a fortnight after adjournment of General Synod, and will be a joint issue for the months of September and October.

2. On Tuesday, July 22nd, the Primate met with the Wardens and Vestry of St. Joseph's Independent Episcopal and handed them the document duly signed and sealed of the admission of said congregation into the African Orthodox Church. Their petition appears in this issue.

ALL SAINTS' CHAPEL, N. Y. C.

Rev. Cyril O. Sheppard, Vicar.

On Sunday, July 20th our Mission gave a sacred concert and love feast. Larger quarters were secured and well was it so, as, notwithstanding the fact that the tickets were out only seven days, the attendance excelled the expectations of all, every available seat being occupied.

The pieces rendered - vocal and instrumental - were very creditably performed and indicate what our people are capable of in the field of music. One little "tot," Miss Wright, deserves special mention. So tender in years is this little gem that one will say "her mother's milk is scarce out of her."

Financially, this our first attempt and appearance before the public was a huge success, and when it is considered that we are not yet two months in existence, the

Vicar and his co-workers have every cause to be grateful. We are hoping to put over a great work among the colored people of Harlem.

The Vicar takes this opportunity of extending his grateful thanks to all who so ably and willingly contributed to the success of the afternoon and to compliment the people of Harlem on the excellence of the order exhibited throughout the entertainment.

S. Luke's, Cambridge, Mass.

The Editor wishes to apologize to Mr. J. Manning and Bishop Robertson. The splendid notes sent in for this issue concerning S. Luke's, and in which reference was made to the indefinite vacation taken by the rector of St. Michael's, Boston, were maliciously extracted from the copy for the August Churchman while the Editor was absent from his office.

S. MICHAEL'S CHURCH, BOSTON, MASS.

Rev. James Greenidge, Subdeacon.

S. Michael's Church regrets the passing of its faithful member, Mrs. Cornelia Moran. She is the first adult to have been buried from our "Little Church" since its founding three years ago. An energetic worker, she serves as a model for all who follow after.

For two years she served on the Vestry at a time when the Vestry was shouldering the financial burden of the Church. She was a member of the St. Cecilia's Guild, and a willing church school teacher. Her death removes from our midst one whose place will be difficult to fill.

Her funeral services were well attended by the members of S. Michael's and her personal friends. Her family has the profound sympathy and prayers of S. Michael's, especially her daughter and two sons. Requiescat in pace.

It is also with deep sympathy for Mr. and Mrs. Sydney Blackman that we record the decease of their infant and only daughter Lucille. Their sorrows are our sorrows, and their grief, our grief.

Our rector officiated at the funeral of Miss Elizabeth Mills. He preached a memorable and touching sermon from the words: "The maid is not dead but sleepeth." Her loss is mourned by her parents who are in Jamaica, B. W. I., and by her brothers of the city of Boston.

—By FR. HOLLINSEID.

S. PAUL'S CHURCH, NEW HAVEN CONN.

Rev. E. J. Millington, Deacon.

On Sunday, July 13th, a concert was given under the auspices of Mrs. Florence Tyson, a faithful member of S. Paul's. It was well attended in spite of the heat of the day, and so many of our members being in the country parts, who found it impossible to be present.

The program was very attractive, con-

sisting of solos, duetts, recitations and addresses, all of which were artistically rendered.

Many of the gentlemen of the Redemption Club were present, two of whom gave interesting addresses.

Just now S. Paul's being under a great financial strain, the ladies have promised to be very active in raising funds to defray the current expenses of the Church, which are somewhat in arrears.

APPRECIATION FROM TRINIDAD

The undersigned, on behalf of the African Orthodox Church in Trinidad, beg to return sincere thanks to all the members, friends and well wishers of our Holy African Church in the United States and elsewhere for kind contribution towards our Trinidad Mission. The rituals have been safely received with the exception of two, and we were glad to use them in nearly all of our Congregations for Easter celebrations.

We beg to ask you kindly to send us your Negro Churchman after you have finished reading same. We are unable to order any supply at present, and what we receive are far too few for circulation.

Thanking you very much for past favors, and praying a continuance of same,

Believe me on behalf of the Trinidad African Orthodox Church,

Yours gratefully,

(Rev.) D. EGBERT PHILIPS,

General Missionary.

Address: River Road, St. Joseph,
Trinidad, B. W. I.

TRINIDAD NOTES

On Whit Sunday during Matins, Naomi Eunice, infant daughter of Mr. and Mrs. R. Lompres, received the Sacrament of Holy Baptism and was received as a member of the Holy African Orthodox Church in Trinidad by the General Missionary. Among the sponsors was our Mr. Grayson-Carey, Catechist. We congratulate the parents and wish little Naomi many, many years of Christian usefulness in this Catholic Orthodox of the race.

A United Missionary Meeting, promoted by the Rev. D. E. Philips, was held at Princess Town on Monday, June 16, between the Colored Methodist Episcopal and the African Orthodox Church. The Rev. J. N. Saunders, Independent Baptist (Colored), was chairman, and the Colored M. E. was represented by the Rev. C. Benjamin. The speakers were: Messrs. C. Lewis, R. E. Leslie, the Rev. D. E. Philips, J. H. Holder (African Orthodox), and the Rev. C. Benjamin (C. U. S.). A very favorable impression was made upon those present and many became convinced that it is quite possible to bring our segregated race together.

The General Missionary of Trinidad begs to inform all those interested that their kind help is always gratefully accepted. Any delayed sign of acknowledgment is due to his absence in the field. We do thank you heartily whether it be from Boston, Cambridge, Brooklyn, Canada or New York. God bless you, givers, and reward you proportionately. "The light that shines farthest, shines brightest near home."

From Marabella, Mr. Robert E. Leslie, Catechist, writes:

On Sunday, May 11th divine service was held at A. O. Church at Marabella. During Matins the Holy Communion was administered when nine persons partook of the sacred elements. The service was performed very solemnly by the Rev. D. E. Philips. At 3 P. M. a Memorial Service was held in tribute to the late Secretary-General Sir Robert L. Poston of the U. N. I. A., Parent Body. The Rev. Philips, in his laid manner, preached a never-to-be-forgotten sermon suitable to the occasion. Appropriate hymns were sung after which the congregation dispersed to prepare for the evening service.

At Vespers a large gathering assembled. The singing was hearty and a lively response shown throughout. Rev. Philips again preached. His text was, "Where Your Treasure Is There Will Your Heart Be Also." Our attendance for the day amounted to seventy-three (73).

(Note by the Primate. The Rev. D. E. Philips deserves the sympathy and co-operation of all our friends and members. He has done satisfactory work in Trinidad, and we trust it will be possible for him to come to the approaching Synod and tell the story of his labors in that Island. He should be able to win sufficient support to enable him to return and erect a small chapel to be the center of his increasing work. Within a year or two Episcopal assistance will be needed in the West Indies, and Mr. Philips is doing his share, under great difficulties, to promote the cause.)

S. JAMES CHURCH, ANTILLA, CUBA

On Sunday afternoon at 3:30, July 13th, was held another of our enjoyable concerts. The licensed lay-reader, Mr. S. J. Watkis, of San German, was the Chairman on this occasion. The opening hymn was sung by the congregation, the Rev. R. D. Sibblis saying prayers. The Chairman was next presented to the audience by Rev. Sibblis, who presided with much dignity. The program was as usual, made up of solos, vocal and instrumental, and was given with much zest by those taking part.

Among these were Miss May Sibblis, Dora James, Doris McLaren, Mrs. L. Reeves, Miss V. Hodge, Mr. R. Meredith, Master Edson Rickells, Miss Claristina

Murphy, Miss Louise Blessett, Mr. L. Randall. The choir sang several selections. A unique feature was a vocal solo in Spanish by Senorita U. Rodriguez, followed by an interesting address on "Education" by Mr. Enos Needham of Chicago. A very fair offering was given.

SAN GERMAN, CUBA

Mr. S. J. Watkis, the lay-reader at San German, sends in an interesting report of the progress of the work there. During the months of May and June, visitors from Vertientes, Camaguey, Mr. F. A. Thorpe and Mr. A. C. Ferguson, who are endeavoring to spread the work of the Church, came to encourage him. These two men are ardent believers in the African Orthodox Church, and are bending every effort to stir up the people, and are meeting with much success. The people of San German are anxious to lay the foundation for a building for the purpose of worshipping God. Their eyes are opened, as a down-trodden race, and believe that Ethiopia will soon stretch forth her hands.

Sunday, June 22nd, we were pleased to have a visit from Rev. R. D. Sibblis of Antilla, who was unable to be here in time for the morning service so an open air service was held at 3:40 p. m. A large gathering was present, and all joined in the singing of Hymn 126, followed by prayer by Mr. Watkis. Rev. Sibblis preached from 1st chapter St. John, 1st verse, then Mr. Watkins gave a discourse from the 8th chapter of Romans. The service closed by the singing of the Doxology.

At 7 p. m. Vespers was held, Rev. Sibblis using the Liturgy of the African Orthodox Church, giving another helpful sermon.

A duett was rendered by Miss C. Wallace and Master Jas. Wallace. A short address was given by Mr. A. Julius, encouraging every one to keep on the righteous side till we have received our reward. The service ended by all joining heartily in singing "Jesus Shall Reign Where'er the Sun."

Rev. Sibblis' visit reminded us of the visits of St. Paul to the early Christians who must have been comforted in much the same manner, when they were undergoing many difficulties. We are deeply grateful to God for bringing us together in one fold.

SPECIAL!

At 3:30 p. m. precisely on Sunday, Sept. 7th, the Fourth General Synod will hold its public meeting at Liberty hall, New York City. There will be Evensong, Sacred Concert, Addresses, and special offering to be divided between the Synod and the New York Local. The Primate will confer degrees as at last Synod. Hon. Marcus Garvey will receive that of D. C. L. Uninformed units will be invited to be present.



Chancel View of S. Michael's A. O. Church Boston Mass.



Archdeacon Trotman of Canada

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Synod Appointments--1923-24

RT. REV. GEORGE ALEXANDER, Good Shepherd, New York City.

RT. REV. WILLIAM ERNEST, St. Luke's, Cambridge, Mass.

VEN. GEORGE S. BROOKES, Supt. City Mission, Greater New York.

REV. CANON O. W. HOLLINSE, St. Michael's, Boston, Mass.

REV. E. L. PETERSEN, St. Mary the Virgin, Cuba. (Now on leave in United States.)

REV. G. W. BENJAMIN, St. Cyprian, Atlantic City, N. J.

VEN. A. S. TROTMAN, St. Philip's, Sydney, N. S., Canada.

REV. P. A. McDOUGALL, Chaplain to the Primate.

VERY REV. F. A. TOOTE, Dean, Theological Seminary, N. Y. City;
Priest in charge, St. Paul's, New Haven, Conn.

REV. JAS. P. ROBERTS, St. Barnabas, N. Y. City.

REV. RICHARD D. SIBBLIS, St. James', Antilla, Cuba.

REV. E. J. MILLINGTON, Ass't. Good Shepherd, N. Y. City.

SISTER AGNES, Deaconess, Good Shepherd, N. Y. City.

SISTER THERESA, Deaconess, Good Shepherd, N. Y. City.

REV. D. E. PHILIPS, St. Joseph's, Trinidad, B. W. I.

REV. D. E. EWART, Camaguey, Cuba.

VEN. E. SEILER SALMON, Archdeacon of the Gulf Zone.

REV. E. B. LOUARD, St. Anthony's, N. Y. C.

REV. C. O. SHEPPARD, All Saints', N. Y. C.

SUBDEACON: Rev. Jas. Greenidge, Boston.

CATECHISTS: Mr. J. Grayson-Carey, S.-Joseph's Trinidad; Mr. Chas. Lewis, San Fernando, Trinidad. Mr. Robert Leslie, Trinidad, Mr. J. G. Teshen, Cuba.

LAYREADERS: Trinidad, George Yearwood, Clifford Philips, William Byam; Cuba, Preston, Joseph Moulton; San German, Samuel Watkis; Guantanamo, N. A. Derrick and Alexander Frederick; Cambridge, Mass., Joseph Manning and Edward Moore; New York City, Ralph Hawkins; New Haven, Daniel Benjamin.

NON-PAROCHIAL CLERGY: E. Lewis, J. Allen, T. Stephens.

The Negro Churchman



In Tenebris Lumen

OUR APOSTOLIC SUCCESSION

1. Ignatius Peter III. of Antioch

Consecrated

2. Paul Athanasius, 1877

Who Consecrated

3. Archbishop Alvarez, 1889

Who Consecrated

4. Archbishop Vilatte, 1892

Who Consecrated

5. Archbishop Lloyd, 1915
Archbishop McGuire, 1921

Who Consecrated

6. Bishop Robertson, 1923

Who Assisted

Archbishop McGuire

In The Consecration Of

7. Bishop Trotman, 1924

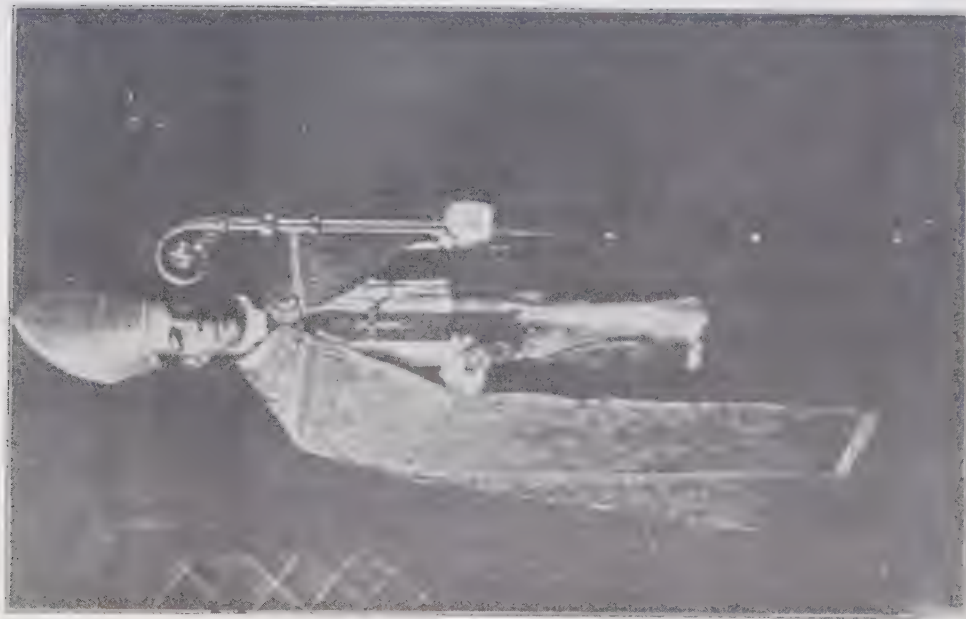
NEW YORK CITY, SEPT., OCT., 1924

VOL. II, NO. 9-10

FIFTEEN CENTS



The Right Rev. WILLIAM ERNEST
Bishop of Massachusetts



The Most Rev. ALEXANDER, Archbishop and Primate



The Right Rev. ARTHUR STANLEY
Bishop of Nova Scotia and B. W. I.

The Negro Churchman

In Tenebris Lumen

Published monthly in the interest of The African Orthodox Church

ARCHBISHOP ALEXANDER, Editor

BISHOP WILLIAM ERNEST, REV. C. D. SHEPPARD,

RR. JOSEPH HARRIS, Contributing Editors

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RESUME OF FOURTH GENERAL SYNOD, 1924

Wednesday, September 3rd

The Fourth General Synod of the African Orthodox Church convened in the Church of the Good Shepherd, New York City, at 8:30 P. M. Vespers having been sung by the Rev. J. P. Roberts, the Primate then declared the Synod duly opened for business as per the Agenda. Roll call showed twenty-five members of the Clergy present, with four absent, and about thirty lay deputies present. The Primate then read his Journal of Episcopal Acts, following which he delivered his address covering the work of the Church during the past year, outlining the various matters for action by Synod and making recommendations with regard to the most important items. Among these we mention the following. He called attention to the heavy duties put upon him as Primate, Bishop, Rector of Good Shepherd, Editor of the Churchman, Manager of the Publication Department and Dean of the Theological Seminary, all of which brought a correspondence from over the world to which he had to attend, and that he had found it necessary, at his own expense, to secure a secretary. He then spoke of the growth of the Church in New York City, where four new congregations had been added since last Synod, in Trinidad, where there are five new congregations established by Archdeacon Phillips; in Cuba, four new congregations by Rev. Sibblis, General Missionary, North Oriente; in the Gulf Region, one congregation established by Archdeacon Salmon, and four others in forming; and in Canada, two new congregations by Archdeacon (now Bishop) Trotman. He then recommended the election of an Auxiliary Bishop for Nova Scotia,

and suggested that on the reports of the Archdeacons of the Caribbean territory Synod would decide what Episcopal supervision should be provided for the work therein. Another reason advanced by the Primate was that the consecration of a third Bishop would make possible the organization of the Conclave or House of Bishops, as provided for in the Constitution and Canons, and thus further safeguard the Episcopate which we possess in succession from the Apostles. His Grace referred next to the splendid theological work done by the nine students under his tuition, of whom seven have been ordained deacons and two subdeacons. These and several others will continue their studies, and a correspondence course will be added for those at a great distance and those overseas. The service rendered by the two Deaconesses had convinced the Primate that the African Orthodox Church offers opportunity for the Godly service of educated women of our race and suggested that the clergy seek in their congregations for further addition to this office of Phoebe of Cenchrea. His Grace asked General Synod to consider the question of making its regular sessions bi-annual rather than annual, permission to do this having been given by the Constitution. He thought that the heavy burden of traveling expenses from foreign lands should be made less frequently, and moreover, the Church was now fairly well organized, rendering unnecessary annual sessions of Synod, but recommending District Conferences in those years when General Synod is not in session. Several clergymen had become liable to discipline for violation of the Canon law of the Church and breach of their ordination vows, and His Grace requested that at the proper time the General Synod take decisive action in the case of these individuals as a salutary lesson

to them and a warning to others.

His Lordship William Ernest then made his report and delivered his first Episcopal address. He had been consecrated in November last, and had supervised the work in Nova Scotia by correspondence and visited the congregations in Massachusetts and Connecticut. He hoped to extend the work in his jurisdiction in the near future. The Church Extension Fund had been placed in his charge by the Primate and by this means he had been instrumental in contributing to the support of our work in Trinidad.

The congregations of St. Barnabas and St. Joseph, which had been received by the Primate during the past year from other religious affiliations, were unanimously voted into organic union with the General Synod of the African Orthodox Church, and their lay deputies introduced and seated. As the Constitution gives only Bishops and Priests a seat and vote in the General Synod, it was unanimously voted that without prejudice to the rights of succeeding Synods, and without establishing a precedent to be followed, all members of the clergy present be accorded a seat and vote. A rising vote of thanks for service rendered the African Orthodox Church and the Negro Race during the past three years was then extended to His Grace the Primate. The motion was put by Bishop William Ernest, who added suitable remarks and, at the request of the Primate, gave his Blessing to the Synod and congregation. Adjournment was then taken.

Thursday, September 4th

At 9:00 A. M., the Primate pontificated at Mass, with a corporate communion made by clerical and lay deputies.

At 10:00 A. M., the business of Synod was resumed with the reading of the Journal of 1923 and confirmation of its entries. A rising vote of thanks was given to Bishop William Ernest, who had served the Synod of 1923, 1922 and 1921, as a Secretary unsurpassed, and by a subsequent motion it was ordered that a purse be raised and presented him as a token of appreciation. The Rev. George Granville James, M. A. B. Th. (Durham) was then chosen Secretary of the Synod of 1924 to fill the place of Archdeacon Brookes whose resignation was tendered and accepted. The Reports of Archdeacons and General Missionaries were then submitted. The report of Archdeacon Brookes was considered incomplete and very unsatisfactory, as he had devoted almost all his services to religious work outside of the African Orthodox Church, and for which the Chancellor gave notice that he would present the Archdeacon for trial on Saturday. Archdeacon Trotman's report followed, showing growth in Nova Scotia under extreme difficulties,

economic and otherwise. At the afternoon session Archdeacon Phillips reported for Trinidad. In the absence of Archdeacon Salmon, his exhaustive written report was read by His Lordship William Ernest, and a resolution of appreciation of his services to the Gulf Region was unanimously passed. His Grace then proceeded to the next item. Parochial Registers, Vestry Minutes and Account Books, displaying those of the Cathedral Chapel for the information and imitation of the clergy. All the clergy in charge of congregations reported favorably upon their registers. It was found that some were using registers of their own making and they were required to secure those published and to have them ready within the year for Episcopal inspection. Systems of Financial Support were then discussed. The Primate advocated the Duplex Envelope System and again displayed the Envelope Record Book of the Good Shepherd Chapel. Other clergymen used the same system, but it was thought best to continue the Card System in the West Indies, although two of the clergy from the islands felt certain that the Envelope plan would work there. The various delegates then reported what progress had been made in increasing their building funds, and the Primate recommended that each congregation should, within three years of its organization, purchase a building of its own to give stability to its work in the community and to save the large sums expended in rentals every month. His Lordship the Auxiliary Bishop then submitted the General Statistics of the African Orthodox Church for the year ending July 31, 1924, remarking with some degree of asperity, that on account of the tardiness of some clergy and congregations, he could not at that moment render a complete report. He scathingly rebuked such for their "slackness." The evening session began at 8:30, the devotion being conducted by Rev. E. J. Millington. After roll call the minutes were read, corrected and adopted. Lady Marie Louise Montague was introduced by His Lordship William Ernest and made suitable response in her interesting style. Then came the important matter of additional episcopal provision outside the United States. The discussion showed a variety of opinions. Rev. C. O. Sheppard believed that the Church should be bulwarked with other Bishops, but felt that one, for Canada only, would be sufficient at this time. Archdeacon Brookes claimed that the reports from Trinidad and the Gulf Region justified the election of Bishops for those parts as well as for Canada. Mr. John De Silva, lay deputy from the Cathedral Chapel, warned Synod to go slowly. He felt reasonably certain that Archdeacon Trotman of Canada was a tried man to whom the episcopate could be given, but we should heed the apostolic caution to "lay hands suddenly on no man." Mr. Joseph

Harris, lay deputy from St. Michael's, Boston warned against "cheapening the episcopate in the eyes of the world," urging that the clergy prove their moral, intellectual and administrative fitness for so high an office. The discussion was worthy of any religious body and revealed the calibre of our delegates. Each of these four found numerous supporters, especially the two lay deputies. On personal privilege, Archdeacon Philips arose and emphasized the difficulties in his work in Trinidad for lack of a Bishop, several classes there awaiting confirmation. He hoped that, at least, Synod would arrange for an immediate episcopal visit to that island. The discussion having been declared closed, Archdeacon Brookes moved, and Rev. E. U. Lewis seconded, that complying with the request of His Grace the Primate, this Fourth General Synod elect an Auxiliary Bishop for Canada." The motion was carried unanimously. Rev. C. O. Sheppard then moved, seconded by Archdeacon Brookes, that "Archdeacon Philips be requested to inform his congregations and fellow-workers that, after due consideration, the fourth General Synod advises that the election of a Bishop for Trinidad be deferred until the Synod of 1925, and that all work together toward that end." This motion was also carried. With reference to the work in the Gulf Region, extending from New Orleans to the Canal Zone, it was thought best to defer action until 1925, when the progress of the work would more clearly reveal the need. A motion to this effect being put by Rev. J. P. Roberts, and seconded by Rev. J. O. Greenidge, was duly carried. By motion, Friday evening was fixed for the election of the Bishops for Canada instead of Friday morning as indicated by the agenda. This was done at the request of certain lay deputies who desired to cast their first vote for a Negro Bishop and were unable to be present next morning. After the Primate had given his blessing, adjournment was taken.

Friday, September 5th

At 9:00 A. M. Mass was said by His Lordship William Ernest. On the resumption of business the question of Episcopal Support was discussed. Rev. C. O. Sheppard, who had been giving this question his attention for several months, advocated a missionary organization of laymen whose prime service would be the raising of funds for the support of the Bishops. Approving the plan, His Grace the Primate suggested that such a body of men might be also given other activities, and called attention to the Knights of Columbus in the Roman Church in America. He then recommended that General Synod consider organizing the Knights of Ignatius the Martyr in whose succession our bishops are, or the Knights of Augustine of Hippo, the celebrated African Bishop, Doctor and

Confessor. One clerical deputy suggested the Knights of St. Peter, first Bishop of Antioch. Rev. J. P. Roberts moved, seconded by Rev. C. O. Sheppard, "that as a mark of appreciation of the Most Rev. George Alexander McGuire, organizer of the African Orthodox Church, this Fourth General Synod organize the Knights of Alexander for the purpose in view." This was unanimously carried. It was further carried that "the duties of the Knights of Alexander shall be specifically the financial support of the episcopate and the defense of the Faith of the African Orthodox Church." A committee was then appointed to draft a Constitution for the Knights of Alexander and to report later during this Synod. This committee consisted of Rev. E. L. Petersen, Rev. J. E. Millington, Rev. E. M. Lewis, Rev. C. O. Sheppard, Rev. J. P. Roberts, Mr. E. Moore and Mr. J. Harris. The important subject of Theological Education was taken up. The Rev. F. A. Toote, appointed Dean in 1923, failed to attend Synod this year. His Grace the Primate informed the Synod that the Dean had greatly disappointed the Church in that they had reposed such confidence in the ability of Rev. F. A. Toote to build up the Seminary, and that he had utterly failed, for one reason or another, to produce results, making it necessary for the Primate to open a Summer Theological class for candidates preparing for Orders. Three nights every week during the months of May, June, July and August, from 8 to 11, and sometimes until midnight, he had worked hard in oppressive weather to train nine men. He regretted that the Very Rev. Dean Toote had sent no report, nor come in person to Synod to explain his failure and negligence. Rev. E. J. Millington, a student of the Seminary, told of his experiences and disappointments in his dealings with the Dean, who had given him only four lessons during the term. Rev. C. O. Sheppard, another student, and Rev. E. L. Petersen, a priest who had arranged for special studies, spoke in similar terms of disappointment. Rev. C. O. Sheppard then informed Synod of the splendid tuition he and his eight colleagues had received from the Primate, who had demonstrated his ability as a teacher of men, and hoped he would see fit to assume the Deanship of the Seminary himself. Rev. E. L. Petersen then moved, and Rev. E. U. Lewis seconded "that Dean Toote be relieved of his nominal position as Dean of the Theological Seminary." Carried unanimously. The Primate then announced that he would serve in the position of Dean during the next year. His plans called for the establishment of a Collegiate Institute in conjunction with the Theological Seminary, so that academic work might be done preparatory to the theological. In addition to the regular course leading to examination for Holy Orders, there would be a supplementary course for degrees in theol-

ogy. He himself would conduct the studies of the regular course, and the Rev. G. G. M. James, he would appoint as assistant Dean, and assign to the supplementary and degree course. Rev. Mr. James would also be Principal of the Collegiate Institute. In the Institute students other than theological might be enrolled to prepare for matriculation in professional colleges, and special examinations such as the Regents of New York State. He considered the acquisition of Rev. G. G. James, who was a native of British Guiana, but had spent twelve years in England, a great blessing to the Church from the standpoint of educational service. His Lordship William Ernest stated that Rev. G. James was a "distinct asset" to the African Orthodox Church. By motion, the name "Bishop Holly Theological School," which had been adopted in 1923 by motion of Rev. F. A. Toote, was changed to "The Endich Theological School," tradition giving Endich as the name of the Ethiopian Eunuch who "went on his way rejoicing" to tell his Race of the Gospel of Jesus after his conversion by St. Philip the Deacon, a Jew of Palestine.

At the afternoon session the Church Extension Fund was taken up for consideration. The Rt. Rev. William Ernest, chairman, submitted his financial report with remarks. He called for support of all the clergy and laity, and rebuked the indifference of most of our brethren in helping our workers in foreign fields. He gave praise to the Cathedral congregation of New York, to St. Michaels, Boston, and St. Luke's, Cambridge for their regular assistance, and then suggested various plans for raising missionary funds for this department so that he might be able to send regular grants to the Archdeacons abroad. His Grace the Primate then recommended that a budget be made containing regular and specified grants to Cuba, Trinidad and the Gulf Zone; and that each congregation or District be called upon to pledge its reasonable share for this purpose. This action was approved and a sum of approximately \$1,000 was pledged for grants to the fields mentioned and for emergencies connected with the same. General Synod then passed a motion that every congregation of the African Orthodox Church shall on January 1, 1925, use the Divine Liturgy and Other Rites and Ceremonies authorized in 1923, as well as Hymns Ancient and Modern, to the exclusion of all other so-called Prayer Books and Hymnals, and the Bishops be directed to see that this be done. The work of the Publication Department was reported by the Primate. He had managed to publish the Divine Liturgy through loans made by himself and others which would be paid when the books were widely used and sold. He had succeeded in financing the Negro Churchman magazine, but asked that all assist him as Bishop Robertson, Archdeacon

Trotman, Deaconess Agnes, and Rev. R. D. Sibblis had done. On motion a vote of thanks was extended His Grace for his able and efficient service rendered in the Publication Department.

The evening session was opened with devotions by Rev. C. O. Sheppard. Following roll call, the minutes were read, corrected and adopted. Mr. Theodore Bacchus, Treasurer of General Synod, then presented his report to date, promising a supplementary report before the close of the Synod. The report was received accordingly. It showed a great improvement in the paying of assessments by the various congregations. The election of an Auxiliary Bishop to be located in Canada then followed. The Primate offered appropriate prayers and then explained that a concurrent vote of a two-thirds majority, both of the clergy and laity, would be necessary for an election, which, however, could not be considered complete without the approval of the Primate, given in writing as required by Canon passed in 1923. No nominations were made. The Secretary called the roll of the Clergy in their several orders, beginning with the Primate, each going forward to deposit his ballot at the entrance to the Sanctuary.

The roll of lay deputies was then called and these placed their ballots in an adjoining box. When the tellers made their announcement, it was discovered that Ven. A. S. Trotman had received every lay vote cast, and all but one of the clerical votes, this vote being cast for Ven. E. S. Salmon of the Gulf Region. By motion of Rev. C. O. Sheppard, seconded by Rev. Canon Hollinsed, the election was made unanimous.

His Grace, having stated that he would give him written approval, presented the Bishop Elect, who accepted the burden in most touching words.

Synod then resolved itself into a Missionary Meeting, with the general subject of "African Orthodoxy" in practical operation on the field. Bishop Elect Trotman spoke for Nova Scotia. Rev. Canon Hollinsed, Bishop Robertson and Rev. E. J. Millington for New England, in which they were supported by Rev. J. O. Greenidge, Mr. Edward Moore and Mr. Joseph Harris. For New York City, addresses were delivered by Mr. John De Silvia, Mr. E. T. Henry, Rev. Wilfred Kirnon, Mr. W. R. Harris, Mr. Jas. Bernard. For New Jersey, Rev. Geo. W. Benjamin spoke. The hour being late, the addresses on behalf of Trinidad, British Guiana, and Cuba had to be dispensed with. Invitations for the 1925 Session of General Synod were presented by The Good Shepherd, New York City; St. Josephs, New York City, and St. Michaels, Boston. An overwhelming vote was cast to accept the

invitation of St. Josephs, as the deputies desired to meet in New York City, but felt that the Mother Congregation of the Good Shepherd had done its full share in extending hospitality to General Synod for four years in succession. St. Michaels, Boston, received the next highest vote, and thus will be encouraged to press its invitation in 1925. With the Blessing of the Primate, adjournment was taken.

Saturday, September 6th

Mass was said at 9:00 A. M. by Bishop Elect Trotman. Business resumed at 10:00 A. M. Parochial Support of the Negro Churchman was the first item. The Primate, as Editor, outlined the purpose of the magazine, the free space available for each parish, the nature of articles required, and the style in which they should be prepared to lessen the task of the Editor. He then requested that every clergyman and deaconess and every congregation be assigned a number of copies of the Churchman, from 100 down, for which they be held responsible at next Synod.

This was approved and the assignment duly made. The Primate acknowledged the editorial assistance given him for six months by Rev. F. A. Toote, but stated that this had ceased in March last. He then called for special contributing editors. Mr. Joseph Harris, of Boston, student at the Boston University, was appointed editor of Current Events; Rev. C. O. Sheppard, editor of West Indian news, and His Lordship William Ernest, editor of the Children's Corner.

The Instruction of Church Schools and Confirmation Classes was the next item. The Primate indicated that the Bishops would set forth in the coming year a Catechism of the Church for adults, and a Little Catechism for the children, which would then become official. He also outlined a program for Church Schools in which the Catechism, the Holy Gospel, the Church Year, and the Collect, would form the main features, and stated that although it was not necessary to follow the International Sunday School Lessons, he would not ignore the knowledge of the Scriptures which they afforded. Nevertheless, in the Schools of the Church, this should be considered only as supplementary to the program he had outlined. Among those who related their experiences in Church Schools of the African Orthodox Church were Archdeacon Phillips of Trinidad, Sister Agnes and Sister Theresa of the Good Shepherd, Bishop Robertson of St. Lukes, Cambridge and Bishop Elect Trotman of St. Philips, Sydney, N. S. Many helpful suggestions were made by Bishop Robertson as the result of methods successfully tried in his own Church School, and the Primate warmly thanked him for the same, inviting

him to make use of his Children's Corner in the Negro Churchman for the benefit of our youth. At the afternoon session the Deaconesses submitted their reports. Rev. Sister Agnes stated that after voluntary service in St. Michael's, Boston, of which she was one of the founders in 1921, she had come, by appointment of the Primate, to be his Secretary, and to assist in the parochial work of the Cathedral Chapel in New York. She came in June and has been endeavoring to give satisfaction in her work. Rev. Sister Theresa reported her work in connection with a children's nursery, a young ladies' guild, the visitation of the sick, and other duties in the Good Shepherd which had merited the praise of the Primate and the congregation. Bishop Elect Trotman moved and Rev. C. O. Sheppard seconded, that a vote of appreciation be extended to the Deaconesses. This was carried. The Woman's Auxiliary Work, under the general direction of the Deaconesses, was then reported, Lady McGuire, as Treasurer, submitting the financial statement. The general officers were re-elected as follows: President, Rev. Sister Agnes; Vice-President, Mrs. Rachel Smith; Treasurer, Lady McGuire; Secretary, Rev. Sister Theresa. Following this, General Synod proceeded to investigate the status of each clergyman. The roll being called, all were "passed" as in good standing with the exception of the priests, George S. A. Brookes, Edwin U. L. Lewis, Frederick A. Toote, and the deacons, Jacob E. Allen and Theodore Stephens. Archdeacon Brookes was duly tried, and found guilty by a jury of his peers of "gross disloyalty to the African Orthodox Church, and open to whatever penalty His Grace deemed fit to impose" subject to the censure of the Church. His Grace then gave notice that at the proper time and in proper manner he would pronounce suspension upon Rev. George S. A. Brookes for the space of twelve months. The case of Rev. E. U. Lewis was next heard, and by the same jury of his peers was found "guilty of laxity of duty and recommended to the leniency of the Court." Rev. E. U. Lewis was then asked by the Primate what promises he had to make for the future seeing that at the Synod of 1923 he had pleaded "most guilty" to a similar charge and after public rebuke, had been assigned to duty. On his failure to promise definitely to begin work in three months, the Primate announced that he would in due time and manner pronounce suspension upon Rev. Edwin Lewis for six months, this term being due to the request made for clemency, although in his judgment clemency was not deserved. Rev. J. E. Allen, Deacon, had deserted the Church for a year. His case having been considered, a motion was carried that he be suspended indefinitely from the ministry of the African Orthodox Church and deposed therefrom.

by the Primate in the prescribed form. There being no evening session the other two cases were put over for Monday and adjournment taken in preparation for the Sunday services and meetings.

Sunday, Sept. 7.

Masses were offered in all our congregations in New York City by visiting priests. The Rt. Rev. William Ernest celebrated at St. Joseph's, the Ven. A. S. Trotman at St. Anthony's, Rev. Canon Hollinsed, at St. Barnabas, and Rev. Fr. E. L. Petersen at All Saints. At the Cathedral Chapel of the Good Shepherd, Low Mass was said at 7:30 by Rev. Fr. Petersen, and at 10:30 Rev. P. Edwards and Rev. G. Nurse read Matins. At 11 a. m. His Grace the Primate ordained to the Diaconate the subdeacons Horace C. Herod, Joseph A. Ford, James O. Greenidge, Wilfred S. Kirnon and Gladstone S. Nurse. The Rev. Fr. James preached the sermon, taking as his text "Ye have not chosen me but I have chosen and ordained you." At 4 p. m. the public meeting of Synod was held in Liberty Hall which was placed at our disposal by the President General of the U. N. I. A. After the religious part of the program was completed, in the rendering of which four vested choirs took part, His Grace conferred the Degree of Doctor of Divinity, *causa honoris*, upon Bishop Elect Trotman for the self-sacrificing, apostolic and missionary service rendered by him in Nova Scotia. After Doctor Trotman had made suitable reply, the Primate conferred the Degree of Doctor of Civil Laws upon the Hon. Marcus Garvey, *causa honoris*, for his distinguished leadership and services rendered the Negro Race in arousing them to racial consciousness and inspiring them to achieve self-determination and self-government. In the absence of Doctor Garvey, his wife, Mrs. Amy Jacques-Garvey, was delegated by him to receive the diploma and to make appropriate reply. This she did in her own inimitable manner in a speech that only Dr. Garvey himself could have excelled. During the exercises telegrams were received by the Primate from Doctor Garvey who was on duty in Detroit, and the Hon. George Weston on duty in Cleveland. Bishop Elect Trotman spoke on "Leadership" as typified by Dr. Garvey, and Bishop William Ernest on "Service" as typified by Dr. Trotman. Lady Montague and Archdeacon Philips were presented and made brief remarks. Special solos were rendered by Mr. Bell and Mrs. George Weston, and anthems by the choirs of St. Joseph and the Good Shepherd. A large and devout congregation attended and enjoyed the impressive ceremonies, at the close of which a photograph of part of the group was made in front of Liberty Hall (see third page of cover). The offering taken at this meeting amounted to \$81.83, and was divided equally between the African Ortho-

dox Church and the Universal Negro Improvement Association. At 8 p. m. vespers were sung in all the chapels and sermons preached by His Lordship William Ernest at the Good Shepherd, Bishop Elect Trotman at St. Joseph's, Rev. Fr. Petersen at St. Barnabas, Ven. D. E. Philips at All Saints, and Rev. Fr. Sibblis at St. Anthony's.

Monday, Sept. 8.

Mass was offered at 9 a. m. by His Grace the Primate. At 10 a. m. the minutes of previous sessions were read, corrected and adopted. Dr. C. F. Duncan of Jacksonville, Fla., formerly of Tobago, was introduced and made a helpful address to which Archdeacon Philips, himself a Tobagan, replied. The Primate then delivered in writing to the Synod his approval of the election of the Priest Arthur Stanley Trotman as Auxiliary Bishop. The case of Theodore Stephens who withdrew from the African Orthodox Church last September after Synod was then taken up. It was unanimously decided that the Primate depose him in the usual form and manner. The case of Rev. F. A. Toote was next investigated. He was adjudged guilty of deserting St. Paul's Church, New Haven, as from June 1st last, without any formal notice to his Bishop or the congregation to the detriment of that work for which the Primate was compelled to make provision by assigning his curate to that field until Synod. This, in conjunction with his failure to carry on the work of the Seminary and his absenting himself from Synod, resulted in a unanimous decision that Rev. F. A. Toote, priest, be indefinitely suspended from the ministry of the African Orthodox Church and deposed in due form by the Primate. There being no amendments offered to the Constitutions and Canons, resolutions for the welfare of the Church were called for. Rev. R. D. Sibblis moved, and Ven. D. E. Philips seconded, that as soon as convenient after the adjournment of Synod, the Consistory incorporate the African Orthodox Church. Carried unanimously. Rev. R. D. Sibblis moved, and Rev. E. J. Millington seconded, that the Consistory take steps during the ensuing year to have the vestries and congregations of the Good Shepherd and St. Joseph's in New York City change their corporate title from Independent Episcopal to African Orthodox, and that all congregations which may in the future seek admission as such in our Church, be required to change their titles in like manner before such admission be granted. Carried unanimously. At the afternoon session Rev. C. O. Sheppard moved, and His Lordship William Ernest seconded, that after the Fifth General Synod to be held in 1925, the stated and regular meetings of General Synod be held every two years, beginning on the first Wednesday in September, 1927. Carried unanimously. The Treasurer of Synod then presented his

report in full. Several motions were then made, seconded and carried, ordering disposition of the funds in the hands of the Treasurer. The Committee to submit a draft of a Constitution for the Knights of Alexander reported through Rev. C. O. Sheppard who acted as secretary of the Committee. Certain changes being made the Constitution was adopted, and the Primate proceeded to appoint the Knight Commander and Council as follows: Rev. Jas. P. Roberts, Knight Commander, Rev. C. O. Sheppard, Rev. W. Kirnon, Rev. E. B. Louard and Rev. Percival Edwards, Knights of the Council. They were ordered to draw up and put in operation the By-Laws of the organization and to see that branches be formed in every congregation to perform the objects of the Order as heretofore specified. Rev. Sister Agnes moved and Rev. P. A. McDougall seconded that Cerise and Gold be adopted as the colors of the African Orthodox Church and that the Knights of Alexander be granted permission to use same. Carried unanimously. His Lordship William Ernest moved, and Rev. R. Sibblis seconded, that the thanks of the General Synod be given to the Rector, Vestry and Congregation of the Good Shepherd for their entertainment of Synod for the fourth time. Carried unanimously, and the Secretary was requested to convey this expression of thanks in writing. Rev. J. P. Roberts moved, and Rev. C. O. Sheppard seconded, that a vote of thanks be extended to Sister Agnes and Sister Theresa for their gracious treatment of the clerical and lay deputies. Carried unanimously. A similar motion was passed in appreciation of the five ladies of the Good Shepherd, who with the Deaconesses provided the luncheons for Synod. Bishop Elect Trotman moved, seconded by Rev. J. P. Roberts, that His Grace the Primate be given a rising vote of thanks for the able and impartial manner in which he had presided over the Fourth General Synod. The motion being put by the Vice-President, Bishop William Ernest, was carried, the Primate responding. At this point Rev. C. O. Sheppard arose to personal privilege and asked the Primate to reconsider the penalty he intended to impose on Rev. E. U. Lewis. His Grace signified his regret that Rev. C. O. Sheppard had, with good intention, but indiscreetly, brought up the question, and courteously declined his request, whereupon Rev. E. U. Lewis who had been sitting among the spectators, arose, and in a loud outburst of unbecoming temper, walked forward to the Secretary's table and threw thereon a letter, purporting to be his resignation. The letter being read, Rev. R. Sibblis moved, and Rev. J. Millington seconded, that the resignation be immediately accepted. This being put to the vote was unanimously carried. His Grace the Primate, however, informed Synod that as the sentence of suspension for six months had been

already determined on, and that as it was not customary to accept resignations from the ministry immediately, the resignation be left for consideration after the expiration of the term of suspension. Synod then reconsidered its action, and on motion of His Lordship William Ernest, seconded by Rev. C. O. Sheppard, the resignation of Rev. E. U. Lewis was tabled, and the Consistory requested to deal with Mr. Lewis' case after six months, making any recommendation they might deem fit to the Primate. The evening session, and the last, began at 8:45. Archdeacon Philips, on privilege, arose to thank the Primate for his interest in the work in Trinidad, and also for giving him Holy Orders, he having been previously in Moravian Orders. He requested the various clergy present to permit him to address their congregations on behalf of his work, and all responded favorably. Those at a great distance promised to send him a "special" offering before his return to the West Indies. Rev. P. A. McDougall not being able to be present when parochial reports were made to the Synod, obtained permission to read the written report which he had sent, but had been mislaid by the acting Secretary on the second day. The request of Fr. McDougall to have the name of the work in Atlantic City changed from St. Cyprian's-by-the-Sea to St. Andrew's, was considered, and the reasons given by him being adjudged satisfactory, it was granted. The Clerical appointments for the year 1924-1925 were then read by Bishop William Ernest (see last page of cover). The election of the officers of General Synod then followed. The Primate, President ex-officio; Bishop William Ernest, Vice-President. Rev. George G. James, Secretary. Mr. Theodore Bacchus, Treasurer; Mr. John DeSilvia, Chancellor. These, by Constitutional law, form the Consistory for the ensuing year. His Grace the Primate then appointed the members of the six standing Committees and Commissions, and gave notice of the Consecration of Rev. Fr. A. S. Trotman for Wednesday, 10 a. m. Recess was taken for ten minutes during which the Bishops and clergy assumed their robes of office. His Grace the Primate conducted the service in which he passed official sentence of suspension for twelve months upon George S. Brookes, Priest; official sentence of suspension for six months upon Edwin U. Lewis, Priest; and official sentence of deposition upon Frederick A. Toote, Priest; and Jacob E. Allen and Theodore Stephens, Deacons. The form of deposition was that contained in "The Priest's Prayer Book." After a space, in which the silent petitions of the congregation were made for the repentance and restoration of these brethren, His Lordship Bishop William Ernest read the final prayers. His Grace the Primate added his blessing and declared the Fourth General Synod of the African Ortho-

dox Church adjourned sine die.

BISHOP TROTMAN'S CONSECRATION

On Wednesday, 10 a. m., Sept. 10, 1924, the Priest Arthur Stanley Trotman, D.D., was consecrated in the Chapel of the Good Shepherd, New York City, the Latin Rite being strictly adhered to. A goodly number of the clergy and laity were present. His Grace the Most Rev. George Alexander McGuire, D.D., D.C., M.D., K.C.O.N. Lord Primate of the African Orthodox Church and Prince Commander of the Knightly and Religious Order of the Crown of Thorns, was the Consecrator. His Lordship William Ernest Robertson, D.D., Auxiliary Bishop for New England, was the Assistant Bishop and joined in the Imposition of Hands. Following the presentation of the Candidate, the necessary documents were duly read. The examination being completed and the duties of a Bishop outlined, the service was proceeded with, including the Litany and Prostration, the Imposition of Hands, the Anointing of Head and Hands, and the Investiture with Crozier and Ring. The new Bishop then joined in offering the Holy Sacrifice with the Consecrator, and following his communion was duly enthroned, after being invested with Mitre and Gloves by the Consecrator and Assistant Bishop. During the *Te Deum* he proceeded down the aisle blessing the people and on his return to the altar with staff in hand, pronounced the final blessing. In conformity with the Ordinal he then, from the epistle side of the altar, approached the Consecrator who stood at the Gospel side, bending the knee three times and saying "*ad multos annos.*" This is the first consecration of a Bishop of Apostolic succession on record, so far as we know, in which all the participants were Negroes. The world moves! After the service a banquet was served in honor of His Lordship Arthur Stanley and suitable toasts offered to which the distinguished churchman made fitting response. Arthur Stanley Trotman, son of Joseph King Trotman and Mary Frances Trotman, was born in Barbados, B. W. I., July 15, 1870, receiving his early religious training in the Church of England, and his elementary education in the public schools of his native island. He pursued further studies including Theology under private tutors, and on Oct. 11, 1894, married Miss Elizabeth Anne Hayney, also a native of Barbados, from which union there are four children. He spent several years in the Isthmus of Panama, returning to Barbados, and finally emigrated to Nova Scotia in 1908. While serving in the Steel Plant at Sydney he employed his spare time in preparing for Holy Orders in the African Orthodox Church of which he had become a member and pioneer, having been appointed

the first catechist and worker in what has developed into the congregation of St. Philip's through the labors of Bishop William Ernest who in 1920 was sent by Bishop McGuire to fully organize the work. While serving as a layworker in the new mission, Mr. Trotman was approached by two religious bodies which desired him to affiliate with them, but he remained loyal to the church of his choice and race, even though it meant financial sacrifice for him and his family. In 1922 he received the Priesthood, and in 1924, his loyalty and service have brought him the Episcopate. May the Lord be his tower of defence and give him strength to continue to "endure hardships as a good soldier of Jesus Christ."

FIRST ARCHBISHOP ELECTED

Canon VIII, Section 10 of our Church reads, "As soon as there shall be three or more Bishops in the African Orthodox Church they shall form a Conclave or House of Bishops at the first meeting of which they shall elect one of their number as Archbishop and Primate." And Section 11 reads "Until the election of an Archbishop the Senior Bishop in point of consecration shall be the Primate of the African Orthodox Church." In accordance the three Bishops met on Wednesday noon, Sept. 10, following the Consecration, and formed the Conclave in the presence of the Clergy and laity. The election of an Archbishop was the first business. Each bishop, in order of consecration, approached the altar and deposited in the brass basin placed thereon his folded ballot. On inspection by Bishop William Ernest, corroborated by Bishop Arthur Stanley, it was discovered that one ballot was blank, and two cast for Bishop George Alexander. The Chair then announced that Bishop George Alexander was unanimously elected Archbishop and Primate of the African Orthodox Church. His Lordship William Ernest was elected Secretary of the Conclave. The Primate then read and interpreted Article V, Section 5, of the Constitution, "All Bishops of this Church shall be members of the Conclave or House of Bishops of which the Primate shall be President. The Conclave shall safeguard the Episcopate and the Declaration of Faith and seek communion with other churches of Orthodoxy." This responsibility, the Lord Archbishop declared, he willingly shared with their Lordships, and in many ways regarded the forming of the conclave as the capstone of the ecclesiastical edifice of which the foundation was laid in 1921 at the First General Synod. He rejoiced to see this day and was glad. The jurisdictions were then defined. His Grace was named Bishop of New York and adjacent territory with supervision of Cuba and the Gulf Region. His Lordship William Ernest was named Bishop of Massachusetts and adjacent territory. His Lordship Arthur Stan-

ley was named Bishop of Nova Scotia with supervision over the British West Indies. The Conclave was declared to be in potential, when not in actual session, and a plan of voting on matters requiring consideration and decision was arrived at. Recess being taken for the prelates to assume their robes of office, the enthronement of the Archbishop followed, His Lordship William Ernest conducting the function. His Grace then announced that he would select from his Christian name the title by which he should be designated by the Faithful of his jurisdiction, namely, Archbishop Alexander. He then gave from the Throne his first archiepiscopal blessing and brought to a close the first meeting of the Conclave.

From "Who's Who in America," 1924-5 we reproduce this brief sketch of the Archbishop:

McGUIRE, George Alexander, Bishop; born Antigua, B. W. I., March 26, 1866; son of Edward Henry McGuire and Henrietta (George); graduated Mico College, Antigua, 1886; graduated Theological Seminary, St. Thomas, 1888; M.D., Jefferson Medical College, Physician and Surgeon, Boston, 1910; married Ada Eliza Roberts of Antigua, Dec. 20, 1892; Ministerial service Protestant Episcopal Church, West Indies and United States until 1913; minister and physician, B. W. I., 1913 to 1919; withdrew from P. E. Church and carried on independently, 1919 to 1921; organized African Orthodox Church and consecrated Bishop and Primate of same, Sept. 28, 1921; Editor *Negro Churchman*; member of Sigma Pi Phi; author of *Constitution and Canons of the African Orthodox Church*, 1921, and the *Divine Liturgy of the African Orthodox Church*, 1923. Home, 224 W. 135th St., New York City. (The Archbishop now resides at 327 Edgecombe Ave., but retains his office at his former home address.)

PRIESTS ORDAINED

On Sunday, Aug. 31, 1924, the Most Rev. Alexander ordained to the Priesthood in the Cathedral Chapel of the Good Shepherd, George Granville James, Richard Daley Sibblis and Dixon Egbert Philips. The Rev. Father Petersen was Notary and Rev. Canon Hollinsed was Presenter and Preacher.

George Granville Monah James was born in Demerara. His father (deceased) was the Rev. Finch James. Young James received his primary and secondary school training in his native province, was confirmed in the Church of England and became a teacher. Subsequently he was employed in a shipping agent's firm during which time he prepared by correspondence for Durham Matriculation. He resided at Durham University and took the Bachelor of Theology and Master of Arts degrees. Both before going to and after returning from England he made a series of efforts to enter the Anglican Ministry but was unsuccessful,

and became a Congregational minister in 1920. He was a lecturer in Classics and Mathematics in Bishop's College, Georgetown, Demerara, 1920-21, and principal of Guiana Eton College 1921-22. He was admitted a candidate for the Anglican Priesthood in 1922, but in 1924 was accepted as a candidate by Archbishop Alexander of the African Orthodox Church. Archdeacon E. Seiler Salmon writes *The Negro Churchman* thus of Rev. G. G. M. James: "He is a man of high literary ability and moral culture. He impressed me most favorably when we spent some days together in Bolivar Hotel, Port of Spain, Trinidad, on his way home from England in 1920 after his Durham University course. I am pleased to know that he has received Holy Orders in the African Orthodox Apostolic Church. Archbishop Alexander is to be congratulated in securing a man of Father James' qualifications as he will be of great service in the literary and theological training of our Candidates for Orders. I look forward to his becoming a great luminary in the Church, now that he has gained his ambition as a Priest in Catholic Orders, a goal from which, despite his ability, he has been kept by some of his "betters," probably, like many of us, because he did not "order himself lowly and reverently" to their satisfaction. May God grant him power to prove faithful in whatever trust may be committed to him by the Church."

Dixon Egbert Philips, son of James Adolphus and Eve Lucy Philips, was born on Friday, November 8, 1889, at Woodlands Tobago, B. W. I. He received his early education at the Moravian Schools at Moriah, and became a pupil teacher in 1905. During the five years following he passed successfully his pupil teachers' course and was made eligible for the Teachers Certificated Examination by the approval of the Inspector of Schools.

In the meantime there were vacant scholarships at the Moravian College and Theological Seminary at St. John's, Antigua, B. W. I. Mr. Philips, having a desire for the ministry, though beginning his studies for the Teachers' Certificated Examination, made application for admission as a student at Buxton Grove College. In June, 1910, he succeeded in passing the entrance examination and was admitted as a resident student in November, 1910. Completing his collegiate course he took up Theology and was graduated in 1915 to continue a three years' post-graduate course.

In August, 1915, he was appointed to St. Thomas as assistant to Bishop Grieder. In March, 1917, he received another appointment at Spring Gardens, Antigua, as assistant minister. He was ordained while at this station a deacon of the Moravian Church in July, 1919, and shortly afterwards acted at Nisky while the Rev. A. B. Romig was on furlough. In 1920 he was appointed to another acting appointment at San Pedro de Macoris, Republic

of Santo Domingo. Serving there for six months, in spite of the desire of the members, he was appointed to La Romana to fill another acting appointment for the minister who had replaced him at San Pedro. Upon this, Mr. Philips resigned the Moravian Ministry and became a clergyman of the Independent Episcopal Church.

After varied experiences he succeeded in planting the African Orthodox (formerly Independent Episcopal) Church in Trinidad. He arrived in New York City August 25, 1924, received confirmation and the minor orders to the Diaconate on Thursday, August 28, St. Augustine's Day, and was ordained to the priesthood in the one Holy Catholic and Apostolic Church by the Lord Primate Most Rev. Alexander. The Rev. Father Philips has now been created Archdeacon for the Trinidad African Orthodox Church. On the day of his ordination Rev. Fr. Philips composed the following verses dedicating himself to the service of God, the Church and the Race:

ON THIS GREAT DAY

On this great day do Thou Almighty God,
Accept the pledge I make; stretch forth Thy
rod

That in Thy service I may every deed,
Perform with faithfulness, teaching but one
creed,

Grant wisdom, strength, persistence, courage,
grace,

That in the struggle for my oppressed Race,
Thy "Well done" I may always strive to gain,
And not the praise that man to give would
fain.

May Thou Thy hand and give that hallowed
fire,

Consecrate the hour and all our souls inspire,
Touch Thou the heart and purify its dross,
And lead Thy servant now to Jesus' cross,
Broaden the views of him who 'fore Thee bow,
And grant Thy grace that he may keep the vow,
Do Thou in mercy smile and bless this Church,
And give her pastors true, Thy lighted torch.

Richard Daley Sibblis was born in Jamaica, B. W. I., Feb. 14, 1884. He received his primary education in the Parish schools of St. Elizabeth, and at the age of thirteen went to the Parish of St. Mary to be a private student of Mr. W. A. Sibblis, his uncle, who was Headmaster of the school there. Later he received religious knowledge from Rev. W. S. Taylor, an Anglican clergyman, and served as a Catechist. He was married on August 1, 1907, and he and Mrs. Sibblis are the happy parents of six children at present. Having been admitted a Candidate for Holy Orders and assigned to work in Cuba where he had migrated from Jamaica in 1918, he took up correspondence studies with Archbishop Alexander in 1921. His Grace ordained him to the Diaconate in September, 1923, and to the Priesthood on August 31, 1924.

NOTICE

This issue of The Negro Churchman is the Synod Number, and as heretofore is designated as the September-October issue. We have an abundance of matter in hand for the November number. Send in parochial notes not later than the 15th of each month.

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WEST INDIAN IMMIGRANTS

Attention has been directed to a phase of the new immigration law, which will tend to restrict the influx of native immigrants from the West Indies. Under the previous practice these immigrants were admitted to the United States without restriction as to numbers, the consequence being that a large portion of the colored population of New York was recruited from the various islands in the Caribbean, most of which are British dependencies. Under the new law these people will count as part of the British quota, which will reduce the number to be admitted within the year to not much over one hundred.

The reason for this change of policy has not been announced, but it would seem as if the British authorities feel that they have lost a sufficient number of this class of workers and do not care to encourage any further decrease in the native population of the islands. On the other hand, the United States Government may have awakened to the fact that these immigrants do not come here with the intention of becoming American citizens, but cling to their British allegiance and refuse to pledge loyalty to the land where they seek opportunity to improve their economic condition.

Harlem possesses a large number of these former West Indians, who aggressively flaunt their British allegiance in the face of their fellows and obstinately refuse to apply for American citizenship. Some of them, despite the fact that they have found an improvement in their material circumstances not to be gained in the place of their birth, indulge in disparagement of American institutions and disloyal utterances toward the government and the flag under which they now live. If they were consistent in their attitude, it would be expected that they would embark on the first vessel sailing for their former home, but not so. They criticise America and Americans, but cling to the opportunities they have found here.

The wise course for those West Indians who have come to America in such large numbers and have no desire or intention of ever returning to their native isles, is to follow the example of the earlier pioneers in that movement, make America their adopted country as well as their homeland. They should become naturalized citizens, qualify as voters, ally themselves with one of the political parties and co-operate with the native Americans in making this coun-

try a better place for law abiding citizens of all races and colors.

Many of the West Indians who came here in the earlier days followed this policy and took their places as valuable assets in the building up of the local race community. Most of the people from the British islands, at least, come well equipped in the point of elementary education and the ability to gain a standing in some essential industry. With this equipment and the ambition to become fully Americanized, there is no reason why these people should not become welcome constituents in the American nation.

At all events they have nothing to gain by holding themselves aloof and inveighing against the government and the country that has afforded them asylum. Let them become naturalized and become full-fledged American citizens.—New York Age.

(We know it to be a fact that hundreds of West Indians in this city are now convinced that they must become naturalized citizens and thus be able to visit their native homes and return at will.—Editor Negro Churchman.)

West Indies Immigrants Put in British Quota

Washington, July 8.—It was officially announced today that under the new restrictive immigration law which went into effect July 1 natives of Jamaica and other British West Indies are under the British quota, which is the quota for Great Britain and Northern Ireland, excluding the Irish Free State, which has a separate quota.

Under the State Department ruling the British quota visas are handled by the American Consul-General at London. A native of Jamaica wishing to reach the United States must apply to an American consul in Jamaica, who will ask the American Consul-General in London for an allotment of the British quota.

This process was given out officially by Commissioner General Husband. After he receives a quota allotment the number of immigrants authorized under it will be permitted to come from Jamaica.



ARCHBISHOP VILATTE

Who Consecrated

The First Bishop of The African Orthodox Church.



THE FOURTH GENERAL SYNOD OF THE AFRICAN ORTHODOX CHURCH.

CLERICAL APPOINTMENTS, 1924 - 1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd, New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Luke's, Cambridge, Mass. Office, 91 Parker Street, Cambridge.

The Right Reverend Arthur Stanley, St. Philip's, Nova Scotia, Canada. Office, 39 Hankard Street, Sydney, N. S.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's Church, New Orleans. Residence, 2035 Eighth Street, New Orleans, La.

The Ven. Dixon Egbert Philips (Trinidad), St. Joseph's Church. Address, River Road, St. Josephs, Trinidad, B. W. I.

The Rev. Richard Daley Sibblis (North Oriente), St. James' Church. Address, Apartado 67, Antilla, Cuba.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michaels, Boston, Mass.

The Rev. Ernest L. Petersen, St. Mary the Virgin, Guantanamo, Cuba.

The Rev. Peter A. McDougall, St. Andrews, Atlantic City, N. J.

The Rev. George W. Benjamin, St. Andrews, Atlantic City, N. J.

The Rev. George G. M. James, Principal, Collegiate Institute and Assistant Dean of Endich Theological Seminary, New York City.

DEACONS

The Rev. James P. Roberts, St. Barnabas, New York City.

The Rev. Emanuel J. Millington, St. Paul's, New Haven, Conn.

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. Ezekiel B. Louard, St. Anthony's, New York City.

The Rev. F. Bruce-Callendar, St. Anthonys, New York City.

The Rev. James O. Greenidge, City Mission, Boston, Mass.

The Rev. Horace Herod, St. Josephs, New York City.

The Rev. Joseph Ford, St. Josephs, New York City.

The Rev. Wilfred Kirnon, St. Josephs, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

DEACONESSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACONS

The Rev. Percival Edwards, Good Shepherd, New York City.

The Rev. Ralph Hawkins, St. Barnabas, New York City.

Note—This is the complete list of the Clergy of the African Orthodox Church in good standing.

The Negro Churchman



In Tenebris Lumen

1921

Three Years

1924

Three years ago today, on September 28th, 1921, in the Church of Our Lady of Good Death, City of Chicago, in the forenoon, the first Bishop and Primate of the African Orthodox Church received consecration. What that historic event may yet mean for the African Race, only the march of the coming centuries will reveal. Nevertheless the first fruits of the predicted harvest have been gathered in. Out of that Episcopal consecration has followed the consecration of two other bishops and about thirty other members of the clergy. Over one hundred persons have been confirmed and fully twenty-eight stations and congregations established in Canada, the United States, Cuba and Trinidad. In that first consecration of a bishop was the germ of a Racial Church, No bishop, no church. On the other hand, where the bishop is, there is the church. These are fundamental principles of ecclesiastical polity.

NEW YORK CITY, NOVEMBER 1924

VOL. II, NO. 11

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The Negro Churchman

In Tenebris Lumen

Published monthly in the interest of The African Orthodox Church

ARCHBISHOP ALEXANDER, Editor

BISHOP WILLIAM ERNEST, REV. C. O. SHEPPARD,

MR. JOSEPH HARRIS, Contributing Editors

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NEW YORK, NOVEMBER 1924

Ten Cents

THE VERY LATEST

A petition has been received from the Venerable Daniel William Alexander, Archdeacon and Vicar-General of the Diocese and Vicariates of the Cape of Good Hope, and Rector of the Church of St. Augustine of Hippo in Beaconsfield, Pretoria, South Africa, dated September 24th, 1924, on behalf of himself, four other priests and their congregations, praying His Grace the Most Reverend Alexander to grant them affiliation with the African Orthodox Church. A more detailed statement will be given in the next issue. Archbishop Alexander, on October 24th, dispatched credentials thus: "We have authorized the Venerable Daniel William Alexander to act and serve as Our Vicar Apostolic in South Africa for the purpose of organizing an independent and local branch of the Holy African Orthodox Church. The various groups of our people in Africa and elsewhere must be given, when prepared, their own self-governing churches within the Communion of the Holy African Orthodox Church."

BISHOP KUBINYI INSTALLED

On Thursday, October 16th, 1924, at 4 P. M., His Grace the Most Rev. Archbishop Lloyd, Metropolitan and Primate of the American Catholic Church, installed Bishop Victor Kubinyi over the Eastern Atlantic States. The ceremony was conducted in the Armenian Cathedral on East 27th Street, New York City, in the presence of a very appreciative congregation composed of Armenians and English-speaking friends of Bishop Kubinyi. His Grace Alexander, Archbishop of the African Orthodox Church, attended with his chaplain, by special invitation. The service was very impressive. All the prelates and clergy present wore their full robes of office. Addresses

followed the installation, and all emphasized the occasion as a step towards Unity of Eastern and Western Orthodoxy.

Archbishop Lloyd having been recently officially received in Jerusalem by the Armenian Patriarch of the Holy City, it was fitting that the Archimandrite of the New York Diocese, with approval of his Bishop, should extend the courtesy of the use of their Cathedral. We believe that Church History may yet have to record October 16, 1924 as a date pregnant with achievement for Orthodox Catholicity.

REVEREND ROBERT A. VALENTINE ORDAINED DEACON

*Contributed by Dr. P. M. H. Savory of
New York*

With the impressive ceremonies on September 21st, 1924, Robert Arthur Valentine, of 659 East 37th Street, Chicago, was ordained to the Subdiaconate in St. Cecilia's Chapel, Chicago, by Archbishop Lloyd, assisted by Rev. Dr. Hinton, and on September 28th, he was ordained to the Diaconate by Archbishop Lloyd, assisted by Bishop Nybladh and Rev. Dr. Hinton.

This marks an important era not only in the life of Mr. Valentine, but also in the work of Archbishop McGuire, under whose aegis the former is working in the African Orthodox Church.

Mr. Valentine has had an interesting career up to the present. He was born in Antigua, B. W. I., on May 2, 1880. After completing his elementary education at St. Peter's School, Antigua, he became a student of Mico College in Kingston, Jamaica, where he graduated as a school teacher in 1902. His teaching career began at St. Augustine's School, where his good record caused an early promotion to the larger school of St. Peter's, where he also

held the post of organist of the church. Recognition came again when he was induced to take charge of St. George's School in the island of Montserrat. At this time he held a certificate of St. John's Ambulance Association, a license from the Bishop of Antigua as a reader, and a Catechist's certificate from the Jamaica Theological College. In 1908 he went to Montreal, Canada, where he entered the service of the Canadian Pacific Railway Company, as Ledger Clerk, and his work was so commendatory that he was exempted from the usual probation period of six months and placed almost immediately on the permanent staff where he rendered service in various capacities in the office of the Auditor of Claims. It is worth recording that he was the first Negro in that department and be it said to his credit, he was instrumental in placing several others of his Race in that same department.

While in Montreal he was very active in the work of the Union Congregational Church, being chairman of the Board of Trustees, and Superintendent of the Sunday School, which he built up from a mere handful to a size that has not been equalled before or since.

His activities extended outside of the Church, and letters to the "Montreal Gazette" on the color question at McGill University, proved to be the last bombardment in a vigorous campaign which resulted in the retraction by the University of its efforts to exclude black men.

Mr. Valentine went to Chicago in 1920, and entered Moody Bible Institute in 1922. He has done much special reading under the direction of His Grace, Archbishop Lloyd of the American Catholic Church, Western Orthodox. He has started a mission of the African Orthodox Church at 659 East 37th Street.

He is a man of pleasing personality and his friends feel certain of his future success in the Church of his Race, which offers such unique opportunity for service and promotion.

ARCHBISHOP LLOYD—AN APPRECIATION

The writer is a regular subscriber to the Negro Churchman. After a careful reading of the first copy which came into my possession, I was much impressed by the aim and program of the African Orthodox Church, of which the Negro Churchman is its organ. Being a constant reader, I am in a position to state that it is always inspiring and full of useful information. From the various monthly reports it is evident that God is taking care of His work, the progress is wonderful.

I am deeply interested in the A. O. C. because it is Orthodox, and as such it points to a great future for our people. I am interested to the extent that I intend to help in the furtherance of the work even at a great sacrifice.

Through His Lordship our Primate, it was my good fortune to make the acquaintance of

His Grace the Most Rev. Archbishop Lloyd, Primate of the American Catholic Church, Western Orthodox. It was a privilege and a pleasure for me to have met so distinguished a prelate, and to have heard from his lips such words of praise for the work of his friend our Primate. He said "it is simply wonderful." Let us earnestly thank God that there is so much marked progress.

It was on June 5th, that I met His Grace at the Hotel LaSalle, that day was his 65th birthday. He seemed to be in the best of health, the years must have passed by without defacing him. His splendid physique and his wise counsel seemed to be in perfect harmony. It is true that there is a healthy mind in a healthy body. To see him is to love and revere him. He remarked that he was very glad to see me, but I beg to assure my readers that mine was an inexpressible pleasure. I enjoyed every second of the time we spent together.

He told me that his main purpose in life is the spreading of his Church throughout the world. We do earnestly pray that God will sustain him, and prosper his work to the glory of His Holy Name.

R. A. VALENTINE, Chicago.

"THE WORLD MOVES"

These words were spoken by His Grace the Lord Primate, on the occasion of the consecration to the Bishopric of Archdeacon Trotman, now the Rt. Rev. Arthur Stanley.

To the clergy and layman alike, they have a deep significance, embodying the hopes and aspirations of generations.

They unite the past with the present and warn us of the future.

"The World Moves" because of the ceaseless toil of brave men and women, who have consecrated their lives to the service of their Race and Mankind.

To the Negro Race and especially those of us who are identified with the African Orthodox Church, these words are but an inspiring expression in our realm of thought. Yes, The World Moves!

JOSEPH HARRIS, Boston.

NOTES BY THE WAY

Lay Readers and Catechists have been recently licensed by His Grace the Archbishop for the work of Rev. Fr. Sibblis in Cuba and Ven. Archdeacon Salmon in the Gulf Region. Mr. William Alexander Sibblis and Mr. Samuel Watkiss of Cuba are Catechists, Mr. J. E. Locke of Cuba, Mr. C. R. Cunningham of Christobal and Canal Zone, Mr. W. S. Jones of Bluefields, Nicaragua, Mr. Thos. N. Howell of Roma, Nicaragua, and Mr. Ernest S. Reid of Tela, Spanish Honduras are Lay Readers. Archdeacon Salmon requests the services of a priest for Tela, but the demand cannot be supplied at present.

Mr. Henry Adolphus James, formerly a worker in the United Christian Church, was received into the Orthodox Catholic Church on Friday evening, October 10th, and confirmed by Archbishop Alexander, the Rev. Joseph A. Ford having prepared and presented the candidate.

The Right Rev. Carl A. Nybladh, Primate of the Swedish Orthodox Church, sends congratulations to the African Orthodox Church on its progress. This Primate will always be gratefully remembered as the unselfish Bishop who espoused our cause and made it possible for us to secure the episcopate when we were about to lose hope.

We regret to learn officially that "for grave and sufficient reasons pursuant to a declaration by the Most Reverend Archbishop Lloyd, set forth and delivered in writing, and with the concurrent opinion of the Bishops and Consistory, in the presence of a Congregation of the faithful," Bishop Nybladh, as Primate, "declared the purported consecration of the Rev. Axel Fryxell of Seattle, Washington, to the episcopate null and void, the said Axel Fryxell thus being without authority to exercise the office of a Bishop, is incapable of functioning in any capacity whatsoever connected with said office." This action was taken on the unanimous recommendation of the Consistory of the said Church.

On Friday, October 17th, Archbishop McGuire visited Rev. Fr. McDougall in Atlantic City, meeting about twelve persons who are co-workers of the priest, and addressed them on the mission of the A. O. C. Fr. McDougall is working along social lines by way of lycuums, concerts and so forth, in order to attract friends.

CATHEDRAL NOTES

By Rev. Sister Agnes

On Sunday, September 28th, His Grace, Archbishop Alexander, celebrated the third anniversary of his Consecration to the episcopate.

The day began with Low Mass at 7:30, His Grace being the celebrant, a large number of the faithful having accepted the invitation of the Archbishop. The service was replete with dignity and the presence of God's Holy Spirit seemed very evident.

After Mass had ended, His Grace returned to the Chancel, where in a brief but choice speech Rev. Sr. Theresa presented him with a very beautiful set of Olive Green Eucharistic Vestments, a gift from the members and

friends of Good Shepherd. The work was done entirely by Rev. Sr. Agnes, and included Chasuble, Stole, Maniple, Burse and Veil, the color scheme being Olive Green, with trimmings of Reseda Green and Gold. His Grace thanked the congregations in his most gracious manner, especially the Deaconesses for their part. At the High Mass, at 11:00 o'clock, the Archbishop again pontificated, preaching from the subject, "Suffer hardships with me." It was a most encouraging and optimistic sermon, and seems to have had the desired effect as everybody is getting busy in the Parish.

On Monday evening, September 29th, His Grace was the guest of honor at a Surprise Dinner, given by the clergy, assisted by the Deaconesses, the Vestrymen and their wives. This was a very pleasant occasion, and the surprise was a very genuine one. Archdeacon Philips (who is on leave from Trinidad) was the genial master of ceremonies, and presented the Archbishop with an Electric Reading Lamp (a gift from the clergy), which he said was just what he wanted, and expressed his appreciation in his inimitable style. Toasts were made by those present and a very happy evening concluded by the singing of Auld Lang Syne and Blest be the Tie that Binds.

The Church School, having resumed its regular hour of 2:30 is taking on renewed vigor, many of the former pupils coming out and bringing new ones with them.

The Endich Theological School opened on Monday, October 13th, with all of the former class and several new students were enrolled. His Grace has spent much time in the selection of suitable books and the season's work is bound to be a profitable one.

NOTES FROM CUBA

The Rev. Fr. Sibblis reports that since his return from Cuba from General Synod, he has visited the most important stations of his district. On September 21, he officiated at St. James, Antilla, and delivered to Mr. William Sibblis, his licence as a Catechist, sent by the Archbishop. On the 27th he visited Cayo Mambi, remaining three days, visiting the people and administering the Holy Communion. The Manager of the Company expects to provide a building for Fr. Sibblis shortly, but has meanwhile granted him the use of their theatre for services. While at Cayo Mambi, our general missionary also delivered to Mr. Joseph Locke his license as Layreader, issued by the Archbishop. On Sunday, September

28, after Matins in Lower Cayo Mambi, Fr. Sibblis took passage to Antilla, preaching at Vespers in St. James. On October 5, he celebrated the Mass in St. James, and blessed a new altar and crucifix.

On October 7th, he visited Tacajo, held services for adults and children, and appointed Mrs. Drummond Church Instructor for the latter. She speaks fluently both English and Spanish and this is a necessary talent for workers in Cuba. Mr. Murray, a Baptist, made an address in which he congratulated His Grace Archbishop Alexander in having so energetic a missionary in Cuba as Fr. Sibblis, and added that he was giving earnest consideration to the African Orthodox Church and its mission to Negroes. One great need in our Cuban work is a larger supply of the Liturgy. Any friend sending a dollar to our editorial office can thereby furnish two copies of our book of worship to our zealous workers in Cuba.

ST. LUKE'S, CAMBRIDGE, MASS.

Bishop William Ernest, our Rector, is energetically striving to secure a church building of our own, and the members, including the writer, are prepared to make sacrifices to this end. Rev. James O. Greenidge, of Boston, was the preacher at Mass, on St. Matthew's Day. We were glad to have him and are of the opinion that our three clergymen in this vicinity, a bishop, a priest and a deacon, would do well to co-operate more closely in the work of the Church. Our Second Annual Fair will be held October 28, 29, 30 and bids fair to excel that of last year. At the monthly Sacred Concert, held on September 28, the Cambridge Band contributed several selections, which were well received.

J. MANNING, Layreader.

ACKNOWLEDGMENT

The undersigned begs to make the following acknowledgments toward the word of the African Orthodox Church in Trinidad:

1. From the Rt. Rev. William Ernest—
Church Extension Fund \$11.00
2. Dr. Chas. F. Duncan 10.00
3. All Saints A. O. Church (Rev. Sheppard) 6.00
4. The Rev. F. Bruce-Callendar—Ten copies of
the Negro Churchman

DIXON E. PHILIPS,
Archdeacon for Trinidad.



The Right Rev. William Ernest
Writer of The Children's Corner

THE CHILDREN'S CORNER

My dear Children:

This corner of the Churchman is devoted to your spiritual welfare. We welcome you and sincerely hope that you will make the best use of it.

The last Sunday of this month is what is known as the New Year's Day of the Church, just as the first day of January is the commercial New Year. Just as each year contains four natural seasons—Spring, Summer, Autumn and Winter, the church year also has its seasons—Advent, Christmastide, Epiphany, Lent, Easter and Pentecost.

You see, the church year is like a string of beads—each Sunday being a beautiful bead; but these special Sundays and other days named above are like large colored beads placed between the small ones. These make the string more beautiful. But they mean something more than beauty. They recall events in the life of Christ.

As the season of Advent comes we are reminded of the second coming of Christ, as

well as of the time when he first came as a child, born of a humble yet Godly mother. This season reminds you that your life can be as pure as His was. That though a child, you can be holy, too.

You must then form your characters, using Him as a model and make your life a beautiful string of beads—each day being a tiny bead, and the different virtues, the large beads of gold among the tiny ones.

Now you must not let any scratchy or broken beads get on the string. Let each day be a perfect one. This you can do by asking Jesus to purify your hearts and teach you to live as He lived when a child.

Then the special beads will be the special traits you show—love, kindness, patience, obedience, modesty and cheerfulness. There are many more virtues besides these; but if each of you will aim at developing these, the others will soon be found to become willing companions.

Remember the words: "I live, yet not I; but Christ liveth in me."—Gal. II, 20.

Your affectionate friend,
BISHOP WILLIAM ERNEST.

WHEN IN TEMPTATION

When in temptation sore I stand,
Be Thou, O Lord, at my right hand,
No enemy I'll fear:
If only Thou with me abide,
And keep me steady at Thy side,
None can molest me there.

But, if alone, am left to fight,
Alone, I cannot stand the strife,
Satan will sure prevail;
Then, Lord, so weak, I sure must fail,
O, keep me, always at Thy side,
That he may not prevail.

I want to live, as pure as Thou.
As when on earth Thou didst remain;
Perfection, I can't reach;
In this poor life, so full of stain,
But, through Thy grace to me impart,
Perfection can begin.

The perfect life, I shall attain,
When on the other side I gain,
Where sin nor shame can mar;
In perfect bliss, I shall remain,
With Christ Himself, I then will share
In immortality—Amen.

ARCHDEACON SALMON,
New Orleans,
August 24, 1924.

OFFICE OF PROFESSION OF THE ORTHODOX FAITH

Kneeling before a Priest (or Bishop), who

sits vested in surplice and purple stole, the Neophyte, in a clear and distinct voice, says:

"I, N. N., having before my eyes the Holy Gospels, which I touch with my hand, confess that I have erred in that I have held and believed doctrines contrary to the orthodox faith of the One Holy Catholic Church.

"I now, in deep contrition, profess that I believe all the articles She proposes for my belief, and reject all that She rejects and condemns.

"I believe one only God in three Divine Persons, distinct from, and equal to each other, that is to say, the Father, the Son, and the Holy Ghost.

"I believe in the Catholic doctrine of the Incarnation, Passion, Death, Resurrection, Ascension and Second Coming of our Lord Jesus Christ, and the personal union of the two Natures, the divine and the human, in Christ.

"I believe in the divine Maternity and perpetual Virginity of St. Mary of Nazareth.

"I believe in the real presence of the Body and Blood of Christ in the most Holy Sacrament of the Eucharist.

"I believe the Seven Gospel Sacraments divinely instituted for the salvation of mankind, that is to say, Baptism, Confirmation, Eucharist, Penance, Unction of the Sick, Holy Order and Matrimony.

"I believe in prayers for the Dead, in their Resurrection, and Everlasting life.

"I believe that Jesus Christ is the only Head of the Church, and sole source of jurisdiction, whose sacerdotal ministry is continued until the end of time in the succession of Bishops, Priests and Deacon.

"I believe that the Holy Ghost has spoken to the world in the Holy Scriptures, and that it is the duty and privilege of every Christian to read them, and to understand them in the way the Holy Catholic Church teaches.

"I believe the dogmatic decrees of the Seven General Councils; and in the veneration of Saints and sacred images.

"I reject the supremacy, jurisdiction and infallibility of the Roman Pontiff; the doctrine of the Double Procession of the Holy Ghost from the Father **AND THE SON**; and the union of Church and State.

"With sincere heart, I reject every heresy, error, and sect opposed to the said One Holy Catholic and Apostolic Church. So help me God, and these Holy Gospels, which I touch with my hands.

Still kneeling, the Neophyte shall recite the Psalm "De Profundis" with the Gloria Patri. Then standing, the Priest shall say secretly,

Kyrie eleison.
Christe eleison.
Kyrie eleison
"Our Father," etc.

Then aloud,

P—And lead us not into temptation.

R—But deliver us from evil.

P—Amen.

P—O Lord, save this, Thy servant.

R—Who putteth his trust in Thee.

P—O Lord, hear our prayer.

R—And let our cry come unto Thee.

P—The Lord be with you.

R—And with thy spirit.

P—Let us pray.

"O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petition that this Thy servant, who perchance hath been tied and bound with the chains of false doctrine, heresy, and schism, may of thy pitying loving kindness be absolved; through our Lord Jesus Christ, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God world without end.—Amen."

Sitting down the Priest absolves the Neophyte:

"By the Apostolic authority bestowed upon me, I absolve thee from the bond of heresy which perchance thou hast incurred, and I restore thee to the most holy Sacraments of the Church, and to the communion and unity of the faithful. In the name of the + Father, and of the + Son, and of the Holy + Ghost.—Amen."

P—For your penance you will recite the Creed.

N—"I believe in God the Father," etc.

P—Depart in peace, and pray for me.

Imprimatur,

+ ALEXANDER,
Archbishop and Primate.

WHY NOT WHOLESALE REORDINATION?

Lord Hugh Cecil of London has made the embarrassing proposal that all the ministers of England accept reordination at the hands of the Orthodox bishops of the East. Rome acknowledges the orders of the Eastern church, but not the church of England. If the goal of a world reunion of Christendom is to be seriously entertained, and the question of ordination is really as important as some of the ecclesiastical leaders have indicated, some such step as this must eventually be taken. What Lord Hugh proposes is that each minister, whether of the church of England or of the nonconformist churches, shall have a conditional ordination, just as in case of doubt there is sometimes a conditional baptism. This proposal will bring the whole question of ordination to a quick test. It will be far more modest for high

churchmen in England to propose reordination for everybody than for them to propose it only for their free church brethren. As a matter of fact the question of the reunion of the church goes much deeper than any mere matter of forms and ceremonies with the interpretations attached to these. The acceptance of the ancient creeds offers more difficulty to thoughtful men in the various churches than submitting to a ceremony. But even the credal question is not the most fundamental. At the present moment there is not a large section of the Christian world that actually wants Christian unity. Perhaps a majority in the various denominations would assert that we have all the unity now that we need. This in the face of disasters that have made the church ineffective in the lives of millions of people. The whole Christian world must first see the need for union before it will even pray for it. It will not long pray for unity before it will go into conference to secure it on the best terms. In that conference there will emerge no treaty of Versailles, making terms to a defeated group, but rather a great new sense of fellowship and brotherhood.—The Christian Century.

INFORMATION REQUESTED BY THE PATRIARCH OF CONSTANTINOPLE

It was the privilege of Archbishop Alexander in December, 1921, to be presented to His Holiness Meletios, then Patriarch Elect of Constantinople. His Holiness on that occasion declared the Orders of the African Orthodox Church valid, and its Faith orthodox. He gave us his benediction and hoped that its future growth and stability would be such that it might be declared a Church in communion with those of Eastern Orthodoxy. Before his exile to Mt. Athos, he sent to inquire of our progress. During the past month his successor, His Holiness Gregorius VII, has graciously requested similar information through His Grace Archbishop Alexander, ranking Prelate of the Greek Orthodox Church in America. The latter sent his Secretary, Mr. Valakos, who had acted as interpreter when we were presented to Meletios, to interview us, and in the hour profitably spent he gathered the necessary information to be forwarded to Constantinople with copies of our Divine Liturgy, Canons, Constitution and Declaration of Faith. This renewed interest in the African Orthodox Church is very gratifying and stimulating to us. We earnestly pray that the day may speedily come when there shall be intercommunion in all churches of Orthodox Catholicity in the Western World.

REQUIESCAT IN PACE

On Saturday, October 25th, 1924, all that was mortal of Mrs. Virginia Highgate, of 234 West Penn Street, Philadelphia, was interred in the family plot in Eden Cemetery. Mrs. Highgate was a respected member of an old Philadelphia family, a fact that was evidenced by the gathering of distinguished representatives of the Quaker City's best colored citizens at the funeral service conducted in her late residence by His Grace Archbishop Alexander, a friend of the family for nearly twenty-five years. In his address the Archbishop dwelt upon her influence upon her three surviving children, Mr. Charles Highgate, Mrs. Laura Hendricks and Mrs. Julia Carter who are the monuments left to honor an exemplary mother's memory. The hymns sung were "The Strife is O'er," "Tarry With Me, O My Saviour," and "In the Hour of Trial."

Miss Gilbert accompanied and also rendered in her appealing manner, a suitable solo. Rev. E. S. Thomas, Protestant Episcopal, read the Lesson. His Grace spoke from the words "I know that my Redeemer liveth."

May the soul of our faithful departed sister, by the mercy of God, rest in peace, and may light perpetual shine upon her.—Amen.

ENDICH THEOLOGICAL SEMINARY

On October 13th, the Seminary resumed its work. There are at present fifteen students, one being instructed by correspondence. Their work for this year comprises Church History, Dogmatic Theology, Liturgics, Pastoral Theology, Homiletics, Bible Introduction, Natural Science, Universal History, English and Rhetoric. The men enrolled are James P. Roberts, Cyril O. Sheppard, Fitzgerald Bruce-Callendar, E. J. Millington, E. B. Louard, Joseph Ford, Horace Herod, Wilfred Kirron Gladstone Nurse, James Greenidge, Ralph Hawkins, Percival Edwards, Lockland Dunkley, Henry James and, F. X. Questel. The last mentioned has come to us from the Roman communion and believes that he has found in the African Orthodox Church that Catholicity which the Negro has been waiting for during the last three centuries. There are many promising men in this class, and the training which they are receiving from the Dean, who is the Archbishop, will make them workmen who need not to be ashamed. Rev. G. M. James, our assistant Dean, notified us on October 14, that he was leaving to teach in Livingston College, N. C. He took train next day. We gave him our blessing and a small donation.

ST. JOSEPH'S CHURCH, NEW YORK

St. Joseph's Church celebrated its third anniversary on Sunday, October 26th. At 8 A. M., His Grace the Archbishop pontificated at a Sung Mass and made an address, a large delegation being present from the Mother Church of the Good Shepherd. At 11 A. M., Matins were sung, and the sermon was preached by Ven. D. E. Philips, of Trinidad. At 4 P. M. the public celebration was held in the Renaissance Casino. The Archbishop conducted the devotional part of the program. Mr. E. T. Henry, Senior Warden, was Master of Ceremonies, introducing the speakers, who represented the six or seven fraternal organizations that graced the occasion in regalia. The sum of \$500 was realized during the day, and will be added to the building fund which is now about \$1,200. Before its next anniversary, St. Joseph's will have its own purchased building, especially as it will be the host of General Synod in September, 1925. This congregation has a body of working officers and members unsurpassed in the African Orthodox Church.

AN ADVENT PRAYER

By Dr. E. A. Abbott

Come, Jehovah, from above!
Come, dear Saviour, Come just now;
Holy Spirit, Heavenly Dove—
Three-in-One—The God of love.

Hear us while we plead with Thee!
Help us here on bended knee;
Be Thou with us, Lord we pray—
Wash and take our sins away.

Come, Immanuel, Prince of Peace!
May Thy mercy never cease;
Cleanse Thou us and make us clean;
May we ever on Thee lean.

We are weak and apt to stray!
Keep us in the narrow way;
Guide us, Saviour, day by day;
Teach us what we ought to say!

Come, Immanuel, Prince of Peace!
Bring redemption, and release;
Come, Oh come, Immanuel!
Come, dear Lord with us to dwell.

—Amen.

WHAT OF OUR LABORERS?

There is one feature about the frame of mind and attitude generally in which, at the moment, we seem to find the Executive of this Presidency, with respect to one section of the inhabitants, which is rather to be en-

couraged, provided that all classes of the community will, in the aggregate, benefit. That feature is a disposition to grant relief from taxation. It is true that the Executive contemplate relieving only the overburdened (?) capitalist, but what of his partner, the unfortunate laborer? As stated above, where the exercise of relief will not result in the Presidency's loss in specie and otherwise, we ought not only to encourage but also to urge its extension and application to the other classes of our inhabitants. For the purposes of this article, we draw the attention of the Executive to the condition of the laborer with a view to suggesting the great opportunity, now that such a favorable frame of mind exists of doing something immediately, to improve we hope permanently, the lot of the unfortunates of the laboring class.

In this Presidency, we are supposed to borrow our ideas of policy from those of the British People. It is now common knowledge that the present Government has abolished the preference formerly given the Dominions and colonies, mainly for the purpose of providing a cheaper breakfast table to the working people of Great Britain. We therefore borrow this idea from their action and suggest that a preference, by way of reduction of Import Duty should be given on such items as rice, corn, flour, fish, etc., which form the food of the laboring man, and on prints, cotton, etc., which are principally used by him and his family.. Recent telegrams reflect the sharp decline in the sugar market. This means that the laborer's wage, sooner or later, will be further reduced. With the operations of the Laborers' Protection Act on the one hand and the U. S. Immigration Law on the other, with the laborer's wage taking a corresponding decline with the price of sugar, our big staple product, with Trade Licenses being paid by merchants, the living condition of the laboring man will most assuredly sink to a new low level. In fact, that condition will become unbearable, that is, he will be worse underfed, underclothed and positively worked beyond his capacity. There is this also to bear in mind: next year's crop with all the prospects of a splen-

did and evenly distributed rainfall, cannot be cared for without the laborer. He is the Presidency's best asset.

A word about Trade Licenses. If the present bill to impose a trade license on the merchants of the Presidency becomes law, it is certain that the merchant will not saddle this new expense on his present profits or on his capital. He will add this amount to the present selling price of his goods, and the consumer will be the one bearing the burden of the new impost. The great majority of our consumers are of the laboring class, and on them will fall this weight and they will be taxed **beyond their ability to pay.**

We need hardly remind the Executive, before whom we lay this appeal, that machinery used in the manufacture of sugar enters the Presidency duty-free and that the laborer's food is to him what the machinery is to the sugar industry. Apart therefore from the example of the British Government in cheapening the food of its working people (an action in itself to be commended by right thinkers) the laborer deserves the consideration we ask to balance that which is proposed to give to the employer. And concurrent with this is the fact that the great majority of our people will, in future, be forced to remain at home. Some inducement, therefore, ought to be offered them if one of the objects of the Government is to see its people happy, content and prosperous.

We know of the eagerness with which the Government hastened to **protect** its laboring people from emigration to places where it is alleged that ill-treatment has been accorded them. We have always regarded emigration from these islands as an **effect** due to bad living conditions in them. Herein the Government's desire to help those conditions would take a practical form if they would help to reduce the cost of his daily food. If they did this, and we should be disappointedly surprised if they did not, they will have the moral support of the present British Government and the Secretary of State for the Colonies would not hesitate to commend this timely action.—St. Kitts, Union Messenger.



THE FOURTH GENERAL SYNOD OF THE AFRICAN ORTHODOX CHURCH.

CLERICAL APPOINTMENTS, 1924 - 1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd, New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Luke's, Cambridge, Mass. Office, 91 Parker Street, Cambridge.

The Right Reverend Arthur Stanley, St. Philip's, Nova Scotia, Canada. Office, 39 Hankard Street, Sydney, N. S.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's Church, New Orleans. Residence, 2035 Eighth Street, New Orleans, La.

The Ven. Dixon Egbert Philips (Trinidad), St. Joseph's Church. Address, River Road, St. Josephs, Trinidad, B. W. I.

The Rev. Richard Daley Sibblis (North Oriente), St. James' Church. Address, Apartado 67, Antilla, Cuba.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michaels, Boston, Mass.

The Rev. Ernest L. Petersen, St. Mary the Virgin, Guantanamo, Cuba.

The Rev. Peter A. McDougall, St. Andrews, Atlantic City, N. J.

The Rev. George W. Benjamin, St. Andrews, Atlantic City, N. J.

The Rev. George G. M. James, Non-Parochial.

The Rev. James O. Greenidge, St. James, Boston, Mass.

DEACONS

The Rev. James P. Roberts, St. Barnabas, New York City.

The Rev. Emanuel J. Millington, St. Paul's, New Haven, Conn.

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. Ezekiel B. Louard, St. Anthony's, New York City.

The Rev. F. Bruce-Callendar, St. Anthonys, New York City.

The Rev. James O. Greenidge, City Mission, Boston, Mass.

The Rev. Horace Herod, St. Josephs, New York City.

The Rev. Joseph Ford, St. Josephs, New York City.

The Rev. Wilfred Kirnon, St. Josephs, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

The Rev. Robert A. Valentine, St. Matthews, Chicago.

DEACONESSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACONS

The Rev. Percival Edwards, Good Shepherd, New York City.

The Rev. Ralph Hawkins, St. Barnabas, New York City.

Note—This is the complete list of the Clergy of the African Orthodox Church in good standing.

The Negro Churchman



In Tenebris Lumen

"There's A Cry."

There's a Cry from Pretoria!
Come over and help us
In our efforts as men to be free."
How it sounds in the ear,
'Tis glad tidings we hear
From our Brothers at Home o'er the sea.

They have caught the bright Vision,
They have seen the new light
Which appeared to our Primate
As he gazed into night,—
"This charge shalt thou keep,
Go gather thy sheep
From their Spiritual bondage and sleep"

Rev. Sister Theresa,
Deaconess, New York City.

NEW YORK CITY, DECEMBER 1924

VOL. II, No. 12

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The Negro Churchman

In Tenebris Lumen

Published monthly in the interest of The African Orthodox Church

ARCHBISHOP ALEXANDER, Editor

BISHOP WILLIAM ERNEST, REV. C. O. SHEPPARD,

MR. JOSEPH HARRIS, Contributing Editors

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NEW YORK, DECEMBER 1924

Ten Cents

"THY KING COMETH"

Advent is with us, and the Feast of the Nativity of Our Blessed Lord approaches. Holy Mother Church bids us halt in the rush of business and the whirl of pleasure to prepare ourselves that we may worthily welcome the New-born King. "Tell ye the daughter of Zion, behold thy King cometh unto thee." The Advent season should be one of hallowed associations bringing us nearer to the Redeemer King, and the Redeemer King nearer to us. "Thy King cometh," not merely into the world, but "unto thee," that is, into the life of every individual. How transcendent is this Advent thought! The Christ King comes into our individual thought, our individual work, our individual aspirations, our individual trials. Were we to keep this in mind each day in Advent, life's monotony would be banished and its burdens lightened. Thus we would be better prepared to receive the King when He shall in His Real Presence sit upon His Altar Throne as we celebrate the Mass of His Nativity.

Thus we would be better prepared to make our heart the manger for the Holy Child.

Penitence and Preparation are the duties of Advent. "Up, pray and watch and wrestle" for "thy King cometh." Let us cast out sin, hatred, darkness and falsehood, and bid the Child-King enter,—King of Purity and Love, King of Light and Truth.

THE AFRICAN ORTHODOX CHURCH LINKS EAST WITH WEST

At a Synod held in Beaconsfield, Griqualand West, South Africa last October, at which over four hundred representatives,

both of the clergy and laity were assembled, the Ven. D. W. Alexander presiding, new ecclesiastical history was made. Fraternal Greetings were first unanimously voted to be sent to the Most Rev. Alexander, Archbishop and Primate of the African Orthodox Church, and the expressed hope that God may spare him to visit his "children" in Africa in the near future.

On a motion of Mr. Charles Sweetwater, seconded by Mr. William McFallan, it was resolved and carried, none dissenting, that the African Orthodox Church of South Africa be organized. The following comprehensive motion by Rev. Ezekiel Leagise, Priest, seconded by the Rev. Michael Moncho, Priest, was carried by a unanimous standing vote. (1) That we nominate and elect the Very Rev. Daniel William Alexander, formerly Dean and Vicar General in the African Church under Bishop J. M. Kanjane, but now resigned, to be our first Bishop of the African Orthodox Church in South Africa. (2) That through our Bishop Elect as our head we seek affiliation with the African Orthodox Church of America. (3) That His Grace Alexander, Archbishop and Primate, be requested to send from New York City the necessary credentials authorizing the Bishop Elect of South Africa to administer the Province pending his consecration, corresponding with the various Government Departments in necessary matters, summoning Synods, appointing ministers, and making full report of all transactions to the next General Synod of The African Orthodox Church to be held in New York City, September, 1925.

Bishop Elect Alexander has already notified the Government authorities of South Africa that the African Orthodox Church is

THE NEGRO CHURCHMAN

now in active operation in the Union. He informs Archbishop Alexander that there are many disabilities confronting natives in the Church of England in Africa low. They the Church of England in Africa and that the standard of education for the Native Clergy is very low. They have severed connection with the Anglican Church for the future, declaring it impossible for them to remain in that Communion. He is of the opinion that as soon as the mass of the African people know that the African Orthodox Church has been established in their midst, and one of their number consecrated as their Bishop, within two years, the growth of the work will be marvellous.

He describes his appeal to the Churchmen of his Race in the West as "a cry from Macedonia." The remarkable thing about it all is that there is no appeal for funds. Our South African brethren realize that the African Orthodox Church is in its stage of Propaganda, that its chief mission now is to arouse people of African descent in the Anglican Communion to declare for freedom by declining the crumbs which fall from the tables of their religious overlords, and to maintain and control their own ecclesiastical institutions. The African Orthodox Church in the Union of South Africa will be self-supporting.

It is to be hoped that at General Synod in 1925, in New York City, the Bishop Elect may be consecrated by the Most Rev. Alexander, assisted by Bishop William Ernest of New England, and Bishop Arthur Stanley of Canada and the West Indies. Within three years the East and the West have met each other in the African Orthodox Church. Without any direct missionary agency, the glad tidings have bridged the Atlantic through the press, and especially through the columns of "The Negro World" to which paper we acknowledge our thanks, and our brethren in the Motherland have declared themselves freemen in the Church of the Living God. When will Negro Churchmen in America and the West Indies, with the African Orthodox Church at their doors, have the scales fall from their eyes? Many of them declare that they prefer to be "a part of the whole, rather than the whole of a part." We of the African Orthodox Church, whether in the East or the West, were once "a part of the whole" just as a Jim Crow car is a part of the whole train. We prefer however to be the "whole of a part" of the railway traffic, an entire train of men and women of our Race with our own conductor, engineer, porters, passengers, et al.

At a recent Conference of Colored Clergy and Laity in the Episcopal Church held in Brooklyn one of the ministers read a paper on "The Growing Estrangement of the

Races in the (P. E.) Church." It has been growing for nearly forty years, and the African Orthodox Church was organized in 1921 as the remedy. Not long ago a young Negro of a northern city, applied to his white Bishop to be admitted a Postulant for Holy Orders. We are reliably informed that he was told that he could not be admitted as there were sufficient Negroes in the ministry of the diocese, but if he desired, he would receive recommendation to some other diocese! In the following article it will be seen that a similar condition exists in the West Indies. "Shake off the dust from thy feet"—so said the Master.

TWELVE CLERGYMEN "WANTED" IN BARBADOS, BUT—

Negroes need not apply! Yet Barbados is ninety to ninety-five per cent a black man's island. It would appear from the "Barbados Weekly Herald" that the Lord Bishop of that Diocese and of the Windward Islands is anxious to fill twelve vacant cures and has caused the fact to be advertised in the press of Great Britain. This is in keeping with the Bishop's reported statement made at Codrington College Commemoration Festival "that he would have to continue to get out young Englishmen for the Church in his diocese in order to give tone to the ministry." Since in the island of Barbados where there are about thirty to forty cures and appointments only ONE Negro priest is employed, it is to the white Barbadian clergy, of which the Bishop himself is one, that the gratuitous insult has been given. By the same token it is clearly seen why black men are not wanted as resident priests in Barbados. It would lower the tone of the ministry! Codrington College affords young Negroes in Barbados an exceptionally splendid opportunity to prepare for Holy Orders, but denied the further opportunity of being appointed to a cure by the Church of England, they are compelled to emigrate to pursue their vocation, while others who have the vocation neglect it and turn to secular activities wherein there is no "color line." The Protestant Episcopal Church in America could readily spare twelve Negro Barbadian clergymen to His Lordship of the Sunny Isle, and both in culture, education and character they would give the necessary "tone" to the local ministry. When these black priests visit their native land, as "sons of the soil" they are made welcome to the rectories and pulpits, even of S. Michael's Cathedral parish. The churches are always packed with black folk to hear and to see their "boys," for there is always "tone" in the pulpit on such occasions. But if they even suggest that they would like, somewhere in the distant future, to work in Bar-

bados, they will be told very plainly and bluntly by the Diocesan that it is not the policy of the local church to employ colored men, and it would be better for them to return to America and stay there. Black prophets may not receive permanent honor and preferment in their own country! It is about three hundred years since the Church of England has been in Barbados. One Negro Priest in a population of nearly 200,000 blacks!

WANTED: Twelve Clergymen in Barbados! Negroes need not apply. What have Negroes to say of this?

THE MINISTRY OF DIVINE HEALING

A Sermon by Archbishop Alexander

1 Corinthians, 12, 28-30. "And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healings?"

On this occasion when the Holy African Orthodox Church, exercising its authority as a part of the One Catholic and Apostolic Church ordains its first minister of divine healing it is appropriate that we examine the source of such spiritual gift and show how it was regularly employed in the ministries of the Primitive Church.

Let it be clearly noted that the ministry of divine healing was not an invention of the Apostles or their successors. After His Resurrection and immediately before His Ascension, Our Lord, according to the record of S. Mark, not only commissioned his Apostles to "go into all the world and preach the Gospel to every creature," but further declared "In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The ministry of preaching therefore was not the sum total of the commission to the Apostles. The ministry of divine healing was also intrusted to them, and through them to the Church in every age. Observe that I use the term "divine" healing advisedly. "In My Name shall they cast out devils. In My Name they shall lay hands on the sick and they shall recover. In My Name." The Church does not pretend to authorize men and women to practise the science of human healing. The various schools of allopathy, homeopathy, eclectic, chiropractic and others, send forth their graduates to heal after their individual systems of therapy. The Church alone commissions those who are spiritually endowed

to go forth into the ministry of "divine" healing and In the Name of Jesus "lay hands on the sick and they shall recover."

Did the Apostles and others demonstrate that they possessed this ministry of divine healing? The Book of Acts of Apostles written by S. Luke, a skilled and beloved physician in the art of human healing, supplies abundant information. Read Chapter 3, 1 to 16, noting the words of S. Peter "In the Name of Jesus Christ of Nazareth rise up and walk." Read Chapter 5, 12 to 16, noting that "they were healed every one." Read Chapter 8, 5 to 8, where S. Philip, in deacon's orders, exercised both his ministry of the Word and of healing. Read Chapter 9, verses 1 to 18, noting that a devout Christian layman, Ananias, was commissioned to restore the sight of Saul by the laying on of hands. This same Saul, as the Apostle S. Paul, exercised the same healing ministry as related in Chapter 28, 1 to 10. And in this Chapter of his first Epistle to the Corinthians from which our text is taken, he makes it clear beyond doubt that the ministry of divine healing had already become established in the Church through the operation of the Holy Spirit. Hence he asserts "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings." S. James in his Epistle to the Christian Jews scattered abroad urges upon them to receive the benefits of the ministry of divine healing in the well known passage, Chapter 5, 14 and 15. It would appear that every priest in the early Church dispensed the Sacrament of Holy Unction of the Sick in addition to the other Sacraments. It would also appear that a Minor Order of Exorcists was authorized for the healing of mental as well as organic diseases—an Order which we continue in our branch of the Church when we ordain the Exorcist to be "an approved physician of the Church, confirmed in the grace of curing and in heavenly virtue."

It is to be regretted that the ministry of divine healing was permitted to pass into practical oblivion until the Faith Curists and others caused the Church to be conscious of her criminal negligence. Recently, healing missions have been conducted by Anglicans, and we of the Holy African Orthodox Church propose to make use of this divine agency. Hence, even in our infancy as an integral part of the Church Catholic, we are sending forth one of our numbers duly authorized, in the Name of the Lord, to lay hands on those sick in body and mind and to heal them.

And now, my beloved daughter in Christ, on whom We have laid Our hands today, you have received the *exousia* or authority of the Church to go forth as an ordained

minister of divine healing. Within the past weeks you became conscious that the Holy Spirit had bestowed upon you the **dunamis** or power to heal. That discovery was your vocation or call, and today the Church places upon it the official seal of authority. Henceforth you are one of God's servants. Use your ministry for His Greater Glory and the benefit of afflicted humanity of whatever race or creed. Be mindful always of the honor and welfare of the Holy African Orthodox Church, so that We may never regret our action in ordaining you as our Senior Divine Healer. Of the offerings which you may be freely given by those healed, we have reason to be assured that a substantial proportion will be devoted by you to the upbuilding of this Church which God has so graciously planted among our Race, and which is conferring upon men and women of African descent ecclesiastical rights, powers and privileges denied them in the Church Catholic for nineteen centuries. Finally, remember always the Source of your effectiveness. It is not you, but Christ that worketh in you. Before the laying on of your hands invoke the Trinity in the usual form, "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen," and after the treatment, use the formula of S. Peter, "In the Name of Jesus Christ of Nazareth, arise," bidding the patient "Go in peace, and the Lord be with you." Thus only will you perform effectually your ministry of Divine Healing, in which may God Almighty bless and prosper you now and always. Amen.

THE ORDINATION OF DIVINE HEALERS

A Form prepared by Archbishop Alexander

On the appointed day, after the Grædual has been sung, the Bishop being seated in his Chair before the Altar, a Priest or other Minister shall present the person to be ordained a Divine Healer, and who shall be suitably habited, saying these words,

Right Reverend Father in God, I present unto you this person to be ordained to the Office of a Divine Healer in the Church of God.

The Bishop: Has the person whom you present unto Us been found worthy in godly life and conversation, fit in body and mind, and possessed of healing power for the exercise of this weighty office?

The Presenter

I have both inquired concerning him (her) and examined him (her) and believe him (her) to be worthy of this high Office.

The Bishop

Thanks be to God.

Dearly beloved brethren, in the Primitive

Church there was definitely established by Our Lord and His Apostles the Ministry of Divine Healing. Such as were found to be endowed by the Holy Ghost with the gift of healing were, it would appear, publicly and in the sight of the Congregation, ordained by the Bishop and thus given the authority of the Church to exercise such ministration. By the grace conferred upon Us as Successor of the Blessed Apostle Peter, and as Bishop in the Holy African Orthodox Church. We propose at this time, by the help of God, to ordain as a Minister of Divine Healing this person presented to Us to serve in this ancient Order. If however there be any of you who knoweth any impediment, moral, or physical in the person presented, for which he (she) ought not to be ordained to this Office, let him come forward in the Name of God and state what such impediment is, or else hereafter never hold his peace.

No Impediment being found, the Bishop addresses the Candidate

Dearly beloved son (daughter), it appertaineth to the Office of a Divine Healer to lay hands upon the sick and afflicted in the Name of the Lord, and with prayer, to the end that they may recover from their infirmities. Are you fully prepared, with a willing spirit, thus to minister to the sick and suffering, in all humility, love and patience, as an instrument of Jesus Christ, who is Himself the Great Physician both of soul and body?

The Candidate

I am fully prepared, the Lord being my helper.

The Bishop

Do you promise loyal and perpetual obedience to your Bishop, pledging yourself solemnly to cheerfully and faithfully perform the Ministry of Healing according to his directions given you from time to time?

The Candidate, Kissing the Bishop's Ring

I most solemnly promise so to do, by the help of God.

The Bishop, Standing with Mitre Off

V.—Our help is in the Name of the Lord.

R.—Who hath made heaven and earth.

V.—Blessed be the Name of the Lord.

R.—Henceforth and for evermore.

V.—Lord, hear our prayer.

R.—And let our cry come unto Thee.

V.—The Lord be with you.

R.—And with thy spirit.

Let us pray.

Almighty and everlasting God, who hast set some in Thy Church to be apostles, some evangelists, and some ministers of healing, vouchsafe to bless this Thy servant (handmaid) that he (she) may be an approved physician of Thy Church, confirmed by the gift of healing and by heavenly virtue, through our Lord Jesus Christ Thy Son,

who livest and reignest with Thee in the unity of the Holy Ghost, world without end. Amen.

The Candidate kneels before the Bishop, who, sitting with Mitre on, lays his hands upon the Candidate's head, saying,

Take thou Authority to exercise the Office of a Minister of Divine Healing now committed unto thee. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Bishop blesses a Crucifix and invests the Healer, saying,

The Lord bless and hallow this Crucifix. Receive and wear it as the symbol of your authority as a Divine Healer so that as Moses lifted up the serpent in the wilderness and those who looked thereon were healed, those to whom you shall minister, looking at the most glorious Form of Jesus Christ by whose stripes we were healed, may be granted health of body and mind, through the same Christ Our Lord. Amen.

The Bishop, anointing the hands of the Healer with the Oil of the Catechumens, shall say,

Vouchsafe, O Lord, to consecrate and sanctify these hands by this Unction and by Our blessing, that on whomsoever of sick and suffering humanity they shall be laid in the Name of Thy Son, recovery shall be granted them, through the same, Thy Son, Jesus Christ Our Lord. Amen.

The Bishop rises Mitred, and with Crozier, and gives this Blessing,

God the Father, God the Son, and God the Holy Ghost, bless thee, preserve thee, sanctify thee, and multiply upon thee thy gifts of healing, that thou mayest with all faith, humility and love fulfill thy ministry, and at last receive the Crown of Life Everlasting. Amen.

The Healer is conducted to his (her) seat, Mass continues, and the newly ordained receives the Holy Communion.

MRS. LILIAN BROWN, HEALER

On Sunday, Nov. 16, 1924, Mrs. Lilian Brown of Atlantic City, and a worker in our Mission of S. Andrew's in charge of Rev. Fr. McDougall, was ordained by His Grace, the Most Reverend Alexander, the above Form being used for the first time. Madame Brown who for many years had served in secular occupations discovered that she was able to heal through the laying on of hands, and had two interviews with the Primate which resulted in a third and final appointment for a day's prayer and instruction.

This done, her ordination was arranged for as stated. The Candidate wore a simple but beautiful white dress, a girdle, and a becoming white cap with long veil, and was presented by Rev. Sister Agnes, the Senior

Deaconess, and attended by Rev. Sister Theresa, Deaconess. The Sermon on the occasion was delivered by the Archbishop himself. Rev. Lilian Brown will go on a Healing Mission through the South immediately after New Year's Day, returning to conduct one during Lent in the Cathedral Chapel in New York City.

A LETTER TO OUR CHILDREN

From Their Bishops

Dear Children:

You are all looking forward to Christmas, not because you believe any longer in the old Santa Claus myth with the reindeer and chimney, but because it is the season of the Church which belongs especially to you. Over twenty-six hundred years ago a great Prophet predicted "Unto us a Child is born, unto us a Son is given." You all remember, we are sure, how the promise was fulfilled seven hundred years after in the little town of Bethlehem when Our Lady the Blessed and Ever Virgin Mary became the Mother of the Holy Child Jesus, so named because God, the Father, had given His Only Begotten Son, to save His people, old and young, from their sins. God so loved you that He gave His Son to save you. What a Gift was that! It was the first Christmas Gift. And your earthly fathers and mothers, in their parental love for you, make you happy each Christmas with their gifts, for it is the spirit of this Holy Season to GIVE. Do you recall, dear children, those words of Jesus, "Freely ye have received, freely give"? We, your Bishops, hope that you will receive many precious gifts this coming Christmas and that in turn you will be ready to give, not merely to those about you, but to those far away. The Sunday after Christmas, this year, will be Holy Innocents' Day when we shall think of those dear infants in Bethlehem, who became martyrs in deed though not in will, giving their precious lives in place of the Holy Child. The Sunday after the Circumcision will be the first Sunday in the year 1925. You will be told in your Church Schools something of the Epiphany Feast which falls on January 6, and celebrates the visit to the Cradle of Jesus of the Wise Men who worshipped the New-born King and presented Him Gold because He was King, Incense because He was God, and Myrrh because He was to be a Sufferer for us. On these two Sundays, the last in 1924, and the first in 1925, we advise that each of you bring a dime or a nickel, that is, ten or five cents, if not more, as your the Church's work among our children in Trinidad and in Cuba. We believe that not only your clergy but your lay teachers in the Church schools will bring this letter to your attention during this Advent season, when we are thinking of Our Blessed Lord's Christmas and Epiphany Church School

offerings, which your clergy will forward to Bishop William Ernest to be used to help first Coming in humility to save us, and His second Coming in glorious Majesty to judge both the living and the dead. We send you our Episcopal Blessing and trust that at Christmas you may be happy both in receiving and giving.

Your affectionate Fathers in God,
 Archbishop Alexander,
 Bishop William Ernest
 Bishop Arthur Stanley.

PAROCHIAL NEWS

Good Shepherd, New York. The Festival of All Saints (Nov. 1) was observed on Sunday, Nov. 2, the Primate being both Celebrant and Preacher at the Sung Mass. At the Low Mass a large number of the Faithful communicated. At Solemn Vespers the Rev. C. O. Sheppard preached, following which there was sung a Solemn Te Deum, preceded by Procession. Many weddings and baptisms occurred during the past month with about two funerals. The thanks of the Deaconesses are extended to those who contributed candles and flowers for the Altar, especially at All Saints'. On Nov. 9th, the Fifth Anniversary of the Good Shepherd was duly observed, the Archbishop preaching both morning and evening on "What God had wrought for the Race" since that Sunday—Nov. 9, 1919—when some of us began this congregation. In the afternoon the general public meeting was held when addresses were delivered by the clergy and officers of S. Joseph, Rev. I. Mair of S. Mary's, Rev. E. B. Louard and Rev. F. Bruce-Callendar of S. Anthony, Mr. Samuel Eaton and others. The members of S. Mary and of S. Joseph, were present in goodly numbers and contributed to the special offering of the day which amounted to over \$200. The members of the various Guilds are preparing for a pre-Christmas Bazaar and much enthusiasm is being developed.

Dec. 9, 10, 11 are the evenings fixed for the Event. S. Mark's Guild is alive again. Mr. Ferguson, Miss Newman and their friends were very successful in the entertainment given by S. Marks, Nov. 20th.

S. Mary's, New York. A welcome to our group is here extended to the congregation, numbering about 100 adults and children, which was organized about three years ago in New York City by the name of S. Mary's African Episcopal Church. Having made canonical application, they have been received by the Primate into the African Orthodox Church. Their founder and minister, Rev. Israel Mair will receive Minor Orders Nov. 26, be ordained a Deacon on Thanksgiving Day and Priest on Dec. 7th, the 2nd Sunday in Advent. On the afternoon of that

day the Archbishop will make his first official visit officially declaring the reception of S. Mary's African Orthodox Church, and installing Rev. Israel Mair as Rector. This is now the sixth congregation in Harlem.

S. Mary's Guild, Brooklyn. For some time it has been desired that work be begun in Brooklyn, and Rev. Percival Edwards has organized S. Mary's Guild with the purpose of developing therefrom S. Peter's congregation. He has a number of earnest helpers and we look forward with hope to the future.

S. Paul's, New Haven. Since last May, S. Paul's has been without the services of a priest. Rev. E. J. Millington, Deacon, has with much sacrifice, kept the work together and there is general rejoicing in the fact that he will be ordained Priest on Dec. 7 and thus be better equipped for duty. S. Paul's has the making of one of our best parishes, and we trust that the present incumbent will stick to his guns.

S. Luke's, Cambridge. The Parish Fair, held in the closing days of October, was quite successful, and the regular monthly Concert well attended. Mr. Chandler's Saxophone Solo was well received. The parishioners are all delighted to learn of the extension of the A. O. C. in South Africa.

S. James, Boston. Through the consecrated zeal of Rev. James Greenidge, this new congregation was officially opened by the Rt. Rev. William Ernest, Auxiliary Bishop for Massachusetts, on Sunday, Nov. 9, 1924. The closing services were held the following Thursday, there being other services and programs intervening. There is no more indefatigable worker in our African Orthodox Church than this brother and the Primate feels justified in ordaining him a Deacon during the last Synod. We believe that S. James will be one of our largest congregations in Greater Boston, and in leasing its own building at the start it has done what no other congregation did at the same stage.

S. Philip's, Sydney, N. S., Canada. Bishop Arthur Stanley was joyously welcomed by his people following his Consecration in September at the General Synod. The Children prepared a Special Flower Service under the guidance of Mrs. Ida Marshall to greet their Rector and Bishop on September 14th. Vespers were read by Mr. Tull, following which, Mr. Williams, the senior layman, made an address and presented the new Auxiliary Bishop of Nova Scotia and the British West Indies. The Bishop then responded gratefully, after which he preached an appropriate sermon from the text "Silver and gold have I none, but such as I have give I thee." During the following week His Lordship dispatched a pastoral letter to each of his outlying stations, conveying the greetings of General Synod and giving items of its work.

Since then he has visited Glace Bay, Dominion No. 6, and other points. He reports increasing congregations especially at Sydney, where on Sunday evenings, the church building, a rented one, "is literally full." There have been many baptisms of children, including one of the white race. On the 26th of October, the Harvest Thanksgiving Festival was held. The services were hearty as usual, but owing to the industrial situation in Sydney, and the condition of starvation prevailing, the Harvest offerings of substance and money were very meager. The Bishop visited New Waterford on Nov. 2, leaving Mr. F. Williams on duty in Sydney. While there, he visited and addressed the local U. N. I. A. and was invited to return.

The Church building in which S. Philip's congregation meets has been offered them for purchase and consideration is now being given to the matter. This would not be a difficult matter were it not for the local economic stagnation. One or two persons in New York having learnt of Bishop Trotman's need of actual supplies for the body have sent him and Mrs. Trotman donations.

"The worst is ahead" he writes. People are starving in Sydney. Any reader of The Churchman may send the Bishop a Dollar through us.

S. Joseph's, Trinidad, B. W. I. During the absence of Archdeacon Philips, who will likely remain in the United States until next Synod in the interest of his field, Mr. Grayson-Carey, Catechist and Candidate for Holy Orders, manages the work at S. Josephs with assistance from Mr. W. A. Byam and Mr. G. Yearwood, Licensed Readers. The Sacred Concert on September 7th was well attended, two of the best items being Mr. Yearwood's address on "Children, the Hope of the Race," and Mr. Byam's on "Solutions for the Negro Problem." Both of these gentlemen are doing their bit for the African Orthodox Church. The secular Concert on September 8 was a real treat, the house being crowded. Among those who took part were Mr. and Mrs. Byam in a Duet, the Misses R. Moore, N. Smith, M. Matthew, Mr. A. Wright and Masters L. Jackman, C. Prescott and D. Weekes. Mrs. I. Harris conducted the Cake Stall with the aid of M. McKenniss, while Mrs. G. Prescod managed the Ice Cream Stall. On Sunday, October 5th, at Vespers, a Memorial Service was held and Prayers said for the Repose of the soul of Layreader C. Philips, late brother of our beloved Archdeacon. His death is quite a loss to our work in Trinidad. Harvest Thanksgiving will be held November 9th.

S. Matthew's, Palmyra, Trinidad, B. W. I. The work here is in charge of the Catechist, Mr. Chas. W. Lewis, during the absence of the Ven. D. E. Philips. On Sunday, Sept. 14th, a Children's Service was held. Devotions being completed, Mr. James Herbert

acted as Chairman. In addition to the items by the pupils of the Church School, addresses were delivered by Messrs. J. Simmonds, James Reid, A. Babb and A. Seales. Mrs. C. Lewis then distributed prizes, as also Miss Marshall for regular attendance and good conduct. Mr. Norman Morris made the concluding address, and the Service closed with the singing of the Doxology. The attendance at the Sunday services is steadily increasing there being now an average of 25 at Matins and 40 at Vespers.

San Fernando, Trinidad, B. W. I. The members of the mission here have received new inspiration from the Synod issue of the "Negro Churchman." At a recent meeting the name of "S. James the Less" was chosen for this congregation, and Mr. James Reid has offered to serve as Layreader. He is a Catholic Churchman and formerly an Anglican. His License will soon be forwarded.

S. James, Antilla, Cuba. The Rev. R. D. Sibblis and Mrs. Sibblis are rejoicing in the arrival of No. 7, a son, baptized by the proud father as "Solomon Alexander," the latter name we are informed, being in honor of the Archbishop. Heretofore the territory assigned. Fr. Sibblis was limited to Northern Oriente but the Primate has recently sent him credentials as General Missionary over the entire Province of Oriente, with permission to establish his headquarters in Santiago, the old capital of Cuba. He is working energetically for the extension of the African Orthodox Church in the Republic.

San German, Cuba. Mr. Samuel Watkiss, Catechist, is now reading for Holy Orders, while building up this work under the direction of Rev. D. Sibblis. A Church Rally to call attention to the African Orthodox Church was held with a Street Procession styled the "Journey of the Twelve Tribes of Israel," and a Sacred Concert. The Preston Band furnished the music for the Procession which was led by eight mounted men, the Cuban Flag, and a Banner inscribed "The African Orthodox Church." The Cuban residents were highly pleased and requested another such Rally in the near future. Other residents declared that so far as San German was concerned the African Orthodox Church had brought light into a dark place and thus justified its motto, "In tenebris lumen." At the Sacred Concert the Chairman made a stirring address on the Mission of the African Orthodox Church to the Negro Race, and other numbers were rendered, among which may be mentioned an Anthem by the Choir "How Excellent is Thy Name," an address by Master James Wallace, recitation by Miss Beryl Thomas, a quartet by Mr. Johnson and others, a Solo by Mr. McLemont. There were 76 items on the program, but not half could be rendered. The closing address was given by Mr. Jackson in which he urged parents to prepare their

children for higher service. On Oct. 12th, the Rev. Fr. Sibblis visited the Congregation and administered Holy Communion, this being the first time in many long years that most of the people had the privilege of receiving the Blessed Sacrament. While here Rev. D. Sibblis received the gift of a lot for his future chapel in San German which he placed in charge of the Catechist. Mr. S. J. Watkiss has forwarded this prayer which he says frequently with his congregation. "Grant, we beseech Thee, O Lord, long life to our Archbishop and Primate Alexander. Sanctify him with Thy Spirit from on high, that he may impart to us Thy Holy Word, and faithfully perform the work Thou hast given him to do, so that at the last he may receive at Thine hand a great Reward. Amen."

San Domingo City, Dominican Republic. The work of the African Orthodox Church has been successfully launched by Layreader Martin, formerly in the service of the Protestant Episcopal Church. Mr. Martin preaches both in English and Spanish and is attracting both groups of people. He would like some literature in both languages, some copies of our Liturgy, and membership cards. Are any of our readers interested?

Remark. If you do not see any mention of your own parish or mission month after month in this magazine, it is because no "Notes" are sent us. Let us have some by the 15th of December.

GENERAL ITEMS OF CHURCH NEWS

Under the direction of the Right Rev. Gregory Lines, D.D., D.C., the work of the American Catholic Church is making marked progress. Bishop Lines has recently sent us a copy of "The Liturgy, according to the Use of the American Catholic Church (Western Orthodox) in the Province of the Pacific," prepared by himself with the authorization of his Primate, the Most Rev. F. E. J. Lloyd. It is a most valuable contribution to the Liturgic literature of Western Orthodox Catholicity and should serve a good purpose when a common Liturgy shall be prepared in English for Orthodox Christians of the Western World.

His Lordship the Right Rev. Victor of the Province of the Atlantic of the American Catholic Church has received the consent of the Primate of the African Orthodox Church to an appointment as Prelate Canon of the Chapter organization, with seat and vote. Such an arrangement, will we believe, be of mutual benefit.

S. Matthew's Mission of the African Orthodox Church in Chicago is increasing every week and the Rev. R. A. Valentine is greatly encouraged. He is the pioneer of our work in the Middle West. We are looking for the right man for the Pacific Coast where Bishop Lines has promised to assist

done in Chicago. While completely independent of each other the African Orthodox Church and the American Catholic Church are in full communion.

Our good friend, Dr. Holly, successful physician and surgeon of West Palm Beach, Florida, and son of the late distinguished Bishop Holly, founder of the Apostolic Orthodox Church of Haiti, but since his death a Mission of the P. E. Church, has recently secured us 13 cash subscriptions for "The Negro Churchman," twelve of which were from Miami. In August last we had the pleasure of listening to an eloquent and erudite address from the learned Doctor and Statesman. He made an inspiring plea for Haiti, which he has served as a Diplomatic Officer both in Europe and the West. But it was a masterful plea for the entire Race. His knowledge of Theology and Church History, and especially of Negroes in Holy Writ, as gained from his scholarly father, was little short of being wonderful. The Editor of this magazine learned many things in that address. We have often thought since that Medicine and Diplomacy have combined to rob the Church of another Negro Bishop. But Dr. Holly is still young, and he knows the history of S. Luke, Beloved Physician and Apostle.

Miss Ophelia Hunt, formerly of S. Luke's, Cambridge, now of the Good Shepherd, New York, is being trained for the work of a Deaconess and will be ordained to that office next Lent.

Search for all your old copies of the "Negro Churchman." Our missionaries can use them on the field. Who has copies of the March number, 1923?

"HEALTH TALK" By Dr. A. L. JOSEPH (Advertisement)

Fortunate for man's progress is the matchless skill with which a few individuals are endowed. The genius and achievement of being able to detect disease by gliding the fingers over the spine, locating impinged nerves, has caused the name "chiropractic" to stand for the highest accomplishment, setting forth a new standard in the important Art of Healing. There are several methods employed in the management of the sick. All have their specific value, but Chiropractic commands the respect of all because it reaches to the bottom of the evil and fully demonstrates its superiority. Perhaps you envy the ease with which a child falls off to sleep, or perhaps you cannot keep from sleeping. When you are sick in any part of the body it is the result of faulty innervation. Remember, the Nerve System controls the entire Body. The Chiropractor will relieve your suffering through spinal adjustments in the most scientific and effective manner. Take the right step and



To all my Fellowmen of the Negro Race
Greeting and Benediction

AT THIS

B l e s s e d
Christmastide

Archbishop Alexander
Primate of the African Orthodox Church

**A Profitable Christmas or New Years Gift
TO A FRIEND**

One Year's Subscription To The
"NEGRO CHURCHMAN"

Rates on First Page

ANOTHER USEFUL GIFT

* * *

A Copy of the Divine Liturgy of the
African Orthodox Church. Every Catholic
Churchman should possess it-60 cents per copy

CLERICAL APPOINTMENTS, 1924 - 1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd, New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Luke's, Cambridge, Mass. Office, 91 Parker Street, Cambridge.

The Right Reverend Arthur Stanley, St. Philip's, Nova Scotia, Canada. Office, 39 Hankard Street, Sydney, N. S.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's Church, New Orleans. Residence, 2035 Eighth Street, New Orleans, La.

The Ven. Dixon Egbert Philips (Trinidad), St. Joseph's Church. Address, River Road, St. Josephs, Trinidad, B. W. I.

The Rev. Richard Daley Sibblis (Oriente). St. James' Church. Address, Apartado 67, Antilla, Cuba.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michaels, Boston, Mass.

The Rev. Ernest L. Petersen, St. Mary the Virgin, Guantanamo, Cuba.

The Rev. Peter A. McDougall, St. Andrews, Atlantic City, N. J.

The Rev. George W. Benjamin, St. Andrews, Atlantic City, N. J.

The Rev. Israel Mair, St. Marys, New York City.

The Rev. Emanuel J. Millington, St. Paul's, New Haven, Conn.

The Rev. George G. M. James, Non-Parochial.

DEACONS

The Rev. James P. Roberts, St. Barnabas, New York City.

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. Ezekiel B. Louard, St. Anthony's, New York City.

The Rev. F. Bruce-Callendar, St. Anthonys, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Josephs, New York City.

The Rev. Joseph Ford, St. Josephs, New York City.

The Rev. Wilfred Kirnon, St. Josephs, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

The Rev. Robert A. Valentine, St. Matthews, Chicago.

DEACONESSSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACONS

The Rev. Percival Edwards, Good Shepherd, New York City.

The Rev. Ralph Hawkins, St. Barnabas, New York City.

The Rev. Lilian Brown, HEALER Atlantic City.,

The Negro Churchman



In Tenebris Lumen

For The New Year

I would be pure, for there are those
who trust me ;

I would be true, for there are those
who care :

I would be strong, for there is much
to suffer .

I would be brave, for there is much
to dare :

I would be friend of all — the foe —
the friendless :

I would be giving and forget the
gift:

I would be humble, for I know my
weakness:

I would look up — and laugh— and
love — and lift.

H. A. WALTER.

NEW YORK CITY, JANUARY 1925

VOL. III, NO. 1

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The Negro Churchman

In Tenebris Lumen

Published monthly in the interest of The African Orthodox Church

ARCHBISHOP ALEXANDER, Editor

BISHOP WILLIAM ERNEST, Contributing Editor

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NEW YORK. JANUARY, 1925

Ten Cents

APOSTOLIC SUCCESSION IN THE AFRICAN ORTHODOX CHURCH

The Day of Pentecost—ten days after the Ascension of Jesus Christ—saw the fulfillment of His repeated promise, the descent of the Holy Spirit, and the inauguration of the Christian Church, of which the church in Jerusalem became the mother-church of Christendom, and St. James its first Bishop.

From Jerusalem, the Apostles (equally called, equally commissioned, and equally inspired; and their sacred office perpetuated by the election and consecration of Matthias to take the place of the traitor Judas), went forth preaching, healing, baptizing, laying on of hands, ordaining, and establishing churches the first of which was the Syrian Church of Antioch, founded by St. Peter about A.D. 38, and over which he reigned as Bishop and Patriarch for six years before the time tradition says he became Bishop of Rome.

St. Peter's successor as Bishop and Patriarch of Antioch was Evodius, who in turn was succeeded by St. Ignatius the martyr, and so on down through all the Christian centuries until the present day.

Without giving the names of all the Patriarchs who, as successors of St. Peter, have presided over the destinies of the Antiochian Church, and kept alive the Apostolic Succession in that Church, we begin with the one from whom the African Orthodox Church derives its Episcopate—the 126th in direct line from St. Peter, Ignatius Peter III.

Ignatius Peter III, Patriarch of Antioch and the East, assisted by two Bishops, consecrated Paul Athanasius in 1877, and appointed him as Legate.

Paul Athanasius, Metropolitan-Archbishop, and Legate of Ignatius Peter III, assisted by the Metropolitan-Archbishops George Gregorius and Paul Evanius, consecrated Francis Xavier Alvarez Archbishop of Ceylon in 1899.

Archbishop Alvarez, in accordance with an edict issued by His Holiness Ignatius Peter III, and assisted by the Syrian Metropolitan-Archbishops Gregorius and Athanasius, in his cathedral Columbo, Ceylon, May 29, 1892, consecrated Joseph Rene Vilatte Metropolitan-Archbishop for the Old Catholics of America, viz., those adhering to the Orthodox Faith of the early undivided Church. This, Ignatius Peter III, had a perfect right to do, since this Western Continent had not been discovered when the early Councils of the Church determined the boundaries and rights of the great Patriarchates and was therefore open to all. In fact the claim of supreme jurisdiction in any part of this country, made by any Church or Bishop, is simply absurd.

Metropolitan-Archbishop Vilatte, Sept. 28, 1921, consecrated George Alexander McGuire, M.D., D.D., first Bishop of the African Orthodox Church which was organized by Negro Churchmen on Sept 2, 1921 in New York City. In Nov. 1923, the second Bishop, William E. Robertson, D.D., was consecrated, and in Sept. 1924, Arthur S. Trotman D.D., was consecrated, and Bishop McGuire elected Archbishop and Primate.

Thus has come down to us in the most direct, unquestionable and provable line of Apostolic Succession to be found in any branch of the Western Church today, and in all its original authority and power, that old commission and command of Jesus Christ: "As My Father hath sent Me, even so send I you."

And thus is established the irrefutable fact that the African Orthodox Church is a true, living branch of the One Holy Catholic, Apostolic Church of Christ. The validity of the Syrian Succession, and therefore of that in The African Orthodox Church, has repeatedly been recognized and acknowledged by the Roman Catholic Church which admits into its fold Bishops of the Antiochian Succession without re-ordination; by the Old Catholic Church of Holland; by the

Church of England which, in 1870, welcomed the visiting Patriarch of Antioch, Ignatius Peter III (the same who ordered the consecration of Archbishop Vilatte) and enthroned him in Canterbury Cathedral to bless the people; while so recently as 1920 it pronounced as false the accusation of hereby once made against the West Syrian Churches, and used by certain persons as an excuse for denying the validity of Archbishop Vilatte's consecration.

In the Episcopal Church, the late Right Rev'd Bishop Cleveland Coxe writing to Archbishop Vilatte, made the assertion: "No Prelate of the Western Church has an Episcopate as valid as yours." And Rev. Dr. Rutenfranz, acknowledged chief among Catholic-minded Episcopalian theologians and scholars, asserted: "Vilatte is as true a Bishop as ever wore a mitre."

These facts are here presented at the request of Churchmen of our Race who have recently united with us, in order that they may be able to convince those who may be disposed to unfriendliness.

BISHOPS WHO CANNOT "SEE"

For two-score years Negro Episcopalians have failed to open the eyes of their white Bishops. Periodically they have presented petitions and memorials and made speeches and addresses but without effect. Surely if the needs of the Colored work in the Episcopal Church are known, if the handicaps are understood, if recommendations are to be made, one should expect that the clergy of this racial group would be the parties with first hand information and methods of procedure. Evidently the white Bishops do not think so, since for forty years they have refused the plea for Race leadership within the Church in the manner requested by their petitioners. The latest abortive effort was made in November 1924, before the Provincial Synod of New York and New Jersey, held in Bronxville, N. Y., and presided over by Bishop Stearly of Newark. Three prominent Negro clergymen were present to present the needs of the Colored Work, Archdeacon Russell of Virginia, Rev. Dr. Bishop of New York, and Rev. George Plaskett of N. J. Dr. Bishop made a masterful and statesmanlike plea for the organization of the colored work of the two States under a racial leader. He was supported by Rev. G. Plaskett in a speech brimful of statistics and humor. The Bishops took the matter under consideration. **RESULT.** "Bishop Stearly reported that the Bishops could not see their way to recommend the appointment of two archdeacons for this work." Not even archdeacons! Will they be able to "see their way" in forty years hence? We append the report of this latest abortive effort as given in one of the white religious journals (The Living Church).

Provincial Work Among Negroes

In his address to the joint meeting of both Houses, on Educational Work among the Colored People, the Ven. James S. Russell, D.D., Principal of St. Paul's School, Lawrenceville, Va., showed that this sort of work forms the greater part of the Church's efforts to help the colored people of the South. Archdeacon Russell was followed by the Rev. Hutchins C. Bishop, D.D., rector of St. Philip's Church, Harlem, New York City, who made a plea for definite organization of the colored work of the Province under a leader, "whether his title be Archdeacon, General Missionary, or Suffragan Bishop." Dr. Bishop urged that the Church take a larger view of its duty toward the colored people, the more intellectual of whom are drifting away from the Church to secular social service activities and organizations, because they feel that the Church is not vitally interested in the sociological problems of their race. The Rev. G. M. Plaskett, of the Church of the Epiphany, Orange, N. J., delegate from the Conference of Colored Churchmen of the Province, in a clever and humorous speech, presented some interesting and significant figures; among them, the fact that there are more colored communicants in the Province of New York and New Jersey than in the states of North and South Carolina, Florida, Alabama, Georgia, Mississippi, Louisiana, Tennessee, and Kentucky. St. Philip's Church, New York, alone has more communicants than the larger southern states combined. Fr. Plaskett brought from the Conference the suggestion to the Synod that Dr. Bishop be called into conference in all matters relating to the work among colored people in the Province. Bishop Stearly reported that the Bishops could not see their way to recommend the appointment of two archdeacons for this work.

OUR SACRIFICES

When our clergy and other workers in the African Orthodox Church are tempted to murmur about the sacrifices which we are called upon to make it would be well for us to remember that the pioneers of African Methodism paid a similar price in their successful effort for racial expression and control in their ecclesiastical affairs. We Negro Churchmen who are emulating Richard Allen and his colleagues may take encouragement and go forward. In the "Church Advocate," a monthly published by Rev. Dr. Bragg, Negro priest in the Episcopal Church, we note an article from which we cull the following extract:

The African Methodist Episcopal Church was organized in 1816, and Allen elected the first Bishop. From this humble beginning has evolved the present A. M. E. Church.

Two things about Richard Allen all men must honor and admire, his courage and his

philanthropy. In the face of the organized Free African Society, and all that it represented; in the face of the opposition of the Methodist Episcopal Church, and the overwhelming majority of colored people attached to that Church, he, with a few others of his kind, had the courage, yea, the audacity, to found a new connection, to be controlled wholly by persons of the African race.

Richard Allen was a noble philanthropist. In this phase of his life he teaches the leaders of our own day the needful lesson. He was born a slave. He became possessed of freedom. By industry and hard labor he made money. He became well-to-do. He spent his money for the glory of God and the improvement of his brethren. Says Bishop Payne, the historian of the African Methodists, speaking of Bishop Allen:

"All that he ever did receive was the sum of \$80, not per year, but for all his services. The balance due him in this direction he bequeathed to the Church. 'I have,' says Brother Proctor, 'a knowledge of \$1,400 being so bequeathed or given by him to the Church at one time, when the house of worship was sold and bought by us. This claim of \$1,400 against Bethel in Philadelphia, which the Bishop had served as pastor, is confirmed by the testimony of Jonathan Tudas, one of the most intelligent of Bishop Allen's lay advisers. At one time the Bishop loaned Bethel the sum of \$4,000. At another time his claims against Bethel amounted to \$6,300, and once, \$11,700. At the time that Robert Green sold it Mr. Allen bought it in for the congregation at the sum of \$10,500.'"

Says Bishop Payne: "In his latter years the Bishop carried on a boot and shoe store, which trade and business he had learned in the earlier part of his life. He retired from this business two or three years prior to his death, at which time his estate was worth between thirty and forty thousand dollars, all of which was accumulated by his own intellect, industry and thrift."

The early days of the A. M. E. Church constituted a period of the keenest self-denial and struggle. Bishop Payne gives the following statistics at the close of the first decade: "There were reported two stations, ten circuits and seventeen pastors, or itinerants. The total amount of money raised for all purposes was \$1,151.75. Of this amount \$448.30 comprised the salaries of six preachers in Baltimore, \$614.20 made up the salaries of ten pastors in the city of Philadelphia."

THE LION AND HIS PREY

Once again the British Lion lifts his ponderous paw and crushes severely another Mouse,—an art which he has so long practiced that he is now an adept and past master. This time it is Egypt that is writhing beneath the shaggy monster's re-

lentless hold. Imperial Britain is no respecter of the rights of weaker nations especially if they are "off-color." Mr. Baldwin and his Cabinet did not demonstrate either wisdom or justice when they used the unfortunate assassination of Sir Lee Stack to extort concessions which vaunted British statesmanship (which evidently has fallen upon evil times) had failed to obtain by normal methods. The enormous indemnity demanded with the loudest roar and most agile spring of the monarch of the jungle and the almost military command that the assassin be summarily punished, were meekly met by the Egyptians. But insult was added to injury by the further demand for prevention of political gatherings, the withdrawal of native troops from the Soudan, and the granting of no less, of invaluable water privileges on the Upper Nile with little consideration for the welfare of Lower Egypt. The threat which was masked behind this ultimatum was well understood by Egypt and she yielded to continue her national existence even as a law-abiding citizen obeys the "Hands-up" of the gunman. We are glad to note that the conscience of a respectable number of Britishers has led them to protest against the "new statesmanship," and that in the United States criticism of the same has been unanimous. But the Lion is not perturbed by such trifles. He snarls even at the League of Nations warning that body beforehand not to meddle with what does not concern it. Aesop's Lion spared his Mouse and time and circumstances gave the little rodent an opportunity to demonstrate its gratitude and aid to his leonine majesty. Egypt was compelled to yield, but if friendship rather than hatred exists for Great Britain, our Mohammedan brethren in North Africa have qualified themselves to be considered Christians of the most perfect type. We are much afraid that John Bull has become so intoxicated with imperialism and the commercialism which is the great contributing factor, that warnings will go unheeded. Germany rode swiftly to her destruction. Great Britain, with far less velocity, is heading for the same port. Of late she hates criticism, however friendly or constructive, and resents it in brusque terms. "Those whom the gods would destroy they first make mad." No colonizing nation has ever enjoyed such loyalty from her colonial subjects of darker hue than Great Britain, but she has chosen to abuse it. Where there was sympathy, there is now apathy if not antipathy. We have always nursed a strong love for, and sentiment in favor of Great Britain against all comers, but her policy to the Negro people subject to her stands out as a monumental blunder, and whether we are disliked or not by her petty officials, we shall continue to "cry aloud and spare not," since "faithful are the wounds of a friend; but deceitful are the kisses of an enemy."

OUR CHURCH IN SOUTH AFRICA

We are featuring on our third cover page the picture of the Very Rev. Daniel W. Alexander, Bishop Elect of the African Orthodox Church and appending to this article the order of the last Augustinetide Services held in his parish in honor of their Patron, S. Augustine, African Bishop of Hippo. We do this to give our readers some idea of churchmanship in South Africa. Bishop Elect Alexander is a native of the Motherland, but his parents are natives of S. Pierre, Martinique, French West Indies. Here is an instance of African forbears brought to the West in slavery contributing to the spiritual emancipation of their people in supplying them with their first independent native bishop. He writes that "if the Black Race could only digest what is now being taught for our upliftment we would make all nations respect us. We need Race pride, respect for each other, and the ambition to achieve for ourselves that which is constructive and substantial, so that when we are asked to recite what we have done for ourselves, we may point with satisfaction to our quota in the world's progress in the sciences of medicine, philosophy, agriculture, as well as in the realm of commerce and finance." Recently Bishop Elect Alexander visited the Transvaal, and there received two other priests into the African Orthodox Church making six men in this Order. The names of those, at this writing, who make up the Clergy List are, in addition to the Very Rev. D. W. Alexander, the Rev. Fathers Michael Moncho, Ezekiel Leagise and James Monaré of Pretoria, and Rev. Fathers D. F. Brown and Fred Hugels of the Transvaal. The Provincial Synod of the African Orthodox Church, under the presidency of the Bishop Elect, is in session as we go to press, and this Magazine hopes to present to its readers, in the March issue a picture of the gathering. Read the following poem from this African Churchman.

WORK AND WAIT

By Bishop Elect Alexander, South Africa.

Up brothers! 'Tis a mighty deed
Angels would covet to begin,
Clapping their wings in eager speed
A Universe to win.

Toil on! It is your Master's will;
His own bright world in chaos stood
Waiting the labors of His skill,
Ere He pronounced it "good".

Union is Strength! A phalanx stand
Breasting the world's contempt and scorn,
E'en should no palm-branch weigh your
hand,

No crown your brow adorn.

Truth,—holy truth, deathless, divine,
Engraven on the immortal scroll;
With God's eternal throne for shrine,
Empire from pole to pole.

Does this demand your reverend care,
A martyrdom of faith and zeal?
Armed for the battle, boldly dare
The issue, woe or weal.

Duty is ours, and high-souled trust
In Him no mortal can defy:
Work! For His law is good and just;
Wait! Truth can never die.

AUGUSTINETIDE SERVICES, 1924

Church of S. Augustine of Hippo. So. Africa

Wednesday, August 27th: Eve of St. Augustine.

Solemn Evensong and Procession at 7:15 p.m.

Preacher: The Rector.

Thursday, August 28th: St. Augustine's Day

Holy Eucharist, 6:30 a.m.

Women's Prayer Meeting, 3 p.m.

Evensong, 7 p.m. Sermon.

Friday, August 29th:

Sung Requiem for all departed Parishioners, at 6:30 a.m.

Evensong and Sermon, 7 p.m.

Saturday, August 30th:

Preparation for Holy Communion, 7:30 p.m.

Sunday, August 31st (In the Octave):

Holy Eucharist, 7 a.m. (Dutch).

Sung Mass, with Procession and Sermon, 10:30 a.m.

Children's Service, 3 p.m.

Evensong and Sermon, 7 p.m.

Thursday, September 4th (the Octave).

D. W. Alexander, Archdeacon,
Rector.

Vicar-General of the Diocese
of the Cape of Good Hope.
(Bishop Elect of the A. O. C.)

THOUGHTS FOR THE NEW YEAR

Bishop Arthur Stanley, Canada

"Ye have not passed this way heretofore."
Josh: 3:4.

The Israelites had spent forty long weary years away from the Promised Land to which God had said He would bring them, and now they find themselves on the very threshold. They have to go into that land by a strange mysterious fearful way. They have to pass through the very bed of the River Jordan, and God, Who has brought them thus far, is to pile up the waters on either side of them while they go through on dry ground. If you will picture them about to cross the river you will realize how true it is that they had never passed that way before. It was totally new and absolutely strange, and before they reached the Promised Land, they had many difficulties to face, many victories to win, and foes to conquer.

We, by God's grace, have been brought to the threshold of another year, a new year, an unknown year, an untrodden path. And in this new year that lies before us let us

serve God's great purpose. There is fresh land to occupy; there are victories, through God's Strength to win; there are sins which, by God's grace we are meant to conquer, and in entering upon this new year we are on new and consecrated ground which our feet have never yet defiled.

But how shall we enter upon this new year? We must put ourselves under the guidance of God, Who has Himself vouchsafed to guide and direct us. For says He, "When ye see the ark of the covenant of the Lord your God and the priests the Levites bearing it, then ye shall remove from your place and go after it." What a comforting thought for us to know that God is with us, going before us in this new year, taking us into our difficulties and out of our difficulties, so that through the presence of God we may conquer our sins and gain from Him our strength in this life. If this be so, we need not fear; we can face the future with confidence. Let us see that Jesus the Captain of our Salvation still leads us on until we cross the great River Jordan. We need to know the way in which we must go. There is bound to be difficulties in the way, and the only way to fight them with anything like hope, with anything like assurance, is that God be asked to help us, and to make His way clear before our face. Let us trust in Christ to lead us in the right way, for He is the Way, the Truth, and the Life.

CHILDREN'S LETTER By Bishop Wm. Ernest

My dear children,

Some time ago I wrote to you telling you of The New Year of the church. Certain suggestions were then made to help you to develop your character. In order to carry out those suggestions you need to exercise continued efforts. With such efforts accompanied with prayer for success you will accomplish a great deal.

Now we begin a new year from a commercial view. In it most people will carry out new ideas which they planned before. Let each of you decide on a plan to improve yourself and to do something definite for the church. In a certain church, a number of little girls quietly formed themselves into a club called the willing workers' Club. They are planning to do many little things to improve themselves, work for the church, and get some amusement. Suppose you try something of the sort.

Another thing which I must call your earnest attention to is that in this month we celebrate the season of the church year called the Epiphany. This season brings fresh to our minds the time when the Wise men brought their gifts of gold, frankincense and myrrh, and laid them at the feet of the infant King of kings. These three gifts seem very suggestive,—gold, the mineral

from which the crowns of kings are made, seems to suggest the kingship of Christ; frankincense, a pure gum from a certain tree which grew in Arabia, when burnt, gives off a sweet smelling smoke. This smoke rises upward and brings to mind how earnest prayers ascend to God. Myrrh also is a gum from a tree which grows in Arabia and Abyssinia. The ancient people esteemed it as an unguent and perfume. It is used still as perfume and for incense. It is also used medicinally. Besides these it was used to embalm the dead. Some think it was an indication that Christ should die and be embalmed.

What I most desire to bring to your mind is that these articles were considered most precious, and these men traveled a great distance to offer them to Christ. In this new year let each child aim at giving the best to Christ, the best of your thoughts, the best of your efforts and the best love of your hearts.

I am, Your dear friend,

William Ernest,
Auxiliary Bishop

S. MATTHEW'S MISSION, CHICAGO, ORGANIZED

St. Matthew's Mission began work Oct. 12th. Matins have been said at 11 A.M. every Sunday except Dec 7th, on which date the Deacon and congregation of St. Matthew's attended St. Cecilia's Chapel, of the American Catholic Church, Western Orthodox, and witnessed the ordination of the Deacon Rev. Wilson to the Priesthood. On Sunday Dec. 14th, His Grace the Most Rev. F. E. Lloyd, Archbishop and Primate of the American Catholic Church, visited us at St. Matthew's on special invitation. His address was most appropriate for the occasion. He reviewed the work and progress of the African Orthodox Church, told of her early struggles, and of the unequalled stride made within three years. He paid a glowing tribute to our much beloved Primate, Archbishop Alexander; at whose ordination to the Priesthood in the P. E. Church about twenty-seven years ago he was privileged to preach. The address was full of inspiration, and contained a prophecy that within one hundred years the A. O. C. would be the chief established church for our people everywhere.

At the close of the Service the Declaration of Faith of the A. O. C. was read and St. Matthew's Mission was formally organized, and the enrollment of members followed. His Grace signed the register as a witness, and contributed to our Building Fund which is opened on his suggestion.

We desire to make special mention of Mr. Alfred Osborne our pianist and Mrs. Maybelle Booth our violinist for their splendid musical contributions; also of Mr. Flavius White who designed and made our altar;

and of Mr. C. A. Morgan for his earnest support at a sacrifice to his own business. The work is very encouraging (R. A. Valentine).

In addition to this report sent in by the Clergyman the Negro Churchman desires to add a few words from a letter sent to our Primate by Archbishop Lloyd dated Dec. 14.

"My dear Most Rev. Brother: This day I have had the privilege and the pleasure of assisting the well-beloved Deacon Valentine of Chicago in the organization of the parish of St. Matthew of the African Orthodox Church. I have to add that eleven persons signed the roll and professed the Orthodox Faith of the Christian ages. The occasion was very gratifying. Deacon Valentine is a very unusual man, of fine parts, able, devoted, and above all, consecrated in heart and soul to the work he has in hand with Your Grace. I hope that he may be ordained priest as soon as that may be, which of course, you will decide. Congratulations in abundance on the good news from Africa."

BELL DEDICATED AT S. JAMES' CHURCH, CUBA

Address (abbreviated), by Rev. R. D. Sibblis

2 Chron. 6:12. "And he stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands towards heaven."

Beloved, these words were spoken thousands of years ago of a dedication service, picturing King Solomon's posture as he spread forth his hands towards heaven asking God's acceptance of that which had been presented for use in His holy service. Today, we English speaking Negroes in Cuba and Antilla have assembled in like manner to dedicate to the glory of Almighty God this beautiful church bell, and to ask His acceptance of the same. Such occasions among the Hebrews were marked with great rejoicing, and as a Race Negroes are not a whit behind. If, five years ago, we as strangers in a strange land had been told that we would in this short period have secured a church building in this town, with a bell calling our brethren to the Worship of God, we would have doubted such a statement. But here are we today under our own vine and figtree, in this dedication service, rejoicing and praising God who has supplied this great need of ours. Hence following the example of King Solomon, let us, who have been so long downtrodden, address our Father in Heaven. "O Lord God, besides whom there is none other, we pray Thee that Thou wilt bless this bell which we dedicate this day to Thy service, that it may continue precious in Thy sight. Regard also with Thy favor Thy humble servant whom Thou has appointed over this Thy flock, that he

may ever walk before Thee with a perfect heart all the days of his life. Sanctify these Thy people present before Thee in his great service, and help them to dedicate their lives to Thee. Whenever this church bell rings may it serve as the constant reminder of their obligation to assemble themselves for Thy worship, and in this House to call upon Thee and to offer praises to Thy holy Name. Uphold, we pray Thee, the hands of our Bishops and other Clergy in the Holy African Orthodox Catholic Church which Thou hast graciously planted among our Race, and to Thee the Father, Thee the Son, and Thee the Holy Ghost, One Holy and Undivided Trinity, shall be ascribed all honor, might, dominion and power, now and forever. Amen."

We regret to learn of the death of Solomon Alexander the infant son of Rev. Fr. and Mrs. Sibblis which occurred after a brief illness. Sickness, and now death, have greatly interfered with the activities and comfort of these our missionaries in Cuba, and we send them herewith our deep sympathy. Nevertheless Fr. Sibblis keeps on the job. Recently he spent four days at Cayo Mambi visiting the people, holding services, and completing arrangements with the Sugar Company for the building of our church there. The Manager agrees to give the African Orthodox church a suitable lot, and \$800 worth of building materials if our General Missionary will pay the cost of construction. Fr. Sibblis would be glad to receive donations for this purpose. The bell which he bought for the chapel of S. James in Antilla was dedicated by him on Sun., Dec. 7, 1924. At Tacajo he found that the Church School under the guidance of Mrs. Jane E. Drummond had made great progress. He addressed the children in Spanish all except one being Cubans; and baptized one child. Leaving Tacajo he continued to Miranda where the School Teacher, who is one of our Layreaders, had invited him to come and hold service. This being the rainy season in Cuba, only a Vesper service could be held, which was scantily attended due to the continuous downpour. On the following day, Mr. F. J. Watson, the teacher mentioned above, furnished horses and accompanied Fr. Sibblis on his ride to Palmietto to administer infant baptism. The ride was long and tiresome and very muddy. On the day after, he went to San German and there held open air service at six o'clock. It has been stated in a previous issue that a lot has been given to Fr. Sibblis in this town for the A. O. C. The Cuban field is one of the most difficult, and we agree with Mrs. Sibblis when she writes "Oh Your Grace, give us your continued prayers. Cuba is a tough place. I do not believe that missionaries in Africa have it as hard as we in Cuba." Nevertheless, Rev. Fr. Sibblis, now General Missionary of Orient Province, struggles on

with confidence in God, and is succeeding. Fr. Peterson having been appointed to Florida his former work in Cuba is now placed under Fr. Sibblis.

PAROCHIAL NEWS ITEMS

S. Philips, Sydney, Nova Scotia.—On Christmas Day Mass was sung at 11 a.m., Bishop Arthur Stanley pontificating. A large number communicated. At 3 p.m. the West Indian Band of Sydney gave a concert in the Church for the benefit of the parish, most of the members being choristers of S. Philips. The program was a full and varied one. The Bishop presided, and a most enjoyable afternoon was spent by all. Another Concert by other parties was given on Monday, Dec. 29, also in aid of the parish. The Right Rev. Arthur Stanley Trotman expresses his profound gratitude to the Ladies Auxiliaries of the Good Shepherd, S. Joseph's, and S. Mary's, New York City, to His Grace the Primate, Archdeacon Philips, Rev. Fr. McDougall, His Lordship William Ernest of Massachusetts, the Universal Band of Cambridge, S. Lukes' Church, Cambridge, and S. James' Church, Boston for their generous gifts at Christmas to enable him to pull through the industrial crisis in Sydney. His Lordship made others happy also, providing the Church School with a New Year's treat and gifts of toys and books. Further aid will be greatly appreciated from those kindly disposed.

S. Anthony's Church, New York City.—On Nov. 30th 1924, Rev. E. B. Louard and his people held their first semi-annual celebration, the work having been begun on the last Sunday, in May previous. At 4 p.m. His Grace the Archbishop, with members of the Cathedral clerical staff and choir, conducted Solemn Vespers. Addresses were made by the Archbishop, Archdeacon Philips. Rev. F. Mair of S. Mary's, Rev. Bruce Callendar, associate minister at S. Anthony's, and officers of Past Grand Masters' Council 403, and Eureka Lodge 8153, G. U. O. O. F. in both of which Rev. E. B. Louard holds membership. Among the many musical numbers were those rendered by the United Choral Society to which Mr. Louard also belongs. The chairman was Rev. E. B. Louard himself. He delivered the opening address and presented the various speakers, who all made splendid speeches concerning the work and progress of S. Anthony and its leader, and the grand outlook for the African Orthodox Church at home and abroad. The Senior Warden expressed the thanks of the congregation to the Archbishops and others, and the Church Clerk received great applause when he concluded his brief remarks to his fellowmembers by reminding them that "They who aspire must persevere."

S. Mary's, New York City.—On the Third Sunday in Advent, Dec. 14, Rev. F. Mair baptized Alberga, son of Mr. and Mrs. H.

E. Burton. Special Thanksgiving was offered for the mother. The priest welcomed her back to her duties, and was delighted that Mr. Burton will now be better able to resume his responsibility as Senior Warden of S. Mary's. At the close of the Vesper Service on the same day Mr. Burton made a special appeal to the congregation to bend every effort in 1925 to secure a suitable church home in which God may be worshipped in the beauty of holiness.

Good Shepherd, New York City.—Lady McGuire, wife of the Archbishop, has gone to visit Antigna, B. W. I., her native land, accompanied by her adopted niece, Miss Dorothea Southwell. His Grace pontificated at the Midnight Mass Christmas Eve, and preached. A choir of twenty voices, under direction of Rev. Sister Agnes rendered Monk's Mass in C, Mrs. Ida Brewster, the former organist, contributing efficient service at the organ. Mrs. Wm. Cummings, Master of Ceremonies, acted as Cantor and did his part well. The Gregorian music of the Introit, Gradual, Offertory and Communion was specially pleasing to many churchmen. The Church was beautifully decorated by the Deaconesses, Rev. G. Nurse and Mr. T. Bacchus, with the Christmas greens, inscriptions and emblems given by members. At 4 p.m. on Holy Innocents' Day the Church School held a Carol Service and recited suitable selections. The Archbishop being present, congratulated the children and also the Deaconesses and other teachers. On the following evening the Christmas Tree was lighted, and the children enjoyed three hours of merriment, candies, toys and other gifts adding to their joy. After Solemn Vespers were sung on Dec. 28, the Choir, with Rev. Sister Agnes at the organ, rendered their Carol Service prepared by Mr. Cummings who himself rendered a splendid solo. All the well known old Carols were sung, and other items added. The Archbishop was presented at Christmas a beautiful white stole by Mr. and Mrs. Llewellyn, and several gifts of money and articles by other members. Mrs. Parris presented the Church a magnificent Communion Fair Linen, and the Choir gave a white Burse and Veil. At the Old Year's Service the Church was thronged and crowds remained on the steps or went away for lack of room.

S. Luke's Church, Cambridge, Mass.—The Christmas Tree festivities of the Church School were held on Christmas Eve. Gifts were received by all including visiting children. The program prepared under the direction of Mrs. I. C. Lee was well rendered. Bishop William Ernest pontificated at midnight Mass which despite cold weather was well attended. The clergyman and choir of S. James, Boston, united in rendering this service with S. Luke's. On the Sunday after Christmas at 4 p.m. the Monthly Concert was held. Mr. Enebenta and his violin pupils contributed several items and the

thanks of S. Luke's are extended him for his assistance throughout the year. At 7:30 p.m. the Church School presented their Christmas Cantata for which they had been prepared by Mrs. Lee. The children were in good form and the spirit of Christmas was manifest. Master Robert Isaacs, the faithful acolyte has been ill with pneumonia, and after receiving medical treatment at home is now in the City Hospital. He has won the hearts of the doctors and nurses by his Christian behaviour. Christmas offerings amounted to \$57.00.

S. James', Boston, Mass.—On Nov. 21 the First Harvest Thanksgiving of this congregation was observed. All provisions were distributed to the poor and the collection of \$5.00 sent to Bishop Arthur Stanley. Fifteen baskets were distributed to the needy. At the opening of the mission the observance of which lasted nearly a week, besides Bishop William Ernest, other preachers and speakers were Canon Hollinsed, Messrs. Blackman, Moore, Manning and Harris. S. Luke's congregation assisted in a union service but, according to report, St. Michael's declined the invitation. A banquet closed the festivities which will always be remembered. On Christmas Day Bishop William Ernest pontificated at S. James', the choirs of S. James' and S. Luke's singing the Mass. Rev. Jas. Greenidge, deacon at S. James', gave his children a splendid Christmas treat. On New Year's Eve, S. Luke's choir and congregation again joined with Rev. J. Greenidge and congregation, the sermon being preached by His Lordship from Prov. 16:3 S. James' bids fair to achieve great success in 1925.

S. Paul's, New Haven, Conn.—Rev. E. J. Millington, Priest in charge, sung Mass at Christmas Eve Midnight Service and on the Feast of the Circumcision following the observance of New Year's Eve. There was a good attendance on both occasions. The Church was beautifully decorated by faithful members. With the New Year S. Paul's is being aroused to new activities. Fr. Millington's hands are at the plough.

Santo Domingo City, D. R.—Our Catechist, Mr. Alexander P. Martin has obtained a suitable house in San Cristobel for his mission work which, at this point, is among the Dominicans a large number of whom are enrolled members and supporters. Mr. Martin is organizing work at other points. He is the founder of the Sick Bay Friendly Society in Santo Domingo City. He will begin reading for Holy Orders at once.

Canal Zone.—Mr. C. R. Cunningham of Cristobal, C. Z. writes that he has received his Layreader's License. He has sent for old copies of the Negro Churchman to assist him in preliminary propaganda work. We thank those who have sent us their old copies of the Magazine, especially F. McDougall, and shall forward same to Mr. Cunningham.

Nicaragua.—Mr. W. S. Jones of Nicara-

go also writes that he has received his Layreader's license, and professes loyal devotion to the Faith and Service of the African Orthodox Church. Both Nicaragua and the Canal Zone are in the Gulf Region allotted to Ven. Archdeacon E. Seiler Salmon, and the Layreaders mentioned were appointed at his request.

A NEW YEAR ODE

By Dr. E. A. Abbott

O let us be joyful, and sing a new song!
To Jesus our Saviour who has brought us along;
On this grand occasion—another new year,
We bless Thee dear Savior for bringing us here.
We praise Thee dear Jesus for what Thou hast done!
We bless Thee, adore Thee, for the Victory won;
O give us dear Saviour, new grace for this year—
Come blessed Redeemer, we pray Thee draw near.

So many have passed on, forever to rest,
With Jesus in heaven—the home of the blest;
While others have gone on, in torment to dwell—
With demons and devils forever in hell.

But Thou hast been gracious in sparing us yet!
Admonish us Saviour, or, we may forget:
That time is now fleeting—eternity's near;
So help us dear Saviour to use this New Year.

Doxology

Happy New Year we sing!
To Jesus our King;
Happy New Year! Happy New Year!
Let us all give a cheer.

FLORIDA'S CALL ANSWERED

In answer to a call from a very representative body of Negro Churchmen, His Grace the Archbishop of the African Orthodox Church has appointed the Rev. Fr. Ernest L. Peterson to temporary duty, pending further instructions, in Miami, Florida. He will leave New York City in time to begin work about Jan 15th. During the last three months of 1924, the congregations of S. Mary's New York City, S. Matthew's Chicago and S. James', Boston were added to our growing list, and the African Orthodox Church extended to South Africa and Santo Domingo. The year 1925 opens with a promising field in Florida where God has set before us "an open door which no man can shut". In a later issue some particulars of this new field will be published. We join with the friends of Fr. Peterson in prayers for his success.



The Very Rev. D. W. ALEXANDER
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CLERICAL APPOINTMENTS, 1924 - 1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd, New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Luke's, Cambridge, Mass. Office, 91 Parker Street, Cambridge.

The Right Reverend Arthur Stanley, St. Philip's, Nova Scotia, Canada. Office, 39 Hankard Street, Sydney, N. S.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's Church, New Orleans. Residence, 2035 Eighth Street, New Orleans, La.

The Ven. Dixon Egbert Philips (Trinidad), St. Joseph's Church. Address, River Road, St. Josephs, Trinidad, B. W. I.

The Rev. Richard Daley Sibblis (Oriente), St. James' Church. Address, Apartado 67, Antilla, Cuba.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michaels, Boston, Mass.

The Rev. Ernest L. Petersen, Miami, Florida.

The Rev. Peter A. McDougall, St. Andrews, Atlantic City, N. J.

The Rev. George W. Benjamin, St. Andrews, Atlantic City, N. J.

The Rev. Israel Mair, St. Marys, New York City.

The Rev. Emanuel J. Millington, St. Paul's New Haven, Conn.

The Rev. George G. M. James, Non-Parochial.

DEACONS

The Rev. James P. Roberts, St. Barnabas, New York City.

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. Ezekiel B. Louard, St. Anthony's, New York City.

The Rev. F. Bruce-Callendar, St. Anthony's, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Josephs, New York City.

The Rev. Joseph Ford, St. Joseph's, New York City.

The Rev. Wilfred Kirnon, St. Josephs, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

The Rev. Robert A. Valentine, St. Matthews, Chicago.

DEACONESSSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACONS

The Rev. Percival Edwards, Good Shepherd, New York City.

The Rev. Ralph Hawkins, St. Barnabas, New York City.

HEALER

The Rev. Lilian Brown, Atlantic City.

The Negro Churchman



In Tenebris Lumen

“ON HIS WAY”

ENDICH, as tradition names him, was the Ethiopian Eunuch, whom S. Philip, the deacon of Jewish ancestry converted and baptized. Here was an Asiatic used by God as His instrument to convey to an African the light of the Gospel. Philip would have continued with Endich from Asia Minor into Ethiopia but it was not in accordance with the Divine Purpose, hence the Spirit caught him away to return to his work among his own people and fellow Asiatics. The man of dark hue “went on HIS way rejoicing” to be a missionary to his own, the first Christian missionary, laying foundations which have survived until to-day.

IS THERE A LESSON FOR US?

NEW YORK CITY, FEBRUARY 1925

VOL. III, No. 2

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The Negro Churchman

In Tenebris Lumen

Published monthly in the interest of The African Orthodox Church

ARCHBISHOP ALEXANDER, Editor

BISHOP WILLIAM ERNEST, Contributing Editor

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NEW YORK, FEBRUARY, 1925

Ten Cents

ORGANIZATION OF ST. PETER'S CHURCH, MIAMI, FLORIDA

(Correspondence)

Editor Negro Churchman:

Kindly allow me space in your valuable columns to inform our brethren in Christ's Church, and of the Race, of the organization of S. Peter's African Orthodox Church in the city of Miami.

Moved by the Holy Spirit of God, and guided by his Allwise Providence, a number of men, communicants of S. Agnes P. E. Church withdrew, and filed with the Bishop certain grievances for his consideration. Space nor time permits me to make a full statement of these grievances, but it suffices to say that our chief desire was to have our congregation organized from a mission into a parish. Our church register showed 1200 members; we owned church property valued at about \$40,000; we paid our priest \$175 per month, found him residence, and placed a car at his disposal. Nevertheless after repeated requests we were not permitted to organize ourselves into a parish. The Bishop came, listened to the Grievance Committee, and received the Petition for Organization into a Parish addressed to himself and the Standing Committee of the Diocese. He replied that he would present same to the Committee at the next meeting but he feared that because the men had withdrawn from the congregation, the Standing Committee would regard them, as he did, as a bunch of position seekers and schismatics. "However", he said in an abrupt manner, "go back to the Church and behave yourselves." The following is an exact account of our behaviour, to wit:

The men at once requested Dr. A. P. Holly, formerly of Miami, but now of West Palm Beach, one of our greatest Race men in the State of Florida, to communicate with His Grace the Most Rev. George Alexander McGuire, Archbishop and Primate of the African Orthodox Church beseeching him to take our case under consideration and to come to our rescue. This His Grace unhesitatingly did and sent to us the Rev. Fr. E. L. Petersen who arrived in our city, Friday, Jan 16th. On Sunday 18th inst. he held his first services. At Low Mass fifty-three attended and twenty-seven communicated. At High Mass there were 138 persons present, and at Vespers 450 gained admission to the building while an equal number turned away for lack of space. Following Vespers a meeting of the congregation was held and S. Peter's Parish of the African Orthodox Church was organized with a full vestry of fourteen men. Doxology was then sung, the congregation dismissed, and the Vestry going directly into session elected Senior and Junior Wardens, Clerk and Banking Committee. Other imperative business being disposed of the Vestry of S. Peter's Parish of the African Orthodox Church brought its first regular session to a close.

This, dear brethren and sisters, is an accurate account of the manner in which we have "behaved ourselves". Our only request of you is for your prayers to God that we may go from one degree of success to another, and have our Church erected before His Grace the Primate visits us, at which time we shall present him for confirmation the largest class in his episcopal career, in S. Peter's Church, city of Miami. May God help those of us who have seen the light to hold steadfast to the Faith once delivered to the Saints. This is the prayer

of all of the members of S. Peter's Parish, Miami, Florida.

Your brother in Christ,

S. G. DAMES, Reporter.

[The Rev. Fr. and Mrs. Petersen entrained from the Pennsylvania Station on Monday, Jan. 12, escorted by Rev. Sister Mary Agnes, official representative of the Archbishop, and other friends. At Jacksonville, Fla., Dr. and Mrs. F. Duncan, friends of the Primate entertained them for two days, and on Friday 16th, Dr. A. P. Holly of West Palm Beach and Mr. Martin of Miami, joined the party at Palm Beach and escorted them into Miami amid great rejoicing. Fr. Petersen writes us that he has never witnessed anywhere or over anything, such enthusiasm as that in Miami for the African Orthodox Church.—Editor].

CONFIRMATION APPOINTMENTS

His Grace Archbishop Alexander has sent out notices of the following Lenten Confirmations:—S. Anthony's, New York, March 1, at 4 p.m.; S. Joseph's, New York, March 8, 4 p.m.; S. Mary's N. Y. C., Mar. 15, 4 p.m.; S. Barnabas, N. Y. C., Mar. 22, 4 p.m.; S. Paul's, New Haven, 8 p.m., on Mar. 29; All Saints, N. Y. C., Apr. 5, 4 p.m., Good Shepherd, N. Y. C. on Apr. 5, 8 p.m. The Rev. Fr. Mair, who with his congregation were received into the A. O. C. sends a special invitation to all our congregations in N. Y. C. to be present at the first confirmation in S. Mary's.

PROFESSOR JOHN ARTHUR DYER

Recently the Editor had the extreme pleasure of a visit from Prof. J. Arthur Dyer his colleague in the '80's at Mico College, Antigua, B. W. I. After a remarkably successful career as an educator in the Leeward Islands Colony, Prof. Dyer came to the United States and was immediately appointed to the Chair of English Literature in Kittrell, N. C. After serving for one term, for financial reasons, he accepted a position on the Faculty of Bartlett High School, S. Joseph, Missouri, remaining there from 1905 to 1910 after a brilliant and successful career of service in which he was favored by many white citizens. Returning in 1910 on a vacation to visit old acquaintances in the South, he was induced to accept a position with the North Carolina Mutual Life Insurance Company, then in its infancy. Figures always fascinated Dyer while at college, and wisely or unwisely, he fell a victim to the offer. While in the West Indies he had studied Book-keeping and taken Higher accounting in the International Business University, Detroit, Michigan. Though a member of the Inter-

national Accountants' Society, Prof. Dyer was debarred, not being a citizen of the United States, from taking the C. P. A. examination. In 1920 he resigned his position with the Mutual and taught Universal History in Whitted High School in the same city (Durham). After a successful year, the Insurance Company prevailed on Prof. Dyer to return, which he did. While this position is better from a financial standpoint, Prof. Dyer assures us that he does not get as much satisfaction from it as his sacred vocation of training young minds. He is not what would be considered a wealthy man, but he is "comfortably fixed" owning a palatial home in Durham and a beautiful car, with other interests. He takes an active part in the financial and social institutions of the city, being Secretary-Treasurer of the People's Building and Loan Association, without salary, Treasurer of the Durham Colored Library, President of the Schubert Shakespeare Literary Club, Organizer of the Community Damp Wash Laundry, and officer of other similar welfare bodies. He has succeeded in remaining a bachelor. How he has been able to resist the charms of our Southern ladies, one cannot fathom. He is highly respected by both races in his community.

Since the renewal of our friendship of College days Prof. Dyer has become very much interested in the work of the African Orthodox Church. The Rev. Mr. Valentine of S. Matthew's congregation of our Church in Chicago was one of his boys in S. Peter's School, Antigua, and Mrs. Valentine and her brother Flavins White, all in Chicago at present, were among his brightest students. Prof. Dyer came in touch with them recently through The Negro Churchman which he reads with deep interest, going over several articles many times. The article on the Apostolic Succession in the African Orthodox Church was so illuminating that he requested us to send him every step in the ladder from S. Peter, to Ignatius Peter III, to ourselves. We have done so with pleasure. We take the liberty of quoting from his correspondence to us. "Adequate words fail me to express the unbounded pleasure that came to me on meeting you once more. We are proud of your achievements. We esteem you as a star of the first magnitude illuminating the path for others to follow. I feel assured that greater success is in store for you in your Episcopate. In you one can always observe the exhibition, in every sphere of life, of the spirit of a Christian, the kindness of a Shepherd, and the honor of a gentleman. I have passed around the "Negro Churchman" to some of my friends that they may have a knowledge of what my friend and colleague is doing. There are about three

persons in Durham who know you very well indeed and express their pleasure for your great and unique work."

These words of Prof. John Arthur Dyer are very encouraging to us. They soften our hardships and sweeten our toil. We are reminded of a poem which states that "A word to the living is more than sumptuous wreaths to the dead." Flattery, it is said, is the food of fools, and we have not joined that camp as yet. But deserved commendation to the wise is stimulating.

GENERAL ITEMS

Lady Ada E. McGuire, G. P. H., arrived in Antigua on Jan. 8th on the S. S. Guiana after about four days of very stormy weather during which a sailor was washed overboard. Lady McGuire's belongings were somewhat damaged but we rejoice with her that she and Miss Dorothea Southwell her adopted niece, arrived safely. They are now at Magnolia Villa the beautiful bungalow of His Grace Archbishop Alexander. Lady McGuire purposes to make some repairs to this dwelling as well as to her own house in old Falmouth town

The African Churchmen's Union of the New York Jurisdiction of the African Orthodox Church has been duly organized. The six congregations in Manhattan, that in Brooklyn, and that in New Haven are now united for the upbuilding of the work in this episcopal district. It is a movement conceived by laymen, for laymen, and to be controlled by laymen, though guided by the clergy. The laymen of S. Joseph's originated the idea at a banquet given by them at the home of Mrs. Maitland Whyte to which invitations were sent to the Archbishop, clergy and wardens of the several congregations. Two of their immediate objects will be the starting of a maintenance fund which will be used to relieve gradually the Archbishop from the necessity of parochial duties in The Good Shepherd, and the launching of plans for a central or cathedral church in New York City.

While our brethren of the clergy in the Protestant Episcopal Church remain for one reason or another, in the white man's organization, complaining of existing conditions, the Negro laity are thinking and acting for themselves. The example of the Churchmen of our Race in Florida is but a beginning. Brother Clergymen, awake!

Our thanks are due to Mr. Theophilus Joseph and Mr. John DeSilvia of New York City and Mr. Edward C. Moore of Cambridge, Mass., for old copies of this magazine. Calls come constantly to us for prop-

aganda literature as well as for information concerning the African Orthodox Church, and the "Negro Churchman" is admirably adapted for these purposes. Copies of this Magazine for April 1923 and Jan 1924 are specially needed by some who are keeping files.

Prof. David Alexander Osborne, a former Mico man of Antigua, B. W. I. is now teaching in the Government School at Paraiso, Canal Zone. He has been instrumental in securing six subscriptions for the Negro Churchman of the current year, and has otherwise manifested deep interest in our work. He has had marked success as an educator in the West Indies and Central America, and is one of the products of S. Paul's Parish, Antigua, which has sent more men into the teaching and preaching service than any other parish in any West Indian Island. Who will challenge this statement concerning our own native parish?

Dr. D. Erastus Thorpe of Tela, Spanish Honduras is an enthusiastic friend of our Cause. He got us 12 subscriptions for the Negro Churchman in 1924 to which he has added six for 1925. He is a zealous Churchman and is earnestly laboring for the advent of the African Orthodox Church in that Republic. He is an ardent believer in racial leadership, ecclesiastical and otherwise.

The Rev. C. O. Sheppard, who gathers jottings from the West Indies for the information of the natives of those islands now residing in New York City, states that the long drought in the Leeward Islands has been broken and showers have been falling almost daily. One correspondent from Antigua writes to Vicar Sheppard:—"The crop this year is splendid. The rains continue, and the canes throughout the length and breadth of the island are as good as have ever been. The same bright prospects exists in the other islands of the Colony." We rejoice with the Home Folks, "and knowing as we do, the generally high sucrose content of the cane (says Mr. Sheppard), we look forward to a season of prosperity in which we trust the laborers will share adequately."

The "Negro Churchman" tenders its congratulations to the "Union Messenger" of S. Kitts, B. W. I. It has completed its fourth year of a precarious existence, which its fearless editor, Mr. J. Matthew Sebastian describes as "a chequered existence." We men from the Leeward Islands know what are the terrible handicaps, both from the official and popular view-points, imposed upon the proprietor of a newspaper,

especially if his motto is "For the General Good,"—for the laborer as for the planter. We wish the editor and the paper long life and success during 1925. We shall produce, if our space permits, an editorial from the "Union Messenger" from their first issue of the current year. Mr. J. M. Sebastian is a near relative of our friend and cousin Dr. S. Powell Sebastian, wealthy physician and surgeon of Greensboro, N. C.

We extend our thanks to Rev. John S. Simmons, rector of Christ P. E. Church, Coconut Grove, Florida, for the renewal of his subscription to the "Negro Churchman" and for securing us as a new subscriber, Mr. Louis McKinnon of the same town, whose interest was aroused by what he learnt through Fr. Simmons concerning the African Orthodox Church. We shall be pleased to hear from Mr. McKinnon at his pleasure.

The Archbishop of the African Orthodox Church, as Primate administers the Church at home and in its rapidly increasing ramifications abroad. His own episcopal jurisdiction is from Connecticut to Florida and Louisiana in the United States. He is rector of the mother parish of the Good Shepherd, Editor and Manager of the "Negro Churchman" and the Publication Department. But his most arduous duty, for lack of proper assistance, is as Dean of the Endich Theological Seminary in which our young clergymen are being trained both by classes at headquarters, and by correspondence elsewhere. The Epiphany Examinations of the Seminary were recently held, and the questions appear in the columns of this issue, giving an idea of the course being pursued. The three men who were most successful were, in order. Rev. C. O. Sheppard, Rev. Percival Edwards, and Rev. Horace Herod. Mr. Sheppard's marks were especially good, and are here submitted. Dogmatic Theology 94, Pastoral Theology, 91 Liturgies 89.5, Church History 81, Bible Introduction 79, Homiletics 79, Natural Science 93, General History 61, Practical English, 88.5. Mr. Sheppard is now learning the Mass thoroughly after which he will be ordained to the priesthood.

CHURCH NEWS

S. Philip's, Nova Scotia, Canada.—His Lordship Arthur Stanley renews his words of appreciation of further assistance sent him during the prolonged industrial crisis. He writes: "Do not doubt, Your Grace, the debt of gratitude which Mrs. Trotman and I are under to Your Grace and all the churches wheresoever they are, and all other persons who have our circumstances

at heart. We thank them. On Jan. 5th the Steel Plant started up two mills employing about 500 men, and a few of the mines are working half-time. The Company and miners are now in conference negotiating a wage scale, which, if they come to an agreement, will start the whole of Cape Breton booming." During the terrible months which have passed the Bishop has ministered temporally and spiritually to the community and now that the clouds have lifted we trust that his field may return to normalcy and a good report be made to next Synod.

Santo Domingo, D. R.—Mr. Alexander P. Martin, Catechist of the African Orthodox missions in the Republic, with headquarters at San Cristobal, and other congregations in Santo Domingo City and Synagua is very energetic in the extension of his work among the native Dominicans and English residents. At each of his three points he held three or four services during December and received new members. He has many candidates for baptism and confirmation, and later in the year, possibly at Synod, arrangements must be made for the administration of the work in the Latin Republics. Mr. Martin is making arrangements for a permanent chapel in San Cristobal. Recently he lectured on the subject, "Was Jesus Christ a white man?" The Christmas Eve Service conducted by our Lay Missionary received favorable comment from the Romanist population. It was held in a building recently secured and fitted up with a beautiful Altar, regulation candlesticks, and a Crucifix carved from mahogany. The service was in the Spanish language and Mr. Percy Bryan, a worker in another religious body, assisted Mr. Martin who writes:—"I have eight candidates for Baptism, and a Confirmation Class in preparation, what am I to do?" Mr. Martin will likely be ordained a Deacon in September when he comes to Synod. Meanwhile, who will go to the assistance of this lay missionary? WHO?

All Saints. New York City.—During the month of December last the Vicar Rev. Cyril O. Sheppard performed two marriages. The happy pairs were Mr. Samuel Richards and Miss Edith Augusta Martin, formerly of S. Johns Parish, Antigua, and Mr. Frederick Sylvester of Roseau, Dominica, and Miss Irene Sabina Hodge of S. Johns, Antigua. These persons are now residents of New York City. The following children have been received by Baptism into Holy Church:—Samuel Warren, son of Mr. and Mrs. Gatewood Providence, Christine Wilda Ermina, daughter of Mr. and Mrs. E. Matthew, and James Alexander George, son of Mr. and Mrs. J. Sheppard. Mr. J. Sheppard is a younger brother of the Vicar,

who thus had the pleasure of baptizing his nephew. All Saints' Congregation has among her most active workers Mr. William James, Senior Warden, Mr. Edward Brand, Mr. Cyril James, Mr. C. Jacobs, Mr. Nathaniel Baptiste, Mrs. Sidonia James, Mrs. M. Anthony, Miss Vera Charles, Miss Sarah Merchant, Miss Avis Joseph, Miss Beatrice Joseph and Miss Ena Nicholas.

S. James', Boston, Mass.—Rev. Jas. O. Greenidge writes to the Negro Churchman: "S. Saviour's Guild gave a House Social at the residence of the President, Mrs. Foster on Dec. 22, which was a great success. S. James' is moving forward despite the very cold weather, large numbers of members attending the services, thus assisting me to put the program over. The Young People's and Sea View Club will give their entertainment on January 29 under the management of Mr. Oscar Sandiford, its President; Mr. Sandiford gives me much assistance and encouragement in my work."

S. James, Antilla, Cuba.—After a busy Christmas week in Antilla, and New Year's Eve service at Cayo Mambi, at which place he blessed the cornerstone for his new building and turned over \$87 to the Catechist Mr. Joseph Locke to start operations, Rev. Fr. Sibblis proceeded on his way to San German on 7th. At a railroad station he met a man who was a former friend and Methodist preacher long before Mr. Sibblis became a clergyman. This man's efforts have resulted in failure. He and another companion gave Fr. Sibblis some milk, and when our brother reached his destination he was in terrible agony. A doctor was summoned and his wife telegraphed for. He is not yet out of danger but has been removed to Antilla for more expert medical aid. We understand that the British Consul and Cuban authorities are investigating what may prove to be a cowardly and despicable attempt on the life of this good man who has a family of eight to care for. We offer our sympathy to Mrs. Sibblis and our members in Cuba, and pray for the life and recovery of our General Missionary.

S. Paul's, New Haven, Conn.—Rev. J. E. Millington, Priest reports "The Feast of the Conversion of S. Paul, our Patron, was fittingly observed, Mass being sung at 11 a. m., and Vespers at 8 p.m. The Archbishop visited us and preached at Vespers as well as delivered an address at the afternoon concert. A large number of his friends and acquaintances in New Haven thronged to greet and hear him. The sermon was a strong appeal to men of the Race to answer the call for service and to be, like S. Paul, obedient to the heavenly vision. Dr. McGill, one of our most prominent physi-

cians and a factor in the civic life of this Connecticut metropolis, was one of the listeners and regretted that certain people were not present to hear His Grace's plea for the support of racial leaders and professional men."

S. Matthew's, Chicago.—Rev. R. A. Valentine, Deacon, was fortunate in securing the kind assistance of Rev. Dr. Hinton of the Chapel of S. Cecilia, American Catholic, to say Mass for him and his members at Midnight of Christmas Eve. We look forward to Mr. Valentine's ordination to the Priesthood during the Synod of 1925. He will perform his first marriage in S. Matthew's on Feb. 24th.

Youngstown, Ohio.—The Rt. Rev. Dr. Cady (Father Francis, O. S. B.) of the American Catholic Church, writes us from Youngstown; "I come in contact with the Christian Colored people here continually. They are a very fine class, and belong chiefly to the Methodist and Episcopal Churches. Are you willing that I should present the cause of the African Orthodox Church to them, and if so, send me some literature? I shall use it to good advantage."

The Archbishop has given his approval to Fr. Francis and sent him some literature. While he is under Archbishop Lloyd, Dr. Cady has been interested for some time in seeing a congregation of our Church in Youngstown. Should he succeed, we shall hope to be able to send one of our workers to that field at his suggestion.

S. Bartholomew's, New Orleans.—The Ven. Archdeacon Salmon has transferred Mrs. Hulse, one of his parishers, to the Good Shepherd, New York City. She was one of his faithful workers in S. Bartholomew's. The Archdeacon at last writing had planned to visit the Canal Zone and possibly other points in his "Gulf Region" territory. A generous gentleman of the white race has undertaken to foot all the expenses of Archdeacon Salmon on his trip. We congratulate our brother and wish him success in his work for the A. O. C. and the Race.

The South African Church.—Bishop Elect the Very Rev. D. W. Alexander has forwarded us from Griqualand West, the "Deed of Election", duly signed by the Provisional Synod of the A. O. C., and dated October 6, 1924. It states, among other things: "We have by joint vote and Assent elected as Archbishop and Primate, Daniel William, Priest of our Church, a prudent man, given to hospitality, virtuous, chaste, sober and courteous, pleasing in all things to God and man. With one accord we ask and beseech

Your Grace to consecrate him that by the Lord's goodness he may rule over us, and be profitable to us." The Fifth General Synod of the African Orthodox Church to be held in New York City, Sept., 1925, will consider this petition. The Bishop Elect will come from Africa for this history-making Session. In his last letter he stated that when he received the Credentials of His Grace Archbishop Alexander of New York appointing him as Vicar Apostolic for the A. O. C. in South Africa, his native land, with copies of the Divine Library, Constitution and Canons, and the Negro Churchman "we celebrated the reception of same with the Sacrifice of the Mass and Solemn Te Deum, and friends came to congratulate us on our affiliation with our Brethren in America, and that we also will be inheritors of the great blessing of the Apostolic Succession. God is good and His mercy endureth forever. He has given us an heritage which we must safeguard. May His blessing abound upon and overshadow Your Grace continually, and give you length of days to behold the realization of Your Grace's dreams". Our readers will bear in mind that our South African brethren were priests and laymen of the Church of England, and have organized a Province of the A. O. C. Hence their election of a Primate, who after his consecration, they desire to be Archbishop of South Africa.

The Good Shepherd, N. Y. C.—Among parish activities we must mention the successful Concert given on Jan. 15 by Mr. Theodore Bacchus, Church Treasurer, for the Current Expense Fund. Many of our young people contributed to the program as well as the pupils of Madame Wade's Musical Institute. The second of the series will be under the direction of Rev. Sr. Mary Agnes, on Feb. 12th, "Lincoln Night." The Church School shows steady progress, the class of Mrs. Anna Hyland leading in attendance and offerings. Six boys of S. James' Class taught by Sister Agnes are expecting to be in the Confirmation Class for Palm Sunday evening. Rev. Sister Theresa will assist Rev. Sister Agnes in preparing all candidates, both being quite proficient. Our Acolytes are all faithful in their duties at the Altar but special mention must be made of Master Joseph Benjamin who never misses, whatever the weather may be, his appointment to serve at Low Mass every Sunday at 7:30. His mother, Mrs. Rebecca Benjamin, one of our most regular communicants, brings him along with her. The Ven. D. E. Philips has been for the last two months the Celebrant at the 7:30 Mass. The Rev. E. L. Petersen sung Mass at 11 on Jan. 11, preaching his "au revoir" sermon on the eve of his departure for Flor-

ida. After the service the large congregation shook hands with him hoping to see and hear him at Synod, and wishing him and Mrs. Petersen a safe journey and much success in their new field. Rev. Fr. Mair of S. Mary's preached at the Good Shepherd at Vespers of the same day, the Archbishop being with S. Joseph's Church for the entire Sunday.

St. Mary's N. Y. C.—Rev. Sr. Agnes, Deaconess at the Good Shepherd visited the Children's Service at the invitation of Fr. Mair, and gave an address. The Church School at S. Mary's is one of the best ordered in the A. O. C. Congratulations.

The Old Catholic Missal.—We call the attention of our Bishops, Clergy, Theological Students, and progressive laymen to the fact that we have been able to secure about 50 copies of this valuable work of the late Archbishop Matthew. This is the Missal used in our Ordinations being a translation from the Latin Rite. It is now out of print, and we must urge our brethren to get a copy at once. See our advertisement.

Woman's Auxiliary.—The Deaconesses of the A. O. C., to whom our work among the women of the church is assigned, have during the Epiphany season been organizing branches of the Auxiliary in New York City. On Jan. 11 the Good Shepherd Branch was reorganized after Sisters Agnes and Theresa had addressed the ladies. Mrs. Rose Clarke was elected President, Mrs. Judith Breedy, Vice-President, Mrs. Rebecca Benjamin, Treasurer, and Miss Durio, Secretary. Meetings are held on first and third Thursdays of each month. On Jan. 12, the Auxiliary Branch of S. Mary's, Rev. Fr. Mair, rector was organized by Rev. Sister Mary Agnes who presided. The women of this Church were enthusiastic over their organization and pledged themselves to assist the Primate in the Extension Department. Mrs. Nicholls was elected President, Mrs. Mair, Vice-President, Miss Malcolm, Treasurer, and Miss C. Collins, Secretary. Meetings are held on the first and third Mondays if each month. On Jan. 19, S. Rita's Altar Guild was organized for this congregation by Sr. Agnes who will instruct the members in their duties every Tuesday evening. The officers are Miss Lucille Mair, President, Miss Elizabeth Lee, Secretary, Miss Cecile Maxwell, Treasurer. On Jan. 22, Rev. Sister Theresa organized a Young Women's Guild to be known as S. Agnes' Guild of the Good Shepherd, and to fill the same place in this congregation as S. Rita's at S. Mary's. All women of the A. O. C. requesting information concerning Women's Auxiliary or similar work should address

the General Secretary, Rev. Sister Angelina Theresa, at 224 W. 135th St., New York City.

ENDICH THEOLOGICAL SEMINARY

Epiphany Examinations

HOMILETICS

- 1 Differentiate between **dunamis** and **exousia** and show some evils resulting from their divorce.
- 2 Discuss the need of definite teaching from modern day pulpits suggesting six suitable subjects.
- 3 Mention three groups of parochial sermons and give texts in illustration.
- 4 What three qualities are necessary in dogmatic preaching? Give reasons.
- 5 What should be the two-fold aim of preaching?
- 6 In preaching Christ, indicate the five viewpoints of presentation.
- 7 Prepare a sermon skeleton suitable for the New Year from the text "Redeeming the Time."
- 8 Write a sermonette of twelve minutes' length for the Feast of the Epiphany from a text of your own choice.

DOGMATIC THEOLOGY

- 1 Define Pantheism, Polytheism, Dualism, Monotheism.
- 2 Mention some incommunicable attributes of God.
- 3 Define fully the doctrine of the Trinity including the Generation of the Son and the Procession of the Spirit.
- 4 Enumerate the groups of Angelic beings telling their several functions.
- 5 Explain the soul and its origin. Differentiate between soul and spirit.
- 6 Explain sanctifying grace, concupiscence, original sin.
- 7 Define the doctrine of the Incarnation, and tell what views have been taught as to its purpose.
- 8 Defend the Orthodox teaching of the Virgin Birth.
- 9 What were the heresies of Arius and Apollinarius? When and where was each refuted?
- 10 What were the heresies of Nestorius and Eutyches? When and where was each refuted?

LITURGICS

- 1 Distinguish between a liturgy and the Divine Liturgy. Give the title of the book of worship of the African Orthodox Church.
- 2 What was the Apostolic Liturgy? Where is the first complete Eucharistic service found?
- 3 Mention the five groups of Liturgies with their common origin.
- 4 Trace to its original source the Divine

Liturgy of the African Orthodox Church.

5 Name and describe the two parts of the Divine Liturgy.

6 Explain the term "Mass," giving its antiquity.

7 Mention the ecclesiastical colors with their use and symbolism.

8 Justify the liturgical use of incense. Define genuflection and give its significance.

9 Describe the Eucharistic vestments, and write out the prayers you would say in putting on any two.

10 What three elements and four actions are essential to the Sacrifice of the Mass?

CHURCH HISTORY (Jewish)

1 Why is the Bible the best textbook of Church History? What was the place of the Book of Psalms in the Jewish Church?

2 What is Henotheism? How did the religion of Israel differ from that of other Semites?

3 What was the chief contribution made to Jewish religious history by (a) Samuel, (b) Solomon?

4 Describe the personality of Elijah and tell what two truths concerning Jehovah he emphasized.

5 What was the original idea of a prophet? Distinguish between the two types of the prophets.

6 Sketch the life, times and writings of Isaiah.

7 Discuss the Restoration of the Jews and the Rebuilding of their Temple.

8 What was the outcome of the contact of Judaism with Greek philosophy?

9 Define Scribe, Rabbi, Synagogue, Sanhedrin.

10 Develop the Messianic Hope throughout pre-Christian times.

BIBLE INTRODUCTION

1 What is Biblical Criticism? Mention some of its benefits and dangers.

2 Explain the statement that while there is unity in the Sacred Scriptures there is not uniformity.

3 What is verbal inspiration? In what sense is the Bible inspired?

4 Define Canon, Apocrypha and Theocracy from a Biblical standpoint.

5 In what language was the Old Testament originally written? What was the first translation and the reason for it?

6 What is the Massoretic Text? What is the Vulgate?

7 Give a historical sketch of the English Bible.

8 Is the Biblical account of Creation contradicted by Science? Why is the theory of evolution not conclusive?

9 Relate the predictions which Noah made concerning his descendants. Were they fulfilled? If so, how?

10 Give a description of the Tabernacle with its contents.

PASTORAL THEOLOGY

1 Show the necessity for system and efficiency in pastoral work.

2 Give your reasons for making the Mass the chief parochial Sunday service.

3 What qualifications and pledges are required of godparents?

4 Your Bishop notifies you of his approaching visit to your parish for Confirmation. Mention in detail your subsequent duties in connection.

5 What course would you pursue if a divorced party, whose former wife or husband is alive, desires you to perform a marriage of such party to another?

6 Submit a list of Church Services for a city parish from Palm Sunday to Easter Day inclusive.

7 What is parochialism? How can its evils be avoided?

8 Your parishioners need instruction as to their behaviour in church before and after services. What instruction would you give them? How, when, where?

9 In addition to seminary training what other equipment should be acquired by a young clergyman?

10 What are the administrative duties and fields of service of a bishop, archdeacon, parish priest, deacon, deaconess? Name two of each of these officers of the African Orthodox Church, locating their fields of labor.

GENERAL HISTORY

1 Locate the Hamitic, Semitic, Mongolian, Germanic, Romance, Celtic and Slavonic peoples.

2 Describe the Great Sphinx and Pyramids of Egypt.

3 Give an account of the religion and beliefs of the ancient Egyptians.

4 Tell what you know of the national and commercial history of the Phoenicians and their contribution to civilization.

5 Give a brief sketch of (a) the most celebrated king and (b) the most renowned religious teacher of Persia.

6 Describe the caste system of India.

7 Explain Brahmanism.

8 Give a sketch of Buddha and his doctrines.

9 Give a sketch of Confucius and his teachings.

10 Describe family life among the ancient Chinese, and compare their civilization with that of Western nations.

NATURAL SCIENCE

1 Define Geography, Meteorology, Geology, Ethnology, Botany, Physics, Chemistry, Astronomy, Zoology, Physiology.

2 Name the Planets and tell how far Mars is from the Sun.

3 What are the Solstices? Explain the Earth's Seasons.

4 Define Meteors, Comets, Shooting-stars, Constellations, Nebulae.

5 Name the states of matter, and mention a substance which exists in all.

6 Give a description of the Centigrade thermometer.

7 What is the normal human body temperature? Explain Leap Year.

8 What is meant by the refraction of light? Illustrate.

9 Describe the Solar Spectrum.

10 Give the velocity of light and sound. How long does a ray from the sun take to reach the earth?

PRACTICAL ENGLISH

1 Supply, if needed, the proper form of the article in the blank spaces: (a) Her one pet is—black and—white cow. (b) I never eat that sort of—pear. (c) write on—first and—second lines. (d) He has been ill with—measles.

2 Pluralize, where possible, the following nouns:—Negro, piano, supply, alley, ally, oxcart, German, Frenchman, sheep, thesis.

3 Give the gender of the following nouns with the corresponding gender form:—goose, nun, duke, ewe, duck, wizard, czar, actor, dog, empress.

4 Justify, or otherwise, the use of the pronoun in each of these sentences: (a) The hen gathered its brood. (b) The baby lies in its cradle. (c) France is proud of her sons. (d) The moon veils her face.

5 Write two sentences containing appropriate nouns underlining such nouns.

6 Give the possessive forms in both numbers of:—lady, man, John, Dickens, calf, woman, pickerel, month, mouse, hill.

7 Write two sentences containing direct and indirect objects, indicating both.

8 Write five sentences in which there shall be used a personal, a relative, a demonstrative, an indefinite, and an interrogative pronoun.

9 Give two sentences illustrating the correct use of "you and I" and "you and me".

10 Supply "who" or "whom" in the blank spaces:

(a) ————does he want? (b) ————is he inquiring for? (c) ————is it that he wants?

OUR ADVERTISERS

We desire to thank those who have advertised in our columns in the past, and we most earnestly request our readers to give them their patronage in their several lines of service. We particularly urge all, during 1925, to secure us new advertisements to aid us in our efforts to publish this Magazine. Only the Editor knows what it means to send it forth each month.

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BISHOPS

The Right Reverend William Ernest, St. Luke's, Cambridge, Mass. Office, 21 Parker Street, Cambridge.

The Right Reverend Arthur Stanley, St. Philip's, Nova Scotia, Canada. Office, 39 Hankard Street, Sydney, N. S.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's Church, New Orleans. Residence, 2035 Eighth Street, New Orleans, La.

The Ven. Dixon Egbert Philips (Trinidad), St. Joseph's Church. On leave of absence in the U. S. A.

The Rev. Richard Daley Sibblis (Oriente), St. James' Church. Address, Apartado 67, Antilla, Cuba.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michaels, Boston, Mass.

The Rev. Ernest L. Petersen, St. Peter's, Miami, Florida.

The Rev. Peter A. McDougall.

The Rev. George W. Benjamin.

The Rev. Israel Mair, St. Marys, New York City.

The Rev. Emanuel J. Millington, St. Paul's New Haven, Conn.

The Rev. George G. M. James, Livingston College, N. C.

DEACONS

The Rev. James P. Roberts, St. Barnabas, New York City.

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. Ezekiel B. Louard, St. Anthony's, New York City.

The Rev. F. Bruce-Callendar, St. Anthony's, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Josephs, New York City.

The Rev. Joseph Ford, St. Joseph's, New York City.

The Rev. Wilfred Kirnon, St. Josephs, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

The Rev. Robert A. Valentine, St. Matthews, Chicago.

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The Negro Churchman



In Tenebris Lumen

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NEW YORK CITY, MARCH 1925

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THE LATE REV. E. B. LOUARD

After a very brief illness of four days, Ezekiel Benjamin Louard, Deacon, entered into Life Eternal on Feb. 10, 1925, the first of the clergy of the African Orthodox Church to be granted that privilege. On the evening of Friday, Feb. 6th, after a busy day, he returned home indisposed and remained indoors over Sunday, his services being taken by other clergymen. On Monday evening the first alarming symptoms appeared, and early on Tuesday his physician ordered him to be taken to the Harlem Hospital. A few hours later His Grace the Archbishop was notified of the fact, and shortly after the noon hour called to see him. Immediately on his arrival, he perceived that Louard's end was approaching and that he had already become unconscious. It was too late to administer to him the Blessed Sacrament, and all that could be done was to administer the Sacrament of Holy Unction. In attendance at this time were the sorrowful wife and sister of the departing brother, and Deaconesses Theresa and Agnes. The latter made the act of Confession for the dear friend and co-worker, the Lord Archbishop pronounced Absolution and then proceeded with the Holy Unction. In the evening, as the shades fell, his Soul stole gently out of the stricken body, and his wife, and five small children were left without a husband and father. On Sunday, Feb. 15th, in the Church of the Good Shepherd, of which Mr. Louard had been a member before he received Holy Orders, the funeral services were held.

His Grace pontificated in the Mass for the Dead, the sermon being preached by Rev. Cyril O. Sheppard, Deacon, who received ordination at the same time with Rev. E. B. Louard. Nearly all of the clergy were present and Rev. F. Bruce-Callendar,

Deacon, a co-worker with the deceased made a brief address. The Chapel was crowded to overflowing and a huge crowd remained outside in a pouring rain, for Louard had endeared himself not only to his fellow Churchmen but to his brothers and sisters of the various societies of which he had been an active member and prominent officer. After Mass the Burial Service, with Absolution, was said, and at its conclusion, the Grand United Order of Odd Fellows and allied organizations, with a band of music, took the body to the funeral chapel of Mr. H. Adolph Howell, where for three hours, another great throng gathered during the burial rites of the several societies. Interment followed at 5 p.m. in Woodlawn Cemetery, the Ven. D. E. Philips, and the Rev. C. O. Sheppard officiating.

Ezekiel B. Louard came to the United States from S. Kitts, B. W. I., for self improvement. He entered De Witt Clinton High School spending two years there. He was then in his twenties, and marrying soon after he was compelled to cease studies as he had the responsibilities of an increasing family. When our Theological Seminary opened in 1921 he was one of its first students. Because of his limited education, he was unable to make the same grade as other students, and had to remain longer in the preparatory department of the Seminary. He was not discouraged. He plodded and persevered, and in April, 1924, passed his examinations for the Diaconate and was ordained. During the next month, and while continuing his studies in the Seminary in preparation for the Priesthood, he organized St. Anthony's Mission in New York City, and after much sacrifice of time and money, he, with the aid of Mrs. Louard, his devoted wife, and some staunch members and friends, made the work a success. The first confirmation of the Lenten Season, at

THE NEGRO CHURCHMAN

his request made in January last, was appointed for S. Anthony, Mar. 1st.

He had gathered, up to the time of his death (Feb. 10), four candidates. While he lay cold in death, and before his burial, his members met at his late residence with the widow, and decided that the work of S. Anthony must be perpetuated as a monument to their departed clergyman and that all should reconsecrate themselves to this purpose. Accordingly the Archbishop visited S. Anthony's on the appointed date, administering the Sacrament of Confirmation to the four "first-fruits" of our lamented brother's labors, and installing, at the request of the congregation, the Rev. F. Bruce-Callendar, friend and fellow-worker of Louard, as Vicar of S. Anthony. The Rev. Fr. Mair was the preacher on this occasion, and a large number of our local clergy made brief addresses in appreciation of the former Vicar, and encouragement of his successor. The loss which Mrs. Louard, the officers and members of S. Anthony have experienced has served as a great stimulus and the future of this work is assured.

This article cannot be closed without a mention of the loyalty of Rev. E. B. Louard to the African Orthodox Church at large, and to his Archbishop. S. Anthony's was his particular work, but the spirit of selfish parochialism found no place with him. He stood for the extension of the Church everywhere and was ready to respond to every call made by those in authority over him. Humility was an outstanding trait of his character. He was no vain boaster. He did not assume any power of administration not yet committed to him. Many of our deacons, and a few of our priests, would do well to emulate the example he has left behind him. From all parts of the African Orthodox Church where the news of his "departure" has gone, have come expressions of regret, and everywhere masses are being offered and prayers said for the Repose of the Soul of the Departed Brother. Of your charity, dear reader, join your petition with ours, and pray God to multiply in our ministry men of the type of Ezekiel Benjamin Louard. Grant him, O Lord, eternal rest. And let light perpetual shine upon him. May he rest in peace. Amen.

THE FIRST PROVINCIAL SYNOD OF SOUTH AFRICA

On Jan. 1, 1925, in the Church of S. Augustine of Hippo, Beaconsfield, Griqualand West, the First Provincial Synod of S. Africa was opened with Solemn High Mass, Archbishop-Elect D. W. Alexander being the Celebrant, Rev. Fr. Michael Moncho, Deacon, and Rev. Fr. James Monare, Sub-deacon. For the first time the Nicene Creed

was sung without the "filioque" in accordance with Orthodox teaching. After Mass, the Archbishop-Elect read his Mandate for the convening of the First Provincial Synod of the African Orthodox Church of South Africa. The roll was then called, the following responding to their names: Rev. Fr. M. Moncho, clerical deputy from the Douglas and Hope Town Districts; Rev. Fr. Ezekiel Seagise, clerical deputy from Barkly West District; Rev. Fr. J. Monare, clerical deputy from No. 2 Kimberley; Mr. John Balston, Mr. Charles Sweetwater, Mr. William McLellan, Mr. Thomas Kanyile, Mrs. Elizabeth Alexander, and Mrs. Moncho, lay deputies. There was a large attendance of the congregation of S. Augustine and numerous friends of our cause, including Mr. P. Jampies, an influential citizen of Kimberley. In his Synodal Address the Archbishop-Elect outlined the important matters for consideration and action, viz., the ratification of all business transacted at the Provisional Synod held Oct. 6, 1924; the confirmation of affiliation with the African Orthodox Church of America; the acceptance of the Divine Liturgy and Declaration of Faith of said Church; the acceptance, with local adaptation of the Constitution and Canons of the same; the ratification of the election of Daniel William Alexander as first Bishop, and the election of Provincial Secretary and Provincial Treasurer.

A communication was then read from Rev. Fr. D. F. Brown, of the Transvaal, stating his inability, to be present at Synod.

Mr. John Balston was unanimously elected Secretary, Mr. Charles Sweetwater, Treasurer, and Synod was then declared duly organized for business as per agenda. The work of the Provisional Synod was endorsed and ratified with but one change in the matter of the title of the bishop-elect. It was shown in the various addresses that the African Orthodox Church of South Africa would be in communion with the African Orthodox Church of America, already a part of the Holy Catholic and Apostolic Church; that Bishop-Elect Alexander had communicated with and interviewed the Permanent Secretaries of the various Departments of the Government and registered the Church in the Union of South Africa during a special visit to the Capital for said purpose. Following full discussion, it was moved by Rev. Fr. Moncho, seconded by Rev. Fr. Seagise and supported by Mr. Sweetwater and Mr. Balston that the Church of South Africa be organized as a Province of the African Orthodox Church, and that the Bishop-Elect be now designated "Archbishop-Elect" and sent to the Lord Primate and other Bishops of the Church in America for consecration. The motion was carried by unanimous standing vote. On motion "a vote of thanks and

appreciation" was ordered to be sent to His Grace Archbishop Alexander of New York for the beautiful Liturgy compiled by him. It was decided further to translate the same, when feasible, into Lechuana and Dutch. By motion it was carried unanimously that each congregation contribute seven pounds to the travelling expenses to New York of the Archbishop-Elect. This will entail much sacrifice under the new Hertzog Government whose policy is to oust the Black man from his job to make way for the poor White, but it is hoped that each congregation will raise its quota by the end of June, 1925. The Negroes of America will defray the expenses of the return trip as intimated by His Grace the Primate. Mrs. Alexander, having obtained the floor, stated that she was quite willing for her husband to make his first trip across the Atlantic, trusting in God to protect him on the voyage.

On Sunday, Jan. 4th, during Solemn High Mass, the Rev. Ezekiel Seagise received his Commission as Archdeacon of Barkly West, while Rev. Michael Moncho was commissioned to be Archdeacon of Douglas and Hope Town. The seal of the Province, as designed by the Archbishop-Elect, was duly authorized.

It was ordered that the Provincial Synod meet quadrennially as the great legislative body of the Church, but that there shall be Diocesan Synods annually, from which Clerical and Lay Deputies shall be elected to attend the Provincial Synod in the year preceding the session of such Provincial Synod. The Archbishop shall be the President of Provincial Synod.

The hope was expressed that the Church in America, at the approaching Fifth General Synod, would so legislate as to provide for a Pan-African Church Synod every four years (somewhat corresponding to the Pan-Anglican Synod held at Lambeth, Canterbury, about once in each decade), to which would be sent all Bishops, with other delegates from all Provinces of the African Orthodox Communion, to discuss world-wide expansion, to promote missionary endeavor, to stimulate racial welfare and uplift movements, to liberate Black men from the influence of white missionaries, to set forth our cause by proper press propaganda, to establish a central Seminary and College under competent teachers where our future clergy and teachers may be trained for the whole Church, and also, to seek full communion with the Ancient African Church of Abyssinia. The Synod closed on Monday, Jan. 5th, after voting to send fraternal greetings to His Grace Archbishop Alexander, their Lordships William Ernest and Arthur Stanley, the Venerable Archdeacons and other Clergy, and the Laity of the African Orthodox Church in America.

A vote of thanks was also unanimously given to the Archbishop-Elect for the impartial manner in which he had presided over the First Provincial Synod, and another to Mrs. Alexander and other ladies of the congregation of S. Augustine of Hippo for hospitality bountifully given. After a Solemn Te Deum and the Blessing of the Archbishop-Elect, adjournment was taken sine die.

J. Balston, Provincial Secretary.

A MESSAGE FROM AFRICA

Fellow Churchmen in America, Greeting:

Our cry has been heard and the response sent, and we are now planning to come to you during your Fifth General Synod to receive a valid consecration, which will prove the key to our ecclesiastical freedom here in Africa. Of your charity pray for us, and for yourselves, that we may remain faithful, ever true to ourselves as only then shall we remain faithful and true to our Leader and Primate. Let us put away all selfishness, pride and petty jealousies, and have in view the one common object. Thus shall we, like the Allies in the Great War, complete a Victory for our Holy African Orthodox Church that it may become ultimately a factor in the ecclesiastical world. God is good. The late President Kruger's motto was "Unity Makes Strength." Our Provincial Synod has come and gone. The Presence of the Holy Spirit was abundantly manifest. We are proud of our Primate Alexander, of our other Bishops, and above all, of our Church with its possession of the Historic Episcopate and the Faith once delivered to the Saints. Pray for all Negro clergymen who are still in ecclesiastical bondage, hankering after the few dollars they receive. Pray that they may come out of Egypt, and following our Moses, enter with us the Promised Land of spiritual liberty. Shame on the cowardice of such clergymen! How can such preach to their people that in Christ there is neither "bond nor free" and yet hang back from freedom because of temporary embarrassment concerning their next meal? Shame on you, men of God! We of the African Orthodox Church have, like Joshua, chosen whom we will serve. Are you serving your salary, or your God and your Race? Be free men! Be men of action and burn the bridges behind you!

Churchmen in America will be pleased to know that we had sung Masses on Xmas Eve at 11.30 p.m., and Xmas Day at 6 a.m., with Low Mass in Dutch at 10.30 a.m. At both Sung Masses there was a Procession, and Incense was also used. On Xmas night we had a Tree. I am working without salary among the very poorest of our Colored people, but Mrs. Alexander and I

are daily sustained by Him who provides for the sparrow and all His creatures. Our Message to all American Negroes is, "Unite;" and, to our fellow Churchmen of the African Church in the West, our Message is, "Ora et Labora."

In the matter of language, your work in America is comparatively easy as only English is spoken. With us it is difficult because of the numerous languages. The writer preaches in English, Dutch, Sixosa, Sesuto and Lechuana, and hopes to translate the Divine Liturgy from English into the other languages mentioned, in order that all may understand our Catholic worship. Finally, pray for us that we may be able to be present with you in General Synod next September, at which time Africa, your Motherland, will send you a "son of the soil" to receive the precious gift and bear it back to your brethren in great joy.

Daniel William Alexander,
Archbishop-Elect, South Africa.

A GOOD FRIDAY TALK WITH THE CHILDREN By Bishop William Ernest

Dear Children:

It is Good Friday, and we must visit Mt. Calvary. There are three crosses erected, not one, for Jesus is being crucified with two thieves, one on either side. How humiliating is it, that He who is so good, so gentle, so loving to all, both old and young, should be put to death between these two robbers and murderers!

Let us see, children, what lessons we may learn today from these three crosses on Calvary, as we watch the figures thereon, and listen to any words they utter. The malefactor, or evildoer, on the left side of Jesus is doing a strange thing. Evidently, he is what you would describe as a very, very bad and wicked man, for even though he is being put to death on his cross, he joins the jeering crowd in mocking the Blessed Lord, his fellow-sufferer. You can imagine what an ugly character this man must have. It is because of his ugly nature that he is nailed to a cross. Even as he hangs there he rails, and curses, and abuses every person in sight, including Jesus Christ. Once he was a child, but he must have been unruly and ungovernable, with a very quick temper, and as he grew to be a man he became a terrible criminal, and had to be crucified. Do you see the results of an evil temper and a bad character? Do you see the consequences of being disobedient and having your own way? Let the picture of that cross on the left side of Our Lord be a constant reminder to you to shun evil and do good.

Look now at the malefactor on His right side. He is silent. He seems to be sorry

for the bad life he has led. He is repentant now, and seeks to be forgiven before he dies. Let us listen, for he is speaking to Jesus. Is he cursing too, like the "bad man" on the other side? No; he is praying, and these are the words of his short prayer, "Lord, remember me when Thou reachest Thy Kingdom." Did he get an answer? Yes; immediately. Because he was so penitent, so humble, so sincere, he received pardon on his cross, and Paradise at death. "Today," said Jesus to him, "shalt thou be with Me in Paradise." That is why you notice the look of satisfaction and joy in the face of this poor man. Never forget the picture of this penitent thief, and learn therefrom that when you commit sin, when you do wrong, you must humble yourselves before the Cross of Jesus, and pray to be forgiven. If you are truly penitent, and sorry, and resolve to be better children in the future, you will receive pardon like that dying thief, and live in the sunshine of happiness.

And now, children, let us look on the central Cross, the Cross of Jesus. In meekness, in humility, in love, in patience, He hangs there. He has just saved a dying thief who is now rejoicing. But He is also working out there on Calvary your salvation, and mine, and that of the whole world. That Cross on which He dies today is full of Love and Life and other rich blessings for all mankind. That is why we spend our time each Good Friday beneath the Cross of Jesus. Let us overcome the evil that leads to the fate of the unrepentant malefactor on the first cross. Let us learn to be penitent so that we may receive the blessing of forgiveness obtained by the malefactor on the second cross. Then leaving Calvary, our visit ended, let us carry away, to cherish always in our memory, the loving picture of our Lord Jesus Christ nailed to His Cross "for us men and for our salvation." With these thoughts in our minds we shall be prepared for the joys of Easter Day, at which time we shall join with the whole Christian Church in singing "Jesus Christ is Risen Today, Alleluia."

MIAMI CORRESPONDENCE

Editor Negro Churchman:

Since our formal organization we have marched on steadily toward success. We celebrate Low and Sung Masses, and sing Vespers every Sunday, and at every service there is manifested a deep, true, honest, sincere love for the Faith and Worship of the Undivided Church. We have organized three parochial guilds, and propose bringing off a Rally for \$10,000 on Easter Evening after Solemn Vespers. The Rev. Fr. Petersen has 25 candidates in his confirmation class, and the increase expected bids fair

to make this the largest class yet in the A. O. C. We hope in the near future to secure a building site so that, if possible, our Primate may lay the corner-stone when he comes to us during the summer. We ask the prayers of our fellow churchmen everywhere for the consummation of this hope, since the Church in Miami is destined to be one of the greatest assets of the African Orthodox Church. Only a strip of the Gulf of Mexico, forty miles in width, separates Florida from the Bahamas, and the continued travel beneath these points will cause Bahamians to witness the actual proof of what the A. O. C. is doing. The conditions in the Bahama Islands, so far as the Church is concerned, are similar to those existing elsewhere. Soon it will be realized that the Church of England is for white Englishmen, the Protestant Episcopal for white Americans, and the African 4—Steber Press M4

Orthodox, an Independent Episcopal Church with Apostolic Succession, for colored people the world over, controlled and administered by them from the lowest to the highest offices. We ask of you, dear Reverend Fathers, to offer up a Mass for our Priest and congregation, that we may thereby receive Divine assistance in the erection of an edifice to the glory of God and for the extension of the work of the Holy African Orthodox Church, in which we and our children, holding to the Faith once delivered to the Saints, shall yet be able to worship God with freedom of thought, freedom of words, yea, freedom of deeds. May that same God keep and guide our dear Primate that he may lead us on, and on, "till the goal is won."

S. G. DAMES, Reporter.

Women's Activities.—We the members of St. Peter's Parish, Miami, are greatly pleased with the Rev. Father Petersen, the work having progressed rapidly since his arrival in our midst. The three guilds organized are St. Teresa's, St. Cecelia's, and the Altar Guild. A Lyceum has also been organized, the first meeting of which, held under the auspices of Miss Viola Dean, was a great success.

St. Cecelia's Guild held its first meeting at the home of Miss Dean and was largely attended. The first meeting of St. Teresa's Guild was held at the home of Mrs. Ward, and was also very successful. A Sick Committee has been appointed, and its members, with our Priest, have visited a goodly number of sick persons, the majority of whom are non-members. We pray daily that by God's grace we shall soon attain the heights we are trying to climb. Our Motto, which we keep constantly in view is,—"Today we launch, where shall we anchor?"

ELLIE FARRINGTON, Reporter.

PAROCHIAL NEWS

Trinidad.—The Ven. Archdeacon Philips, now on furlough in New York, recently conducted a written examination of the Church Schools of Trinidad on the Life of Christ. Up to the time of writing results have been submitted only from St. Joseph. All the pupils did well, none receiving less than 75 per cent of marks. Arthur Wright was first, with full marks, and Ivy T. Haynes a close second. The Catechist Mr. Grayson-Carey is to be congratulated. The prizes to these two were books entitled "Robinson Crusoe" and "Ishmael" donated by Lady McGuire. Later in the year another examination will be given on the History of the African Orthodox Church. Mr. Grayson-Carey reports good attendances at the Advent services held in St. Joseph's, and also at the Christmas observances which consisted of early devotions at 4:30 A. M. and Song Service at 3 P. M. A Watchnight Service was held December 31. Mr. Lewis, Catechist at San Fernando, has forwarded notes of his work from which items will appear in a later issue. On February 5, Mrs. Sarah Carey, mother of our devoted Catechist Grayson-Carey, passed into Life Eternal at Mt. Vernon, New York, of which city she had been a resident for many years with her daughter, Mrs. J. Archer. The sympathy of all workers in the Trinidad Mission is extended to Brother Grayson-Carey. (Archdeacon Philips.)

Cuba.—The Rev. Fr. Sibblis, now fully recovered, visited his mission in San German. The people were glad to receive him, as the Methodist preacher, who it is alleged, had been responsible for his illness, had gone to this point and circulated the false report that "Sibblis is dead." Proceeding through Miranda, our General Missionary arrived at Santiago, at which place he will establish his new headquarters for this purpose he secured the lower floor of the Odd Fellows' Hall, and arranged to begin services on March 1st. Fr. Sibblis then went to Guantanamo, and by the assistance of Mrs. Petersen, mother of Fr. Petersen of Miami, was able to meet the members of St. Mary the Virgin, and hold a service in the Samaritan's Hall through the courtesy of Mrs. Marie Gabriel. A business meeting followed, when a Committee of Management was elected, with Mr. A. A. Barrett as Secretary, Mrs. Petersen, treasurer, and Walter Anderson, a candidate for Holy Orders, recommended to serve as Catechist pending the License of the Archbishop which has been applied for. Mr. Anderson is Chairman of the Committee in the absence of Rev. Fr. Sibblis. Mr. Derrick, the Layreader, and Mr. Frederick an active Layman, were not in Guantanamo during

this visit, but it is understood that they will continue to cooperate. This Church of St. Mary the Virgin was founded by Fr. Petersen, and its name will continue for the future. The people were all very kind to the new Priest, and he will visit them again shortly. Requests have been sent to the Publication Department in New York for 40 copies of the Negro Churchman monthly, and a supply of the Divine Liturgy, for the work in Guantanamo, but as the Cuban mission has failed to meet its responsibilities in both of these publications, the Department will await a remittance before filling the new order.

Canada.—In St. Philip's Church, Nova Scotia, a Requiem was sung for the Repose of the Soul of the Deacon, Rev. E. B. Louard, His Lordship Arthur Stanley pontificating, on Feb. 15th, in accordance with a telegraphic request by His Grace the Lord Archbishop, who was simultaneously pontificating in the Church of the Good Shepherd, New York. On the evening of the same day Bishop Arthur Stanley held a memorial service, preaching from the text "Me have ye bereaved of my son." The program was very appropriate, the final hymn, "Peace, Perfect Peace" being sung kneeling while the congregation lamented the loss of this youthful minister of the African Orthodox Church. There are many sick members in the Hospitals, both in Sydney and Glace Bay. The Bishop visits them regularly. The veteran Churchman and worker in New Aberdeen, Mr. Joseph Walcott, is also sick. The Lord Bishop considers him "a most valuable asset to any organization." He is organist, choirmaster, and general co-worker, and places his home, his team, and personal service at the disposal of His Lordship Arthur Stanley whenever he visits New Aberdeen and Dominion No. 6. This he does willingly for the promotion of the African Orthodox Church. May God grant him a speedy recovery. ((Rt. Rev. Arthur Stanley.)

Boston, Mass.—The Rev. James Greenidge has been kept busy visiting the sick in their homes and the hospitals, including members of other churches than our own, and those of the U.N.I.A. Among the workers of St. James, who are ill, Mrs. Josephine Ogilvie and Mrs. Elizabeth Hamlin, teachers of the Church School must be specially mentioned, their speedy recovery is prayed for. M4

The Sea View Club's first social was held on January 29, at the residence of Mrs. C. Foster in Ruggles St., and such was its success that they followed up with another on Feb. 19, at the residence of Mrs. Maughn on Shawmut Ave., which was equally successful. Both Mrs. Foster and Mrs. Maughn are given the thanks of St. James' Church for the generous use of

their homes. The attendance at the services continues to increase especially since the change in the weather. All of our members mourn the loss of our beloved brother, Rev. E. B. Louard, whom it pleased Almighty God to call from the Church Militant to the Church at Rest. May he sleep on and take his rest until we join him in Paradise. We loved him well, but Jesus loves him best. (Rev. J. O. Greenidge.)

Cambridge, Mass.—His Lordship William Ernest was absent from his residence, instructing a Confirmation Class in St. James', Boston, when His Grace's telegram arrived from New York announcing the death of Rev. E. B. Louard. On his return, he received the news with deep regret. He immediately communicated the tidings to the Clergy of his Jurisdiction, suggesting Mass for the Dead at St. Michael's, Boston, and a Memorial Service at St. James. His Lordship pontificated at a Requiem in St. Luke's, Cambridge simultaneously with his brother bishops in New York and Nova Scotia. He sends to the bereaved wife and congregation, his deep sympathy. Many members of St. Luke's are on the sick list especially from pulmonary troubles. Robbie Isaacs, acolyte, is at home from the hospital, but still weak. His mother is confined to her bed by her physician because of overwork. A branch of the Knights of Alexander has been organized and are awaiting literature from the Chief Officers in New York. On Jan. 9 the Willing Workers, a band of little girls wearing badges made by themselves bearing their club name, gave their first party. It was a fine attempt and they will do better in the future. The regular monthly concert was a great success and highly appreciated. Mr. Lane of Boston University Law School delivered a stirring address, his subject being "Ideal." Sunday afternoons will be devoted each month to the following purposes: First Sunday, Women's Service; Second, Children's Service; Third, Men's Service; Fourth, Monthly Sacred Concert. On Feb. 12, the Women's Auxiliary gave a Social at the home of Mrs. A. Bispham which was well attended and much enjoyed. Mrs. Walter Isaacs' sudden break down has been a source of great regret, and her recuperation will be welcomed by all, as she is one of the most earnest workers in St. Luke's. His Lordship William Ernest has appointed confirmations for the following dates: St. Michael, Boston, March 22; St. James, Boston, March 29; St. Luke's, Cambridge, April 5. (Rt. Rev. William Ernest.)

Good Shepherd, New York City.—The spirit of enthusiasm in the parish is manifested in increased attendance and offerings. The envelope system is working better than ever. The Vesper Services have been very

THE NEGRO CHURCHMAN

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interesting as a series of sermons on the Lord's Prayer is being delivered by the Lord Archbishop on Sunday Evenings. The confirmation class is being prepared by the Deaconesses. Rev. Sister Agnes was absent in Hartford for a week during the illness and funeral service of her sister, Mrs. Lucy Carr Brooks. The sympathy of the congregation is extended to Sr. Agnes. Mrs. Ada Brewster substituted for her as organist during her absence. The second of the series of concerts under the auspices of the Vestry, was held on Washington's Birthday under the direction of Rev. Sr. Agnes. During Lent services for women are held in the Good Shepherd every Thursday evening by the Deaconesses when lectures are given by them on the female Saints of the Church. Several new members have joined the choir and rehearsals are held twice weekly in preparation for Easter. A large number of children have been received recently into the Church through the Sacrament of Baptism, there being three or four each Sunday. (Rev. Sister Agnes.)

St. Mary's, New York City.—The congregation and their Priest are profoundly sorrowful over the death of Rev. E. B. Louard, who on Sunday, Feb. 1 addressed St. Mary's Church School on the subject of "Obedience." A minute was passed by the congregation expressing sympathy with the officers and members of St. Anthony in the loss of their clergyman and founder. A man and brother has departed, and it will be difficult to find a man to fill his place in the ministry.

There is no death;

What seems so is transition;

This life of mortal breath

Is but a suburb of the life Elysian

Whose portal we call Death.

May the effulgent rays of perpetual light shine upon the soul of Ezekiel Louard, and may he rest in peace. (Rev. Fr. Mair.)

GORDON-MEADE WEDDING

On Thursday evening, Feb. 19, a very beautiful matrimonial service was held in the Church of the Good Shepherd, when the Lord Archbishop Alexander united in Holy Wedlock Mr. Clement Horatio Montgomery Gordon, a native of the village of Libertá, Antigua, B. W. I., and Miss Sarah Ann Augusta Meade, a native of the neighboring island of Montserrat. His Grace was vested in Mitre, Cape, Rochet, Pectoral Cross, Ring, and carried his Crozier. The full vested choir of the church of the Good Shepherd led by the Crucifer entered singing the hymn "How Welcome Was the Call." This ended, Rev. Sister Agnes, the organist, began the strains of Lohengrin's Wedding March, the Bridal party entering simultaneously. Mr. Samuel Eaton as chief usher, directed the proces-

sion up the aisle. The two small pages led the way bearing white satin cushions, one for the comfort of the bride in kneeling, the other serving as a pillow on which rested the wedding ring. Then followed four flower girls—Mildred Henry, Edna Henry, Isabel Beach, and Laurette Gumbs, each carrying her dainty basket of flowers. Next came the five bridesmaids—Miss Tryphena Gordon, Miss Georgiana Thomas, Miss Sarah Merchant, Miss Maud Gordon, and Miss Sarah Graves, and behind these the maid of honor, Miss Matilda Meade, a sister of the bride, Leaning on the arm of Mr. John Benjamin, who acted the role of Father-giver, the bride followed, costumed

6—Steber Press M4 in a magnificent wedding gown of white satin Charmeuse, with regulation veil and orange blossoms, making a charming picture as she approached the Chancel Rail where she was met by the happy bridegroom, and his groomsmen, Mr. Alfred Gordon, his cousin. After the betrothal, the ring was blessed by His Grace with the use of holy water and incense, and the nuptial knot tied. At the conclusion, and during the signing of the register and certificates, Mrs. Augusta Galloway rendered effectively "O Promise Me" a composition of R. De Koven. The church was transformed by the hands of Mr. Eaton into a bower of flowers, an arch of ferns trimmed with white ribbon having been erected over the spot where two hearts were made one. A brilliant reception followed the wedding ceremony at 145 W. 136th Street, Johnson's Orchestra furnishing delightful music until a late hour while the guests, about one hundred in number, enjoyed a sumptuous banquet, toasted the happy couple and their absent parents in the West Indies, and of course responded to the tempting music. The Editor, who has known Mr. Clement Gordon for many years, joins in congratulations to him and Mrs. Gordon.

ARCHBISHOP NYBLADH

Passing through New York City on Sunday, Feb. 15, His Grace the Primate of the American Orthodox Church which now includes the Swedish Orthodox, was the guest of His Grace Alexander and the people of the Good Shepherd. He joined with us in the Mass for the Dead and other funeral rites over the remains of Rev. E. B. Louard. This prelate, for good reasons, occupies a warm place in our hearts, and complying with the desire of all concerned, Archbishop Nybladh addressed a few appropriate words to the congregation. By action of his Synod on Jan. 6, 1925, he was duly designated and elected Metropolitan Archbishop of the American Orthodox Church and entered immediately upon the duties of said office.

A GLIMMER IN THE EAST

*[Crowded out from last issue]*Antigua Councillors Close the Old Year
With a Snap

Very recent reports from Antigua indicate that there has been serious misunderstandings, on the one hand, or gross incompetence on the other, in Legislative Circles, reaching its climax in the unprecedented "walking out" of the Unofficial Members at the meeting of the Legislative Council held on Tuesday, 30th December last. Present at the meeting were,

Officials

His Excellency Sir Eustace Fiennes Bart., Governor, President.

The Honourable E. D' A Tibbits, Acting Colonial Secretary.

The Honourable M. V. Camacho, K. C., Attorney-General

The Honourable F. W. Griffith, Treasurer.

The Honourable A. E. Collens, Analyst.

R. G. Wright? Nooth Esq., Superintendent of Public Works.

J. Pogson Turner Esq., Chief Registrar.

Dr. E. W. Branch, Chief Medical Officer.

Unofficials

The Honourable R. S. D. Goodwin.

The Honourable N. Scott-Johnson.

The Honourable I. E. Dyett.

J. A. Harney, Esq.

D. Foster Ross, Esq.

T. E. Peters, Esq.

J. B. Martin, Esq.

We are not able at this moment to give the details which lead to the "crucial moment" in the history of the Antigua Legislature, but the fact is that, whatever their grievance, the Unofficial Members were unanimous in their "protest." We have read an account of the incident as reported by our contemporary, *The Antigua Magnet*. This report is so vague and indefinite, finishing just where it begins to be interesting, that it leaves us "In the Air" and gives us the impression (we apologize if it is a wrong one) that the article has been inspired by some Official high up the ladder.

Reading between the lines we gather that the trouble started with an accusation by the Unofficials that the Government had been guilty of a breach of good faith and this was followed by a motion from the Unofficial Members that a bill to impose an export duty on sugar and certain other articles be read six months from date, which is the Parliamentary expression that the bill be withdrawn. The President, supported, as he must be, by other Official Members, pressed the urgency of the bill passing its three readings at the Session, whereon all the Unofficial Member were allowed to retire for private consultation. On their

return to the Council Chamber and after their motion was lost on a division, their protestation became vigorous, after which, the Unofficial Members withdrew en block, leaving the Official Members to carry the bill through all its stages. We cannot tell how far the "Paramount Importance" clause applies to a pure Crown Colony Regime as obtains in Antigua, but it is of "paramount importance" to us and it ought to be to the Secretary of State for the Colonies that the Unofficial Members were unanimous in their opposition. It would appear that an attempt had been made to force something down their throats and we heartily congratulate them on resenting such action. We moreover admire their pluck and courage and we believe that their action can only be interpreted as the result of the complete failure by the Government to maintain the confidence of the House. In a country under a free Constitution, a Government brought to such a crisis would resign; but, in a Crown Colony, the permanent "Official Majority" is an easy substitute for failure to keep the confidence of the people, as represented by the Unofficial Members.

The action of the Unofficials of the Antigua Council is certainly another appeal against Mr. Wood's judgment and an open repudiation of his claim as to the irresponsibility which he made out against the people of Antigua. We present the view that this matter will not end at this point; that the pluck which the Unofficials exhibited on 30th December, 1924, will not leave them in haste but will accompany them in laying their claims before the Secretary of State for the Colonies, and that the *prima facie* case of incompetence made against the Government will and ought to be a subject of Official investigation.

The action of the Unofficial Members of the Antigua Legislative Council is of considerable importance to us at St. Kitts, for the reason that we have been maligned on several public occasions as the "Reds of the Colony", but, it would appear that the people of Antigua, speaking through their Unofficial Members, are just beginning to look behind the "screen." At any rate, they have gone one ahead of us, as, here, our Unofficial Members have not put their foot down as heavily as their Antigua confreres have.

We rejoice to see this glimmer of light in the East and hope that our friends at Headquarters have at least begun to realize that the system by which this Colony is governed is **wrong** and can never be right, and we look for their co-operation in the future. We hope, too, that His Excellency appreciates that the hot plate and cold glass have seemingly lost their potency.—"The Union Messenger". S. Kitts.

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The Negro Churchman



In Tenebris Lumen

Bishop Gailor's Solution

MY SOLUTION of the problem is to awaken in the Negro a pride in his own race and a satisfaction with the work, that he, as a Negro, is able and given to do—yes! pride in his own home, in his own leaders, in his own means of recreation and his own labors: and then he will not want to be in all things like the white man, and a mere imitator of the white man's ways.

☞ Negro Clergymen of the P. E. Church, please note. See Article within "*Terminus ad Quem.*"

(Editor N. C.)

NEW YORK CITY. APRIL 1925

VOL. III, NO. 4

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The Negro Churchman

In Tenebris Lumen

Published monthly in the interest of The African Orthodox Church

ARCHBISHOP ALEXANDER, Editor

BISHOP WILLIAM ERNEST, Contributing Editor

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THE QUESTION OF IMMORTALITY SETTLED

The patriarch Job, evidently anticipating a negative reply, asked at the close of a plaintive poem, "Man giveth up the ghost, and where is he? If a man die, shall he live again?" The question was born of a hopelessness due to ignorance, but gradually speculation gave way to hope, and hope to assurance, for later we find the patriarch saying in a more triumphant poem, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms' destroy this body, yet in my flesh shall I see God."

Over and over again, in one form or another each individual has asked himself the same question. There is within us the longing for a fuller life in which the ideals of the present shall be realized, and standing as it were, on the brink of the dark river, peering into the gloom beyond, half-hopefully, half fearfully, we wonder "If a man die, shall he live again?" This glorious Easter Day, Queen of the Feasts of the Church, brings once again its answer of assurance. It takes us back to that garden wherein lay the body of Jesus, motionless, awaiting the early dawn of the third day while angels approached to hail the risen Lord. The question of immortality was about to be settled once and for aye. How the Mighty Victor arose, and triumphed over Death and the Grave—the message of Easter is the annual reminder.

He who died and was buried on Friday, came forth alive from His tomb on Sunday, solving forever the problem of immortality. He hath the keys of Death and Hades, and because He lives forevermore, we shall live also. The Christian needs

no further evidence of the Resurrection, nor of the Life Everlasting. He has reached the point where, beyond all doubt, he can say: "After my physical death I am confident that I shall live again. Jesus lives! I know it from the hourly tokens of His love and care. Jesus lives! I know it because of His quickening influence on my drooping heart. Jesus lives! I know it because He lives within my soul. I know that my Redeemer lives, and because He lives, I too shall live."

Jesus lives, thy terrors now,

Can no longer, Death, appal us;
Jesus lives, by this we know

Thou, O Grave, can'st not enthrall us.
Jesus lives, henceforth is death

But the gate of life immortal;
This shall calm our trembling breath,
When we pass its gloomy portal.

THE CHILDREN'S EASTER LETTER

From Bishop William Ernest

My Dear Children:

This is Eastertide. You will remember that some months ago we told you that Easter was one of the beads on our string. It stands out prominently among the others, white, pure, and fresh as snow, and seems to have a message.

I have always felt that we might have an Easter tree as well as a Christmas tree. Don't you feel that way? Let us imagine what it would be like. It would not be an evergreen such as we use at Christmas, but a deciduous tree which sheds its leaves in the Fall, since Easter reminds us of a coming back to life. The flowers of such a tree should be white, to exemplify a new life of purity, free from sin, since Christ bore the sins of all by His death in order to bring us to a new and higher life. Then

certainly, there should be on our Easter tree an abundance of candles, for the new life is to brighten our world and make it happy.

Anyway, each child can be an Easter tree. If you have repented of your sins as Thief No. II on the cross, of whom we spoke on Good Friday, if you have used the season of Lent to good purpose, then at Easter you have risen into a new life of purity and love, and should bloom as the Easter lily shedding a sweet fragrance of cheer and love at home, in school, everywhere. You should also put forth green leaves of usefulness, duly bearing fruit by the good influence you exercise on others. So would you be sending forth rays of light all around you and help others to perceive our Risen Lord.

"Christ is risen! Christ is risen!
Alleluia! Swell the strain!"

Won't you, my dear little reader, endeavor to be such an Easter Tree?

Wishing you a very joyful Easter,

I am your affectionate friend,

Bishop William Ernest.

COMMISSARY IN SOUTH AFRICA

His Grace the Most Rev. Alexander, Archbishop and Primate of the African Orthodox Church, has been pleased to appoint as his Commissary in the Union of South Africa, Isaiah Palmerston Samuel, Esquire. Professor Samuel is a native of Antigua, B. W. I., and a half brother of the Archbishop. After service in the Leeward Islands, he visited the United States, and then went to Africa where he has been a prominent educator, specializing in music in late years. He enjoys the respect of all classes in Cape Town, and is well fitted to represent the A. O. C. and to gather such information as may be required of him.

THE "TERMINUS AD QUEM"

Whenever or wherever our brethren of the Roman Catholic Church begin an educational or social welfare institution among Negro people, their purpose is as clear as daylight. Can the same be said concerning our Protestant Episcopalian cousins? It would appear that the Negroes themselves are in doubt, for very recently a distinguished clergyman among them, whose motto is "For Zion's sake will I not hold my peace," raised the question in one of their weeklies. He shows that "quite a sum of money is annually expended for the support of schools, general and parochial, for the colored race" and that, "unquestionably, great good to the colored race has been accomplished." While he is "far from con-

tending that the present appropriations in that direction are too great," the writer reaches his crucial question at this point. "But the question which we raise is this: Has this money been expended with a view of Church extension among the colored race, or simply for their moral, spiritual, and intellectual good, without reference to the actual building up of the Church (P. E.) among them?" That was a direct question, and "to the point." The writer could have answered it as directly and as pointedly. But he simply said, "I do not care to answer the question directly. But I would make a suggestion." The suggestion is merely a call for more "real constructive Church extension among the colored race," "some change in plan or method," and a parting question "Has our own Church shared in such growth?" this being in reference to the "most astounding growth in material and intellectual affairs of the colored people of this particular Province" of Sewanee where most of the schools are located. The "percentage of communicant increase" does not seem to be in proportion to the "amount appropriated" and expended. Why raise this question which is so timely and pertinent and then, with the knowledge at hand with which to make a convincing reply, veer off into "suggestions" and other questions? This perpetual statement of "some change in plan or method" is about 40 years old, and will be heard 140 years from now. Let those who desire change make it for themselves. That is what this Editor has done. For several years he was used in the Episcopal Church to raise funds largely for education—not so much for Church Extension among Negroes. The Church has already extended sufficiently! The Episcopal Church has about 35,000 Negroes in her communicant membership for which she maintains about 250 clergymen. She is perfectly satisfied to strengthen her stakes here, but has no intention to lengthen her cords. These clergymen have during the past 35 or 40 years been rather annoying in asking for Bishops over jurisdictions of their own but within the Episcopal Church. Hence the policy of the Church is to appropriate money largely for schools among Negroes rather than for building Churches and making Churchmen. Schools will not be perpetually calling for "some change in plan or method" of episcopal management or administration of the colored work. Roman Catholics have as their "terminus ad quem" of work among Negroes, the winning of these people into their fold, the school being but "the means" to the end. With the P. E. folks, the school is "the end," and church membership just a necessary incident that cannot well be avoided if the claim to catholicity is to be maintained.

Very recently the most outstanding bishop in the Episcopal Church, being President of the National Council, in his convention address as bishop of Tennessee, said a few things which are germane to this subject. "Coming as I do from the central office in New York City, and being compelled to study my own section of the country without prejudice one way or the other, I find only one department of work where it seems to me we are weak both in intention and achievement. I do not think that we are doing justice to ourselves or to them or to the Church by our indifference to the work among the Negro population." . . . "Yet I believe our Church has a special mission to the Negro. Its emphasis upon reverence and order and moral character and the refinement of life is just the discipline that the black man needs; but we are doing very little indeed. I don't suppose that we have half a dozen self-supporting Episcopal congregations of Negroes in the whole South; but we have—and we are proud of the fact—we have nine good schools that are doing an excellent service in teaching Negro youth to believe in work and training them to do it." . . . "I have heard many men talk about the Negro problem as they call it, but they do not try for any real solution. For the most part they act like ostriches, blinding their eyes and leaving it to their posterity. And it is a problem. The Negro is here to stay. He has been made an American citizen, and the white man and the black man are going to live together in this country for centuries to come. My solution of the problem is to awaken in the Negro a pride in his own race and a satisfaction with the work, that he, as a Negro, is able and given to do—yes! pride in his own home, in his own leaders, in his own means of recreation and his own labors; and then he will not want to be in all things like the white man, and a mere imitator of the white man's ways."

We reprint on our cover Bishop Gailor's "solution of the Negro Problem." Please, dear reader, send us ten cents in stamps to cover cost and postage of a copy of this magazine. Every Negro Clergyman in the Episcopal Church should read this article.

THE LATE REV. PERCIVAL EDWARDS

Percival Edwards was a native of All Saints' Village, Antigua, B. W. I., and the son of very respectable parents, both of whom are still living in the island home. Having completed his school and preparatory work he won the Government Scholarship of the Colony and was sent to Mico College in Jamaica, B. W. I., to study for the teaching profession. On the completion of his course, he returned to Antigua, and for

a few years served as Schoolmaster under the Government of Antigua. Subsequently he came to the United States to further prepare himself for service. He became a member of the African Orthodox Church, first being identified with All Saints' Chapel, and then with the Church of The Good Shepherd, in the later of which he was married to Miss Sarah Ann Octavia Henry, an estimable young lady whom he had met in Sweets Village, Antigua, and who came at his invitation to New York to be his bride. Mr. Edwards became a Candidate for Holy Orders and entered the Endich Theological Seminary. In 1924 he was ordained a Subdeacon and served on the clergy staff of the Good Shepherd. Removing from New York to Brooklyn he organized St. Peter's Guild as the nucleus for a congregation of the African Orthodox Church, and experienced a measure of success. He was never of a robust constitution, and during the past severe winter showed signs of a physical breakdown. He fought brilliantly against the inevitable and many were ignorant of the real condition of his health. He kept on his feet to the very end, complaining at the last of a slight headache and feverishness. He fell into a sleep on Saturday, March 7th, about 9 A. M., and at 10.30 his distressed wife discovered that he would awake no more in this life. No one knows the moment of his passing since none realized that his ailment was serious. Two physicians came and pronounced him dead. One had attended him a fortnight before and had treated him for cardiac troubles, requesting him to come later for thorough examination. Percival never went, but continued at his regular duties. The news of his death was a complete shock to all his friends. He was beloved by all who knew him and was honored and respected by his Archbishop and all his Brethren of the clergy. The Burial Office was read on Monday evening, March 9th, a large congregation being in attendance. In addition to His Grace the following clergymen assisted: Ven. D. E. Philips, Rev. C. O. Sheppard, Rev. H. C. Herod, and Rev. G. Nurse. Rev. Sister Theresa and Rev. Sister Agnes were also present, the latter being the organist. The Choir of the Good Shepherd took part in the service. Rev. Percival Edwards was but 30 years of age. In his casket he seemed, in his vestments, to be just sleeping for a moment. The Archbishop's words were "So he giveth his beloved sleep." The sympathy of many friends was manifested in a most practical and generous manner to the bereaved wife and child. Interment was made on the following morning in Evergreen Cemetery, Long Island. To the parents in Antigua the Editor of this Magazine sends condolence in this sad hour. May our departed

THE NEGRO CHURCHMAN

brother rest in peace, and may light perpetual shine upon him.

"Father, in thy gracious keeping,
Leave we now thy servant sleeping."

IN MEMORIAM REV. E. B. LOUARD

Released from a world of cares and woes,
Advanced to a rest not here below,

Requiescat in Pace!

May light effulgent him enshrine
Into the bosom of his God.

Requiescat in Pace!

Can prayers for the dead be heard?
Yea, ours shall ne'er be lost in air:
Into his Father's gracious care,

Requiescat in Pace!

The Ven. E. Seiler Salmon,
829 Burgundy Street, New Orleans, La.
March 17, 1925.

JAMES-SPEID NUPTIALS

On February 24th, at 8 P. M., Miss Lucille Hyacinth Speid and Mr. Edgar Haughton James of Chicago, were united in Holy Matrimony by Rev. R. A. Valentine, Vicar of St. Matthew's A. O. Church in that city. The bridegroom was accompanied by Mr. E. C. Booth, and the bride was given away by Mr. Peter Crawford.

Many guests and friends arrived early to witness the nuptials. The Bridal March was beautifully rendered by Prof. Solano Perdoma, the able violinist, accompanied by Mr. A. E. Osborne, pianist of St. Matthew's. The bride entered handsomely gowned in white crepe de chine, trimmed with duchess lace and ribbon. Her headgear was rhinestones and duchess lace, and her train was carried by Miss Lucille Campbell. Mrs. E. C. Booth, sister of the bride was Matron of Honor, and Miss Violet Valentine served as bride's maid.

The Rite of Holy Matrimony of the African Orthodox Church was used in its entirety. Psalm 128 was chanted and the Hymns "The Voice That Breathed O'er Eden," and "O Perfect Love" were sung. The congregation were unanimous in their verdict that the service was most beautiful and impressive. At its close the Vicar congratulated the newlywed couple, wishing them health and happiness until death. He then presented them a copy of the Divine Liturgy, expressing the hope that they will ever continue faithful followers of Christ and staunch members of the African Orthodox Church. The register having been signed, the Bridal Party repaired to the home of Mr. and Mrs. E. C. Booth where an

elaborate reception was held. Ideal weather without and artistic decorations within contributed favorably to a very pleasant evening.

THIS IN AFRICA! From a Lay Contributor

There is a change of Government in South Africa, the Nationalist-Labor combine being in power. With the defeat of the Smuts Government the hopes of the native for better conditions were shattered, the victorious party being absolutely anti-native. Since Feb. 1 the native women have been compelled to carry passes between the hours of 9 P. M. and 4 A. M. and are subjected to all sorts of insults and indignities from white policemen. The native men, of course, carry passes at all times. Segregation is the policy of the Government. Lands that belonged to the natives for centuries are being taken from them, and they are being driven to barren tracts to die from thirst and starvation. In 1913 segregation was mercilessly practiced, and thousands of natives not only lost their flocks and herds, but died by hundreds. They are forced to live in "locations" where they can find nothing but old tins and bags to build huts.

At Durban there is a large municipal "location" where they brew and sell Kaffir beer to the natives, making huge profits from this ruinous and demoralizing business. These natives are not represented in the Legislature, and are voteless in three out of the four provinces. Yet, they pay three quarters of a million (pounds) every year in taxes. Very little money is being spent in their education. Hospitals are almost criminally neglected. Some villages with over 50,000 people have not a single doctor. Lives are being sacrificed and no one seems to care. They need your prayers, and the prayers of every black man, woman and child everywhere. Do pray for them. Do! Do!!

The housing question is very acute in this country. No less than 55 persons have been found living in one room in Cape Town. This condition exists amongst poor white and colored people as distinct from natives. Unemployment is the general condition, and natives are being dismissed on the railways and replaced by whites. This is the policy of the Government. General Hertzog, a conservative Boer, is the Prime Minister. The natives have lost all confidence in the courts of law. They never get justice at the hands of a white jury.

REPUBLICA DOMINICANA

Hermanos y Amigos:

La lucha es decisiva, de ella depende nuestra felicidad o nuestra desdicha, noso-

tros mismos somos lo que en ella se disputa. Es vida o muerte, como era para los gladiadores antiguos en sus combates. No se da cuarto al vencido. Hoy que morir en el campo de batalla.

Antes de comenzar, dejeme decir en pocas palabras algo sobre nuestra Santa Iglesia y su origen.

La Iglesia Ortodoxa Africana fue fundada en el año 1921 con mission a su raza. Hermanos, sed firmes en nuestra resolucíon de asista a la Iglesia Catholica Apostolica de su raza. La cosecha a la verdad es inmensa, y pocos son los obreros, pero los poros de nosotros de la Iglesia Ortodoxa Africana sabemos que Dios esta con nosotros y que El nos ha declarado libre e iguales.

Estamos luchando a ganar una victoria en la Republica Dominicana. El tiempo ha llegado para que realizemos que Dios esta con nosotros ann como esta con otros naciones y razas, y que el gobierno del mundo esta baja su poder. En su palabra Dios ha proclamado que El ha hecho de una misma sangre todas las razas de la tierra. Por lo tanto, nosotros de la Iglesia Orthodoxa Africana estamos seguros que no perdemos nada en el dejar de comer de los borrones que caigon de otros.

Creemos en la union universal de la raza y al mismo tiempo respetamos los inferiones y superiores de todas razas, pero no creemos que nuestra raza esta destinada a llevar agua y a hechar lena para otras razas. Habran todovia razas mas cultivadas y mas civilizadas que la nuestra, pero ninguna mas noble. Nuestra trabajo en la Republica Dominicana esta aun solamente empezada. Esta es nuestra fe como Africanos.

Firme la voz, serena la mirada

Del mundo en fazcantemos nuestra fe:

De Cristo Dios, la Iglesia Ortodoxa es nuestra madre.

De Antiorquia, Rey Cantivo es nuestro padre.

Antes morir fue separarios de el

El Ilustrisimo Arzobispo McGuire es nuestro Pastor.

Del Pueblo Africano Noble y leal

Aqueste grito siempre sera.

Ruja el infierno, brame Satan

La Fe Ortodoxa Africano no morrira

Suyo En Jesu Cristo Nuestro Senor,

Policarpo Alejandro Martin,

Catechisto por la Republica Dominicana

A PALM SUNDAY ODE

By Dr. E. A. Abbott

Hosanna to the children's King!

"Hosanna!" Let the children sing;

He comes salvation now to bring—
O let the happy joy-bells ring!

Palm branches let us spread today
Along the King of King's highway;
He comes the broken heart to cheer!
The Saviour-King today is near.

Fear not, O Zion, but rejoice!
Your King has come—make him your
choice;

He comes to help the sick and faint,
To save the sinner, not the saint.

The Lord hath need of thee today!
O sinner, turn Him not away;
He speaks to thee in accents clear
He's warning thee! Wilt thou beware?

Let's shout aloud His glorious Name,
And spread abroad His mighty fame;
Hosanna to the King of Kings!
Salvation now to us He brings.

CHRIST IS RISEN

An Easter Hymn by Dr. E. A. Abbott

Christ the Lord is risen today!
Christian, raise your voice and say;
"Christ is risen from the dead,
Yes! He's risen as He said."

Christ the Lord is risen today!
Tell it on the "King's highway;"
Jesus lives, no more to die,
Jesus is gone up on high.

Christ is risen from the dead,
Yes! He's risen as He said:
Christian, raise your voice and sing
Praises to your risen King.

Jesus is gone up on high,
Jesus lives, no more to die;
Hallelujah, sing today,
For He takes our sins away.

He has burst the bars of hell,
Jesus has done all things well;
Praise Him all ye ransom'd host,
Father, Son, and Holy Ghost.

THE CHURCH SCHOOL

By Mrs. Anna Hyland, Good Shepherd
School

In order to get a point of vantage so that we may have a fair view of our subject, let us visit an extensive farm, surrounded by a large community which depends on it for food and clothing. You will notice that this farm keeps an abundance of plants, some of which are timber producing some

ornamental for home and public places.

We enter the farm and are taken to the various departments. The shearers are at work, the ploughmen busy, the sowers scattering seed in the furrows, while others are clearing away grass or taking certain crops. We watch the cows being milked and the hens leading their broods. And now we visit the horticultural section, noting the variety of plant life, the variegated colors of the flowers, and the rich fragrance of the roses. A little boy in our party suddenly asks the guide "Where do you get all these plants?" The guide smiles and bids us follow him. We do so, and rounding a corner we approach beds and beds of tiny plants, and numerous pots of seedlings. "This is where we get all the plants you saw back yonder," says the guide. "We keep growing these seedlings, we bud and graft to get combinations, and we supply the fields with new plants from year to year. This place is the Nursery."

And this is exactly what the Church School is—a great Nursery. From it we supply the gardens of the Church and Home. In it we train the children to develop into lovely men and women. Each child has its own disposition and ability and we train it to be in harmony with others. As these little ones grow they are made to fill the places of their parents in the Church and thus continue the good work of their forefathers. In the Home they contribute by their tenderness, sympathy and love to the atmosphere of joy. Thence many go forth into the great world to hold with honor positions of influence and responsibility.

The teachers of the Church School receive benefit from their frequent contact with young minds. They become rejuvenated, and live their youth over again. The pupils, in their turn, feel that they are not spurned by their elders, but are regarded as beings of value. They learn to love and to reverence older people. Added to this the Church School creates a sympathetic feeling among the pupils. Outside the School all do not enjoy the same advantages, but within they are all brought under the same godly influence, and this wholesome association binds them together in spirit, in sentiment and in friendship. Let all workers in the Church School be encouraged by the words of Longfellow:

"Let us do our work as well,
Both the unseen and the seen,
Make the house where gods may dwell,
Beautiful, entire and clean."

GENERAL ITEMS

United Lenten Services under the aus-

pices of the African Churchmen's Union of the Jurisdiction of New York were held on the several Wednesday evenings during Lent in the Chapel of the Good Shepherd and the Chapel of S. Barnabas. The attendance was excellent on every occasion, and the experiment justifies the hope that these united Lenten services will be held annually. There was a change of preacher each evening, the list in order being, His Grace the Most Rev. Alexander, the Rev. Fitzgera'd Bruce-Callendar, the Rev. Wilfred Kirn, the Rev. Israel Mair, the Rev. James Roberts, the Ven. D. Egbert Philips, and the Rev. Cyril Sheppard. Other members of the clergy participated in the Litany, Vespers, and in reading of the Lesson.

Dr. J. D. Gibson, a colleague of the editor in the study of medicine, is now one of the most eminent and successful physicians in West Virginia, being located at Logan in that state. The Doctor is a zealous worker in racial movements and enterprises, although his practice is almost entirely confined to the white mining population recruited from European countries. He is a strong and generous supporter of this magazine. In a recent communication he writes: "I believe that every Negro with a normal mind should support the Negro Churchman. I must confess that I look forward for it each month, and read same with much delight and pleasure. Enclosed please find cheque for \$5.00. May Almighty God grant you health and strength to carry on His work." Thank you, Dr. Gibson.

Mr. Alfred E. Osborne is the young but accomplished pianist of S. Matthew's Church, Chicago. In September, 1924, he entered Hyde Park Branch High School, one of the best of its kind in the city, and in a short while, because of his excellent scholastic work, won the respect and confidence of teachers and scholars alike. In every subject he was marked "S," the best record in a class of over 200. He is a member of the Sigma Epsilon Honor Club and was elected its President. There are about 34 members in the Branch Club.

The late Rev. Harold Percival, who died in Louisville, Kentucky, during the closing days of February, was a native of Antigua. After an interrupted course in Theology in Buxton Grove, due to the Great War, he came to the United States, and studied in Lincoln and Yale Universities and the Divinity School at Philadelphia. He took orders in the Episcopal Church, and served in Ohio and in Kentucky. He succumbed to an attack of pneumonia, and after the funeral rites of his Church were said in Louisville, his remains were sent to his relatives in New York for burial. At the expressed request of Rev. Mr. Percival,

made before his death, His Grace Alexander conducted over the corpse a memorial service at which a large gathering of Antiguans assembled. Other speakers were Rev. E. Durant and Ven. D. E. Philips, former colleagues of Mr. Percival in college and seminary. The deceased was unmarried and is survived by his mother in Antigua, B. W. I.

Another priest of the Episcopal Church who has recently passed into the Life Eternal was the Rev. John Henry Simons, of S. Thomas' Church, Chicago, and a native of Bermuda. He was a cultured and scholarly gentleman and had few equals in the ministry. Not until in the last ten years of his life was he given a parish commensurate with his qualifications. The Archbishop of the African Orthodox Church and Father Simons were friends for fully 25 years, and it was at his beautiful residence on Prairie Ave., Chicago, that His Grace and Chaplain (now Bishop William Ernest) were entertained as guests of the deceased and his charming wife, Mrs. Ada Simons, both of whom were present at the Consecration Service. May he rest in peace, and may the consolation of Heaven be the portion of the brave widow who nursed her husband through a painful and protracted illness.

"Ritualistic bedlam" is the descriptive term which we think most appropriate to the conditions which exist in the New York Diocese of the Protestant Episcopal Church. On the one hand, the Bishop of the Diocese has placed one of his churches under the ban of non-visitation, refusing even to accept its donations to the Cathedral Erection Fund, because of alleged pagan dances held in said Church on Sundays, in defiance of his mandate that they cease immediately. On the other hand, a howl of horror has been put forth by certain clergymen of the "Broad" type, all in sympathy with the rector of the recalcitrant parish, because in their judgment, their bishop is a violator of their Church's rites and customs, he having recently appeared in full Roman pontifical, including cope, mitre, crozier, pectoral cross, ring, rochet, and all the other "rags of Popery" considered anathema by the "Protestant" Episcopalians! One is confused at this babel of voices. Will some sane person tell us what the Episcopal Church is,—Broad, Low, High, Evangelical, Protestant, Anglo-Catholic, Anglo-Orthodox, Anglo-Roman, or WHAT?

From the motherland, Africa, a brother of the Editor writes:

"I note that you have been elected Archbishop of the African Orthodox Church. Kindly accept my congratulations. May God spare you and my sister-in-law many

years to serve and develop this portion of His Church Militant. I am proud of the rapid strides the work is making. It is evidently filling a long-felt want. Colored men everywhere desire the management of their own affairs, and to worship God as they think fit, and be led by leaders of their own race." Bishop Gailor (white) believes in this kind of leadership.

PAROCHIAL NEWS

S. Luke's, Cambridge, Mass.—The Lenten season has been one of great helpfulness and encouragement. Cottage services were held regularly and well attended. We look forward to a joyful Eastertide for which both the choir and Church School are making elaborate preparations. Mr. Aberdeen Bispham is doing splendid work in the training of the choir and the junior members are showing the result. We need some additional adult assistance in our choir and trust that there will be a response to our appeal for such. During the past month we have received into the Church by Holy Baptism, Lilian Delcina, daughter of Mr. and Mrs. Elcock of 150 Washington Street, Cambridge, and Elsie Rubena, daughter of Mr. and Mrs. Frank French of 3 Bevidere Place, Cambridge. S. Mary's Guild will give a Turkey Supper after Easter. The Woman's Auxiliary have added to their membership and are showing new signs of life. Our congregation received with great sorrow the news of the death of Rev. Percival Edwards, and tendered their condolence to the bereaved wife and relatives.

S. Matthew's, Chicago.—Rev. R. A. Valentine writes of the March number of The Negro Churchman, "It is interesting from cover to cover. I enjoy very much Bishop Robertson's 'Good Friday Talk with the Children'; it is splendid. So is the report of the Gordon-Meade wedding. The bride and her sister, Miss Matilda Meade were little girls in my school in Montserrat. The Churchman is serving in many ways." S. Matthew's congregation has moved into new quarters since March 1, and are making every effort preparatory to the Primate's visit on the Sunday after Ascension, May 24th, at which time Rev. Mr. Valentine, now a deacon, will be ordained to the Priesthood. This will be the first visit of His Grace to the new congregation founded by Mr. Valentine last October.

The Ven. E. Seiler Salmon, our Archdeacon in the Gulf Region, writes that he will send shortly a report for The Negro Churchman from S. Bartholomew's, New Orleans. He is working against great odds there being, on one hand, the large congregations and beautiful churches main-

tained by Romanists for the colored people, and, on the other, the terrible laxity and apathy of the lower classes of Negroes in that city with regard to religion. Many are substituting secular cults for the Church of the Living God.

Good Shepherd, New York.—The Lenten Services for Women on Thursday evenings conducted by the Deaconesses have been a decided improvement over those of the previous year, both in interest and attendance. The Rev. Sister Angelina Theresa has been diligently preparing a class for confirmation which she will present to His Grace on the afternoon of Palm Sunday.

His Grace the Archbishop will celebrate the following Masses on Easter Day: Low Mass, 5 a. m., Good Shepherd; 6 a. m., Sung Mass, S. Joseph's; 8 a. m., Sung Mass, S. Barnabas; 11 a. m., Solemn High Mass, with sermon, Good Shepherd. He has three later engagements for the same day. It is expected that the Ven. Archdeacon Philips will take the Masses at All Saints and S. Anthony and Rev. Fr. Mair at S. Mary's. This will provide for the Easter communions in New York City.

S. Mary's, New York.—Fr. Mair presented his first class consisting of eight persons on Sunday afternoon, March 15, and immediately began a second class to be presented during the summer which will be at least twice as large. The seating capacity was insufficient to meet the large attendance. This congregation, like its priest, works without noise or bombast, but with great effectiveness.

S. Joseph's New York.—On Sunday evening after Vespers, The Lord Archbishop, at the request of the wardens, vestry and congregation, appointed Rev. Wilfred Kirnon as Minister and Vicar of S. Joseph's and inducted him into said office. Mr. Kirnon has the gifts of leadership and is

a ready speaker. Mr. E. T. Henry the Senior Warden must be given credit for administering S. Joseph's Church to the point where it now is.

HOW TO LIVE RIGHT

By Dr. A. L. Joseph, Chiropractor

This is the age of science, the telephone and telegraph eliminating distance, the talking machine preserving the rich tone of the artist for an indefinite period of time, the radio bringing you in close proximity to the distant speaker. It is wonderful, we say. But while marvelling at these new inventions let us not forget the science of health preservation and the proper care of the body which is a human machine needing periodic overhauling like any other machine, and calls for constant care and attention. You cannot buy a new part for the human machine,—a new heart, lung or stomach, when the same has been abused. Profit by observation and experience. No strong, healthy man stands in the bread line. He is never beaten, but is always full of hope, believing that success is near. The sick man looks the other way and feels the other way. Live right! take more regular and systematic exercise, and remember that walking is excellent. Eat more green vegetables and less meats, more fruits and less pies and candy. Drink more water and less tea and coffee. Eliminate waste. Take enough rest and sleep. Cultivate uplifting thoughts, and free yourselves of worry. Have an ideal to attain, and a goal to reach, and keep persevering in hope, in faith and good cheer until you achieve health, happiness and success. If unfortunately your health is impaired do not be despondent. See the writer personally at 224 W. 135th Street in his office, and he will relieve you of your suffering and put you on the high road to enjoy all the benefits of life.

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CLERICAL APPOINTMENTS, 1924 - 1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd, New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Luke's, Cambridge, Mass. Office, 21 Parker Street, Cambridge.

The Right Reverend Arthur Stanley, St. Philip's, Nova Scotia, Canada. Office, 39 Hankard Street, Sydney, N. S.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's Church, New Orleans. Residence, 2035 Eighth Street, New Orleans, La.

The Ven. Dixon Egbert Philips (Trinidad), St. Joseph's Church. On leave of absence in the U. S. A.

The Rev. Richard Daley Sibblis (Oriente), St. James' Church. Address, Apartado 67, Antilla, Cuba.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michaels, Boston, Mass.

The Rev. Ernest L. Petersen, St. Peter's, Miami, Florida.

The Rev. Peter A. McDougall.

The Rev. George W. Benjamin.

The Rev. Israel Mair, St. Marys, New York City.

The Rev. Emanuel J. Millington, St. Paul's New Haven, Conn.

The Rev. George G. M. James, Livingston College, N. C.

DEACONS

The Rev. James P. Roberts, St. Barnabas, New York City.

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. F. Bruce-Callendar, St. Anthony's, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Josephs, New York City.

The Rev. Joseph Ford, St. Joseph's, New York City.

The Rev. Wilfred Kirnon, St. Josephs, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

The Rev. Robert A. Valentine, St. Matthews, Chicago.

DEACONESSSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACON

The Rev. Ralph Hawkins, St. Barnabas, New York City.

HEALER

The Rev. Lilián Brown, New York City.

The Negro Churchman



In Tenebris Lumen

My Symphony

TO live content with small means;
To seek elegance rather than luxury,
and refinement rather than fashion;
To be worthy, not respectable;
and wealthy, not rich;
To study hard, think quietly, talk gently,
act frankly;
To listen to stars and birds, babes and sages
with open hearts;
To bear all cheerfully, do all bravely,
await occasions, hurry never; in a word,
To let the spiritual, unbidden and
unconscious, grow up through the common
This is to be My Symphony.

—Selected



NEW YORK CITY, MAY, 1925

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The Negro Churchman

In Tenebris Lumen

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Bishop WILLIAM ERNEST, Contributing Editor

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TEN CENTS

WHAT FRANCE THINKS OF US

His Eminence Joseph Rene Villate has recently sent us two clippings from French newspapers which have taken note of our work. Our thanks are due to Dr. A. P. Holly of West Palm Beach, Florida, for his faithful translations from the French.

In an article with the caption "Eglise Orthodoxe Africaine," a religious publication known as "Le Gallican," in its issue of Jan. 15, 1925, says:

"We learn the following information from the French daily THE IMPARTIAL:

"We have been informed of the creation of an African Orthodox Church, such information being gleaned from the French publication known as 'Christianity in the Twentieth Century' of Nov. 11, 1924. The Founder, Bishop McGuire, has already established 21 congregations comprising about twenty-five hundred communicants. This is evidently a small number compared with the ten million Negroes in the United States, but nevertheless, this is a beginning; and this new Christian Church seems to have been sufficiently well conceived to make it a success. Its worship is very ritualistic. Numerous customs have been borrowed from the Catholic Missal. The sacerdotal vestments, the incense, the chimes and other accessories play an important role in the religious ceremonies. We deem it interesting that our readers should know that Bishop McGuire obtains his bishopric from the same source as the Bishops of the Gallican and Primitive Churches. All of the Bishops have the same Patriarch, Mar Timotheus, who has transmitted to both the apostolic succession of the ancient Syro-Jacobite Church of An-

tioc. We cannot then but rejoice at the efforts and the prosperity of a Church which is a sister of our own, both by her doctrine and by her episcopate."

Under the caption "A Black Christ," in its issue of Jan. 3, 1925, "L'Impartial Francais" states:

"Every one knows how acute has become the race problem in the United States. The Churches, both Roman Catholic and Protestant, do not feel that their conscience is quiet on the question of Negroes, and all of them are rivalling each other in their efforts to evangelize them. The Catholics have founded 'Claver's Clubs,' and have already ordained a few Negro Priests. On the other hand there has existed for years in the Southern States, Baptist and Methodist Churches, which have contributed magnificently to the education of Negroes. At times they have defended them against their white oppressors. Nevertheless Christian Churches have hitherto remained foreign organizations to these unfortunates. However here comes the information of the organization of an African Orthodox Church. [The above article from "Christianity in the Twentieth Century" is here quoted, and the article continues].

"Jesus is represented as a Negro on her banners, and His Mother as a Madonna of that Race! Do not laugh! Bishop McGuire explains very seriously to his faithful that *'naturally, God is not a Negro, inasmuch as a spirit has nothing physical: we should, at any rate, in our prayers have the conception of some one who is hearing us, and that some one we cannot but conceive in some human form.'* On the other hand, as in all new re-

ligious doctrines, Bishop McGuire seeks in the Scriptures for a justification of his Negro Christ and finds it. Through Tamar and Rahab Jesus has Canaanitish ancestry, and hence, Hamitic! Why not a Negro Christ as well as an Italian or Flemish Christ? Because we entirely ignore the physical aspect of the Man Christ. Even the Primitive Christians were already bitterly discussing whether they should represent Him as the ugliest or prettiest Child of men."

[REMARK, While nothing is stated in the doctrine or worship of the African Orthodox Church as to the color of the God and Christ we worship, or of that of the Ever Blessed Virgin, yet from our pulpits we are free to teach, as an antidote to the poison we have imbibed from other religious teachers, that our Father and our Redeemer should be thought of and represented in word or in art, in the similitude of our own likeness and color, while other races enjoy the same privilege. And in several of our African Orthodox Churches, instead of the white Madonna, there is now a beautiful black Madonna which appeals effectively to our growing children and meets the demands of many of our older people who are ousting white pictures from their homes and replacing them with pictures of their own race, and giving their children Negro dolls instead of white. Because we have advocated the same procedure in our religious thought and art, even some of our Negro brethren have professed to be horrified! The day has come when we must think in terms of our own race as the Caucasian has done and the Japanese section of the Mongolian has done. To us BLACK is as beautiful and suggestive as white or yellow, and certainly, more inspiring. Other Negroes idealize WHITE. All that is grand and noble in the color scheme for us is represented in the color which it has pleased the Creator to give us.—THE EDITOR].

SPRING TEACHES SPIRITUAL LESSONS

There are two spiritual facts of which Spring is a reminder.

I. The first is Regeneration, or the New Birth, the first stage in the life of every Christian. "Ye must be born again" said Jesus to Nicodemus. "Put ye on the new man" said Paul to his converts. The new birth, or new manhood, is an absolute necessity. At this very hour Nature is putting on her new garments. Why should

we not imitate her? Some have already exchanged their old apparel for the new, and there are many who, following an old custom, are taking so-called spring medicines. Has it ever occurred to you that, the moral, or if you will, the spiritual nature needs cleansing, purifying, invigorating? Forseeing this, Holy Church provides the Lenten or spring fast to aid you in casting off your defects in habit, temper, thought and speech, and in putting on the new man in Christ Jesus.

In many a soul there has been a perpetual winter. An icy coldness has chilled it and the spiritual mercury has hovered around the zero mark. Would to God that as the snow melts rapidly before the warming sun, your cold hearts might thaw beneath the rays of the Sun of Righteousness! Would to God that as you behold Nature upspringing into new birth, you might seek your own soul's emancipation from the wintry clasp of sin!

"Ye must be born again." What does that mean? What is Regeneration? St. Paul gives, in my judgment, the best explanation when he states, "If any man be in Christ, he is a new creature (creation); old things are passed away, behold all things are become new." His affections and desires are new; his hard conscience grows tender; his rebellious will becomes obedient; his whole manhood is purified. He is in every sense a new creation, renewed and transformed as Mother Earth in her springtime glories. Let Christ enter the soul of man, and the winter of coldness, unbelief and indifference disappears. Let Immanuel come into the heart of man and the day of regeneration dawns for that individual. He is born again; darkness is exchanged for light, and bondage for liberty. Held captive by Satan, he is now redeemed by Christ. On the down grade to perdition, he is now on the upgrade to happiness. Music thrills his entire being for he is regenerated; his spiritual birth has come!

II. The Resurrection is the other great spiritual fact of which Spring reminds us. It is the great Easter fact—for it is more than a dogma. Winter is the emblem of death, and of all thoughts, Death is the most overwhelming. To think that this body of mine apparently vigorous and healthy must see corruption, mouldering into dust for an indefinite period is an awful thing to contemplate. But blessed be God, Death is but a season of winter, merely a period of dormancy. In due sea-

son the Springtime of Resurrection shall come, and "this corruptible shall put on incorruption, and this mortal immortality." What though Death lay upon me his icy fingers and the Grave hold me in its chilly confines? The Winter will give way to Spring at the glorious sunburst of the Resurrection Day, and I shall awake to behold a new scene and to live in a new environment. I shall see the River of Life issuing from the Throne of God, and countless myriads of the redeemed out of every race and nation thronging through the gates into the City of the King of Kings, our Risen Lord Jesus Christ. Realizing that I am again alive—alive no more to die, alive in the blessed company of saints, apostles, prophets, martyrs, and those who have come out of great tribulation and have washed their robes and made them white in the Blood of the Lamb, I shall muse:

And I am here!
 The long dark night has ended thus;
 And I am here!
 Here, in the land of endless light;
 Here, where they never shed a tear;
 Here, where no heart with anguish breaks
 Here, where no limb is racked with pain;
 And I am here!

Men and women, as Nature slept during the past winter, but is now awake, so must you sleep in death until the Son of God appears. Then shall dawn the ever-vernal equinox. Then shall begin the Day of Resurrection. Then shall you see your Lord and be like unto Him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is."

SPRING HAS COME

'Tis past, 'tis o'er, stern winter's reign;
 The Earth has burst from its icy chain:
 List to the voice of the balmy breeze.
 Sweet is the tale of the bursting leaves,
 Of green buds swelling beneath its power,
 Of flowers upspringing each sunny hour.
 Hark! There is wafted a burst of song,
 Birds are returning from exile long,
 The air is filled with their music now,
 So gayly flitting from bough to bough;
 And hush! Do ye hear the distant sound
 Of gurgling streams as they onward bound?
 They have burst their bonds, they are
 sparkling free;
 They are rushing on to the swelling sea.
 Thy reign is o'er! The winter's gone,
 And spring has come on soft wings blown.

GENERAL ITEMS

His Grace the Most Rev. Alexander is at present in Florida. He left New York on Wednesday, April 22, accompanied by the Rt. Rev. William Ernest, Auxiliary Bishop of Massachusetts, to visit St. Peter's Church, Miami, Florida for confirmation and other episcopal duties which will include ordination of two or three men to the diaconate. He will inaugurate a more extensive work in Florida and vicinity, and appoint Bishop William Ernest as his Vicar Apostolic in those parts for an indefinite period. His Grace will address many institutions of learning and fraternal organizations while in Florida, and on his homeward trip to New York will stop off at Richmond to deliver on May 11th a lecture entitled "Blazing the Trail."

Consequent upon the above, the archbishop has appointed the Rt. Rev. Arthur Stanley, Auxiliary Bishop of Nova Scotia to the supervision of the work of Bp. William Ernest in Massachusetts, administering the congregation there as well as those in his own jurisdiction. Bishop Arthur Stanley will make his headquarters with St. Luke's Church, Cambridge, Mass., and will be in residence early in May.

The Rev. James P. Roberts, a suspended deacon, having deserted the ministry of the African Orthodox Church, and notified the Archbishop of the fact on April 17th, was solemnly deposed on Tuesday, April 21st, in the Church of the Good Shepherd, by His Grace, in the presence of Bishop William Ernest, Ven. D. E. Philips, and a large number of the clergy, at the close of a "God-speed" service to the Bishops on the eve of their southern trip.

Consequent upon the above, the Archbishop on April 17th appointed Archdeacon Philips to serve as Priest in charge of St. Barnabas African Orthodox Church, N. Y. C. of which Mr. Roberts was minister.

The Rev. Horace C. Herod, deacon, at the request of the Vicar and Vestry of St. Joseph's Church, N. Y. C., has received an appointment from the Archbishop as assistant to the Vicar of said congregation. Both the Vicar and the Assistant are products of the parish which they now guide and were among its faithful founders in 1921.

A colored clergyman of the Episcopal Church in Florida recently stated that over 450 communicants had withdrawn from St. Agnes P. E. Church in Miami and had

organized St. Peter's African Orthodox Church. As St. Agnes numbered over 1200 communicants he does not believe that this loss of about one third will be felt, but he regrets that the breach could not have been prevented by those concerned.

Another Episcopal clergyman of the same Diocese writing to a friend concerning the same matter, says: "I showed one of the pamphlets (re Apostolic succession in the African Orthodox Church) to the Rector of St. Paul's Church here. As a white man he is fairminded, and he was willing to concede the validity of Archbishop McGuire's Orders. He and I agreed that that faction of St. Agnes' Church which has affiliated with the African Orthodox Church is not lost to the Church as they are still Catholics."

A very prominent white clergyman in a mid-Western Diocese of the Episcopal Church who received quite a number of votes in a recent episcopal election, and who reads every issue of this magazine, wrote to the Archbishop of the A. O. C. recently, "If I were in a position where I could afford to send more (for magazine and other publications) I would be glad to do it. **There is no doubt that your work is meeting a real need and deserves every possible encouragement.**" Why have our former brethren among the Negro clergy of the Episcopal Church maintained such an attitude of silence?

This question has been recently put to us: "By the way your March issue refers to Archbishop Nybladh of the AMERICAN ORTHODOX Church. Might I suggest that a future issue tell us what Church that is? I know of his Swedish Church, and of the American Catholic Church, but this is a new one on me, and probably new to a good many others." We have communicated this request of one of our distinguished readers to the Prelate named, and have placed our columns at his disposal for a reply, which if given, will duly appear in this magazine.

The Rev. F. E. U. Lewis, reinstated to the exercise of his priestly functions has been appointed Private Chaplain to His Grace the Archbishop. His first duty was on March 29, when he accompanied His Grace to St. Paul's Church, New Haven, for the rite of Holy Confirmation. Fr. Lewis was formerly in charge of this congregation which is now being shepherded by Rev. Fr. Millington.

In the Government Gazette of the Union of South Africa dated Pretoria, February

13, 1925, we find among other appointments of Marriage Officers by the Department of the Interior, one which interests us. "Province of the Cape of Good Hope, the Rev. Daniel William Alexander, African Orthodox Church, with effect from the 13th January, 1925." All those who know British Colonial usages will understand that this amounts to a recognition of the A. O. C. by the Government which is necessary to marriages performed by ministers of said Church. Some smaller colonies in the West Indies should note this paragraph.

PAROCHIAL NOTES

St. Matthews, Chicago.—On Easter Day Mass was said by the Most Rev. F. E. J. Lloyd, D. D., Archbishop of the American Catholic Church. The sermon was most inspiring and the singing unusually good. All the communicants present received the Blessed Sacrament of Our Lord's Sacred Body and Precious Blood. In the afternoon a musical program was effectively rendered, many of the children reciting Easter selections. The audience was appreciative and manifested the spirit of co-operation. It was the first Easter in St. Matthew's history, and the Vicar, Vestry and members worked hard to make it a success. Mrs. E. C. Booth and Mr. E. H. James were in charge of the afternoon program and were instrumental in securing an array of good talent, which produced a treat long to be remembered. It was indeed a joyful Easter which will bear much fruit in the immediate future. Many friends and visitors promised assistance in the work of St. Matthew's. The next event for which preparation is being made is the first episcopal visit of Archbishop Alexander, Primate, who will, on the Sunday after Ascension, May 24th, advance the Vicar, Rev. Robert A. Valentine to the Priesthood.

St. Philip's Church, Sydney, N. S.—Economic conditions through the industrial crisis that has now been prolonged for nearly a year, to which must be added a heavy list of the sick, have interfered somewhat with attendance at Divine Services. On March 8 and March 22, respectively, a male child was received into the One Holy Catholic and Apostolic Church through the Sacrament of Holy Baptism. One was George Edmund, son of Charles and Ruby Browne, and the other Winfield DaCosta, son of Leslie and Kathleen Bryan. On Sunday, March 29, at 2 p. m., the largest

double funeral witnessed in Sydney was held in St. Philip's Church, when the mortal remains of Edward Marshall, aged 39 years, of 51 Hankard St., late husband of Mrs. Ida Marshall, President of our Women's Auxiliary in St. Philip's and of William Jones, aged 41 years, late of Curry's Lane, were given the last rites. Edward Marshall had been ill for only five days with a severe attack of pneumonia. The funeral processions were conducted by Court Washington 9701, Ancient Order of Foresters, each beginning at a different point and meeting in Lingan Road, near the hall of the U. N. I. A. Preceded by the West Indian Band under leadership of Mr. John McKnight, and followed by a large concourse of mourners and friends, the cortege arrived at St. Philip's Church where His Lordship Arthur Stanley awaited them. The service was fully choral and very impressive. The favorite hymns of Edward Marshall, "Jesus, Lover of my Soul," and "Nearer my God to Thee" were sung, after which the Bishop delivered a very appropriate address, and Mr. Frank Williams, at Mrs. Marshall's request, read an eulogy. The whole community, sympathizes with Mrs. Marshall, and St. Philip's Church, of which she is a valuable member and untiring worker, expresses its sincerest condolences with her in this hour of bereavement. The late William Jones is survived by his widow and children who are residents of Robert's Gap, St. Michael's Parish, Barbados.

St. Joseph's, N. Y. C.—On Friday evening, April 3rd, the meeting of the choir guild was well attended and much business transacted. Mrs. Irene Christian received a warm welcome after a long vacation. The following new members were enrolled: Mr. A. McClair, Mr. G. Downs, Mr. F. Richards, Mrs. B. Spence, Mrs. A. Kirnon and Miss Eva Joseph. The President, Mrs. Catherine Allen, made a timely address and received much applause. The Palm Sunday morning service was conducted by Rev. H. C. Herod. At 3 p. m. a Grand Concert was given by Mr. Henry Ward which was a success from every standpoint. The Church was crowded and many friends made voluntary contributions from two to ten dollars. The thanks of the officers are tendered to Mr. Ward. On Easter Day His Grace the Archbishop said Low Mass at 6 a. m., and at 11 a. m., The Vicar Rev. W. Kirnon was the preacher. At 3.30 p. m., a special Easter Cantata was given under the auspices of the Choir Guild, assisted by the children of the Church School. Mr. E. T. Henry presided. Rev. Fr. Edwin Lewis preached at Vespers.

Mrs. Allen and the choir deserve much credit for their untiring efforts. On Easter Monday night the Annual Parish Meeting was held. Mr. S. Davis was elected vestryman to fill the unexpired term of Rev. W. Kirnon. Mr. G. Downs and Mr. G. Mason were also elected. Rev. H. C. Herod was elected assistant to the Vicar, which action has been approved by the Archbishop. Mr. A. R. O'Garra was elected Clerk, Mr. E. T. Henry, Senior Warden; Rev. H. Herod, Junior Warden; Mr. Carl Dyer, Treasurer, and Maitland Whyte, Albert O'Garra and Matilda Meade reporters for The Negro Churchman.

St. Luke's, Cambridge, Mass.—A glorious day was experienced on Palm Sunday. At 9.45 a. m. there were three baptisms. At 10.45 the Service of the Blessing of the Palms, and Procession, followed, after which the Mass was sung. During the distribution of palms, each person knelt as he received his portion, and kissed the Bishop's ring. At 4 p. m. a special service was held for women. Vespers and Confirmation followed at 7.30 p. m. The building was crowded, and the overflow extended down the stairs to the piazza. There was not even standing room. Ten persons were confirmed including one from St. Michael's, Boston. The Rev. Canon Hollinsed presented the candidates to His Lordship William Ernest, and Rev. James Greenidge read the Scripture passages in the rite of holy confirmation. The sermon was preached by Canon Hollinsed. Bishop William Ernest will close his work in St. Luke's temporarily on Sunday, April 19th, as he has been appointed to special duty in Florida by the Archbishop.

St. James' Boston.—On Passion Sunday, at Vespers, Rev. James Greenidge, Vicar, presented his first class for confirmation, His Lordship William Ernest performing the rite. Five persons were confirmed, and the service was splendid in every way. The Rev. Canon Hollinsed, Rector of St. Michael's, Boston, was the preacher. There is no doubt of the courage, energy and devotion to duty of Rev. J. Greenidge and even his most unfriendly critics have now joined in his praise.

Good Shepherd, N. Y. C.—The closing United Lenten Service was held on Wednesday in Holy Week, a large congregation joining heartily in the Litany. Prayers and Hymns. The Sermon was delivered by the Rev. Cyril O. Sheppard, who selected as his text, "He humbled himself and became obedient unto death, even the

death of the Cross." On Palm Sunday His Grace conducted the usual services of the day. Even the aisles of the chapel were jammed with humanity and the Procession of Palms had to forge its way through. The Archbishop's text at Mass was "Hosanna, blessed is the King that cometh in the name of the Lord," and at Vespers, "And when he was come into Jerusalem, all the city was moved, and said, Who is this?" On Maundy Thursday at Mass the Holy Oils were blessed by His Grace. Then followed the Procession of the Blessed Sacrament to the Altar of Repose, and finally the stripping of the High Altar. On Good Friday at 10 a. m., the service included the Mass of the Presanctified and the Veneration of the Sacred Cross. At noon the Three Hours' devotion began. The chapel was crowded at that hour, and many worshippers stood throughout the entire three hours. The meditations on the Seven Last Words were all delivered by the Archbishop. As the worshippers left the Church they deposited in the Alms Basin about \$13.00 for the Church Extension Fund. On Saturday at 10 a. m., the New Fire was made and blessed and the Paschal Candle, presented by Mr. T. Bacchus, lighted. On Easter Day, Mass was said at 5 a. m., and the majority of communicants received at this hour. At 10.30, Rev. G. Nurse and Mr. Aubrey Hamilton conducted Matins. At 11 a. m. His Grace Alexander pontificated and preached, his subject being "An Easter Proclamation and an Easter Invitation." The Choir was at its best, rendering Monk's Mass in C in excellent style. The Introit and Offertory Anthems were "Christ Our Passover" and "He is Risen." The organ sulked, and Rev. Sister Agnes, the organist, was kept on the anxious seat throughout, but Mrs. Brewster led the choir with her reliable voice, and the well trained participants ignored the squeaks and squawks emitted by an organ that did not know that Lent's long shadow has departed and that it should join to hail the festal Easter Day. At the close of Vespers a Sacred Musical Program was rendered by the Choir. The "Hallelujah Chorus" was so effective that an aged lady in the congregation stood up at the close of the inspiring rendition and said, "I want to speak to my Bishop. This chapel is too small for us. We want a larger church in which to worship God and where hundreds more can come and join in these beautiful services. I am a poor woman but am ready to make every sacrifice to this end." The Archbishop thanked her for her spontaneous address which found a responsive chord in the hearts of all present. Confirmation services are held

frequently in the Chapel of the Good Shepherd, the Archbishop's Chair finding its home there. But special mention must be made of the class of seven, all except one being members of the Church School, prepared and presented by Rev. Sister Theresa. The class without exception answered accurately the many questions on the Creed, the Lord's Prayer, the Ten Commandments, the Church and the Seven Sacraments asked by His Grace. The Confirmation Sermon from the text "And they received the Holy Ghost" was one of the best for such an occasion, and Rev. Fr. Lewis, the preacher, deserves praise for the instructions and exhortations in a sermon that will bear repetition. On Easter Monday night the Fifth Annual Corporate Meeting of the Parish was held. The Financial Statement submitted by the Vestry is printed in this issue by the unanimous vote of the congregation. Then followed the election of Vestrymen for the ensuing periods as prescribed by the Canons of the Church. On Tuesday evening April 21, a meeting of "God-speed" was held in the Church of the Good Shepherd at which there was a goodly attendance of clergy and laity to say "au revoir" to His Grace Alexander and His Lordship William Ernest who left on the next day for Florida and other points south. Under the auspices of Mrs. Anna Hyland, the Church School presented the "Festival of Flowers" on April 16th in the Y. W. C. A. Auditorium. Both Mrs. Hyland and her helpers are to be congratulated.

Church of the Good Shepherd, N. Y. C.

FINANCIAL STATEMENT

April 1, 1924 to March 31, 1925

Submitted Easter Monday Night

Receipts

Pledge Envelopes and Church Collections	\$1436.86
Easter Offerings (1924)	148.95
Anniversary Offerings (Nov., 1924)	210.75
Harvest Offerings (Nov., 1924)...	70.18
Part Proceeds of Fair (Dec., 1924)	77.90
Christmas Offerings	48.50
Assessments paid by Vestrymen...	47.50
Elec. and Gas collected from tenants	67.89
Building Fund Offerings	122.40
Sale of Hymns Ancient and Modern	25.10
Rental of small reed organ	20.00
Rentals of offices and apartment..	1592.50
Miscellaneous items	6.66
Loans to be applied to mortgage payment.....	198.15
Total.....	\$3973.34

Payments

Salaries	\$1737.73
Rectors' apartment, rental from July, 1924	615.00
Fuel, Gas Electricity	322.27
Repairs, Supplies, Fittings	97.69
Loans returned	12.00
Taxes and Water Rate	166.18
Interest on Mortgages	337.00
To Principal of Mortgage	400.00
Legal Fees and Revenue Stamps ..	60.00
Insurances	47.12
Purchase of Fireproof Safe (in part)	20.00
Hymns Ancient and Modern	36.14
Envelopes and Printing Supplies..	34.45
Miscellaneous items	49.34
Cash balance	38.22
Total.....	\$3973.34

This report does not include the amounts received and expended by the Church School, Guilds and special efforts for Church Extension and Charitable causes. It is the statement of funds controlled by the Vestry. We would add about \$500 as the estimated amount of monies which were thus raised and expended in and without the parish.

GEORGE A. MCGUIRE, Rector
THEOPHILUS JOSEPH, Clerk
THEODORE BACCHUS, Treasurer
WILLIAM FERGUSON, Senior Warden

All Saints Chapel, N. Y. C.—The observance of Easter Day exceeded our expectations. The Divine Liturgy was sung at 11 o'clock, forenoon, the Celebrant and preacher being the Rev. Fr. E. U. Lewis, Chaplain to His Grace the Primate. A goodly number received of their Lord's Body and Blood and the collection was all that could have been desired.

At 4.30 p. m. a sacred cantata was rendered and at 8.15 Vespers was sung, the vicar being the officiant and preacher.

The day's services were well attended.

Special Note

The Rev. Fr. Israel I. Mair, Rector of St. Mary's A. O. Church of New York, because of his great interest in the work of the Church at large was appointed by the Archbishop on Tuesday, April 21st, a Canon of the Cathedral of the Good Shepherd. We congratulate Canon Mair.

WHITE PRESS NOT ALL
ANTI-GARVEY

The New York Evening Bulletin, a newspaper controlled by white people, under date of February 7, 1925, published a

very illuminating editorial on some of the reasons that led up to Marcus Garvey's conviction. The editorial in part states:

"Garvey is a Negro, but even a Negro is entitled to have the truth told about him.

Garvey has been ridiculed, laughed at and buffooned by New York newspapers ever since he came to this city. He did many strange things, it is true, but he performed many fine acts, too. The Bulletin gains nothing by taking up Garvey's cause but truth demands that it be admitted that he offered his race an ideal. He proposed a free republic of Negroes in the land which should be owned and governed by Negroes—Africa.

"Some day his ideal will be accepted and it will materialize. Some day Negro Africa will be free Africa and it will not be divided between France and Great Britain.

"Garvey's troubles began when he stepped on the toes of these nations. They saw in him a dangerous agitator who would cause trouble and lead the people of his own color in Africa to think for themselves. And so hiring journalists, acting at the bidding of their foreign masters, painted Garvey as a joke and trickster. Had the man been given half a fair deal, his financial schemes might have been successful and he might have been able to avoid the unfortunate disasters which led him into the courts and brought punishment upon him."

The Buffalo Evening Times, another white newspaper, under date of February 24, 1925, points out another phase of public opinion bearing on the case when it states:

It is a very grave question whether justice has been done in the case of Marcus Garvey, self-styled President of the African Republic and promoter of a plan to facilitate the emigration of colored people as colonists for the foundation of a republic, populated by them and under their control, in the land of their forefathers. . . .

"He had become the idol of the colored race. Other leaders were in the discard. White hostility was aroused lest he inspire his own people over intensively with race consciousness. Without going too deeply into the merits or demerits of the case, many elements extraneous to his business enterprises seem to have played an atmospheric part in his trial and conviction. He was permitted to plead his own case, a circumstance that put him at tremendous disadvantage as against a trained prosecutor in a Federal Court. . . .

"If, for the sake of argument, every contention of the authorities be granted, there is still something that is not pleasant about this whole business. Intent is the essence of a crime. This man's entire proceedings have a certain consistency with the possible assumption of great dreams and visions for his race. It is conceivable, on the supposition of his entire sincerity, that everybody else might regard his plans as chimerical, and it is likewise natural to expect that such a man, with even the best of motives, might make mistakes—innocently at that—such as would bring him within the network of watchful prosecution. What we regretfully point out, in the consideration of comparative justice, is the fact that this colored man is given a sentence of five years when so many greater offenders are sentenced to but two years, and still others are enjoying complete immunity from any punishment whatsoever."

WOULD A NEW YORK MAGISTRATE BE INSULTED?

The Barbados Weekly Herald gives this account:

At a recent sitting of the Amsterdam Magistrate's Court, British Guiana, three East Indians—Rammerain, Randas and Ramseavian were committed for trial at the February criminal session of the Supreme Court for the alleged forgery of a document purporting to be the will of one Seetobol, deceased. In the course of the preliminary hearing Mr. N. C. Ruggles, K. C., Magistrate, disclosed that he had received an offer of \$2,000 in cash to decide the case in a certain way. His worship declared he had never been so grossly insulted in all the course of his official career.

HAPPINESS NOT OF EARTHLY SOURCE

O Happiness, our being's end and aim,
Good, pleasure, ease content what'ere thy
name,
That something still which prompts th'
eternal sigh,
For which we bear to live or dare to die—
Which still so near us yet beyond us lies,
O'erlooked, seen double by the fool and
wise;
Plant of celestial seed, if dropped below,
Say in what mortal soil thou deign'st to
grow?

—Pope

A SPRINGTIME ODE

Springtime has come; the birds return
To greet thy radiant morn,
Thy clear, blue, starry sky:
All nature seems to rise from sleep,
Which long was hidden
Beneath the icy deep.

The naked trees burst forth new leaves
And fragrant flowers perfume the gentle
breeze;
The daffodils, the primrose gay,
The cowslips heading on their way,
Delightfully they seem to say—
"We greet thee, beautiful Spring"

Arise, O man, renew thy strength,
Thy icy spirit now repent,
For Christ arose; yea, man has risen,
His fetters burst, new life is given,
For Springtime gifts descend from Heaven.
Sister Angelina Theresa

SPRINGTIME

Spring has dawned with her verdure clad,
The plants receive new birth;
The dew-drops from their leafy bowers,
Mellows the late frost earth.
Refreshing musk plants scent the air,
Hyacinthis and daffodils,
In abeyance to nature's call,
Now clothe majestic hills;
The jasmines starred from branches spread
White lilies 'neath them bend,
Sweet breezes waft among the trees,
The gift to earth they lend.

The birds in warbling notes of praise,
Greet the roseate morn,
Forth the Nightingale's prelude breaks,
Betwixt the budding corn;
Flowers join in perfume of thanks,
The bird's harmonic lays,
All hail to earth's awakening,
To Spring's fair lightsome days;
When radiant hues light up the morn,
When sunset bids adieu,
Our hearts ascend in God's gained praise,
For Spring, bright Spring, anew.

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CLERICAL APPOINTMENTS, 1924-1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd,
New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Peter's, Miami, Fla.

The Right Reverend Arthur Stanley, St. Luke's, Cambridge, Mass.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's
Church, New Orleans.

The Ven. Dixon Egbert Philips (Trinidad), St. Barnabas, N. Y. C.

The Rev. Richard Daley Sibblis (Oriente), Antilla, Cuba, St.
James' Church.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michael's Boston, Mass.

The Rev. Ernest L. Petersen, St. Peter's, Miami, Florida.

The Rev. Peter A. McDougall.

The Rev. George W. Benjamin.

The Rev. Canon Israel Mair, St. Mary's, New York City.

The Rev. Emanuel J. Millington, St. Paul's New Haven, Conn.

The Rev. George G. M. James, Livingston College, N. C.

The Rev. Edw. U. Lewis, Chaplain to the Archbishop.

DEACONS

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. F. Bruce-Calelndar, St. Anthony's, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Joseph's, New York City.

The Rev. Joseph Ford, St. Joseph's, New York City.

The Rev. Wilfred Kirnon, St. Joseph's, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

The Rev. Robert A. Valentine, St. Matthew's, Chicago.

DEACONESSSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACON

The Rev. Ralph Hawkins, St. Barnabas, New York City.

HEALER

The Rev. Lillian Brown, New York City.

The Negro Churchman



In Tenebris Lumen

Our Name

The name of this Church, which was organized September 2nd, 1921, is and shall be The African Orthodox Church. Its faith, as declared, is Orthodox, in conformity with the Orthodox Churches of the East from which its Episcopate is derived. While it admits to membership and other privileges persons of all races, it seeks particularly to reach out to the millions of African descent in both hemispheres, and declares itself to be perpetually autonomous and controlled by Negroes. Hence the name, African Orthodox.

ARTICLE I OF THE
CONSTITUTION OF THE
African Orthodox Church



NEW YORK CITY, JUNE, 1925

VOL III. NO. 6

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In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager

Bishop WILLIAM ERNEST, Contributing Editor

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NEW YORK, JUNE, 1925.

TEN CENTS

Application for Entry as Second-Class Matter Is Pending

ARCHBISHOP LLOYD'S FRIENDLY ACTION.

For a brief fortnight a breach seemed imminent between the African Orthodox Church and the American Catholic Church due to the ill-advised and hasty action on the part of a priest of the A. O. C., and an archdeacon of the A. C. C., in Miami, Florida. The Primate of the A. O. C., submitted the matter at issue to the Primate of the A. C. C., who has done his full duty fearlessly and faithfully. We are disposed to forgive and forget what might otherwise have proven detrimental to both Churches and to hold out the olive leaf to our own misguided brothers of our race. All's well that ends well. The reprint of copies of letters below will throw some light upon a situation which, for a space, caused embarrassment, but has now been happily overcome through wise statesmanship and leadership of the Most Rev. F. E. J. Lloyd, D. D., Primate and Archbishop of the American Catholic Church.

I. FROM ARCHBISHOP LLOYD TO HIS ARCHDEACON.

The African Orthodox Church (Western Orthodox)

The Most Rev. Archbishop Lloyd,
Primate.

44 East Schiller Street,
Chicago, Illinois

May 29th, 1925.

Then Ven. Saunders, D. D.
Archdeacon of Florida,
1552 Allapattah Drive,
Miami, Florida.

My Dear Brother in Christ:

1. As I wrote and told you two days ago I did not meet the Most Rev. Archbishop

McGuire of the African Orthodox Church on his recent visit to Chicago, therefore I could not and did not confer with His Grace touching the differences which have arisen between him and some of the members of the African Orthodox Church in Miami.

2. I have devoted praerful consideration to your request and that of Rev. Fr. Petersen, also a number of representative members of the African Orthodox Church that I receive them into the communion of the American Catholic Church, and, as you have noticed from my previous letters, my only idea was to convey sympathy and to encourage kindness to all concerned in the differences which existed, and which were reported to me by yourself, and also, at my request, by the Rev. Fr. Petersen. I have, therefore, come to the conclusion that I cannot to anything further in the matter at issue. It will have to be left for solution to those whom it primarily and altogether concerns, namely the Archbishop, Bishops, and Synod of the African Orthodox Church. Because:

3. The African Orthodox Church is the daughter, powerful and promising as she is, of the American Catholic Church, intended for, and to be governed by Negroes. She is one in faith and doctrine with the American Catholic Church, both being Orthodox in the historic sense. The discipline of the African Orthodox Church may, naturally and properly differ from that of the American Catholic Church; and this may, at any time, in its due and fitting exercise bring about a condition similar to that in Miami at present. Therefore, the American Catholic Church would not commend herself as the lover of Catholic Order as well as Faith were she to inter-

fere with her noble daughter in the carrying out of her own plans which she would best know how to apply and execute in any situation touching her own people that might arise.

4. I do not reproach you, my dear Venerable brother, for anything you may have done, because I am confident of the purity of your motive and purpose; but this I feel I must say that, before you took the action of "receiving" Fr. Petersen into the American Catholic Church, your plain duty was to lay the entire matter before us in order that, in such an important place, you would act, not as one and alone, but as representative of the American Catholic Church, which was utterly impossible when you did act.

5. Time will not only heal the breach among the disaffected members of the African Orthodox Church in Miami, but it will also justify and commend this my present judgment which now I give, and must be final.

Affectoinately ever yours in Christ,
(Seal) **F. E. J. LLOYD.**

Archbishop and Primate of
The American Catholic Church

II. ARCHBISHOP ALEXANDER TO ARCHBISHOP LLOYD.

The American Catholic Church

The Most Rev. Alexander, D. D., M. D.
Archbishop and Primate
224 West 135th Street,
New York City.

June 1, 1925.

The Most Rev. Archbishop Lloyd, D. D.
Primate of the American Catholic Church,
Chicago, Illinois.

My Most Rev. Brother:

1. Pray accept my profound thanks for the copy of your Grace's letter to the Ven. D. Saunders, D. D., your archdeacon in Florida. It is a masterly, judicial and amicable decision such as might be expected of a Prelate administering the affairs of a portion of the One Holy Catholic Church.

2. We, of the African Orthodox Church, realize that our greatest difficulty is to preserve Discipline both on the part of the Clergy and Laity, but we are determined to fulfil this responsible task, "suaviter in modo, fortiter in re."

3. Our young priests have frequently to be reminded of the following question and answer at the time of their ordination: "Promittis mihi, et successoribus meis

reveration et obedientiam?" "Promitto."

4. That Peace, Harmony and Christian Fellowship may ever cement the Church presided over by Your Grace with the daughter African Orthodox Church of which, by Divine Providence, We are the Chief Shepherd, is the constant prayer of your humble brother.

ALEXANDER.

THE ARCHBISHOP VISITS CHICAGO

(By Special Reporter)

His Grace Alexander, Primate of the African Orthodox Church, arrived in Chicago at the La Salle Street Station on Saturday, May 23rd, at 5 p. m., and was met by Rev. Robert A. Valentine, the Vicar of St. Matthew's, Mr. C. A. Morgan, Senior Warden and Mr. Flavius White, Junior Warden. After a few hours at the cosy home of Rev. and Mrs. Valentine where His Grace was entertained during his brief stay, he met the Vestry at the home of Mr. Edwin Booth, 4340 Evans avenue. The following members were presented by the Vicar: Mr. C. A. Morgan, Mr. Flavius White, Mr. Edwin Booth, Mr. Edgar James, Dr. J. H. Nicholson, Clerk and Mrs. Maybelle Booth, Treasurer. On Sunday 24th, at the Antilles Hall, 3524 South Michigan avenue, His Grace pontificated and advanced Rev. R. A. Valentine to the Priesthood in the presence of a large congregation. At 5 p. m., by previous special invitation the Archbishop attended the "Victoria Day" Literary Program of the Antilia Protective Association and as the chief speaker delivered an inspiring address from the word "Think." At 8 p. m., Rev. Father Valentine sang Vespers, after which His Grace confirmed Miss Violet Valentine, daughter of the priest, and Mr. Edgar James, vestryman. Two persons who had received confirmation in the Protestant Episcopal Church were then admitted by His Grace into the Holy African Orthodox Church, being anointed with the Holy Chrism and given the "Pax tecum." At this service, as well as at 11 a. m., the Archbishop preached appropriate sermons—His Message carried conviction being delivered with such fervid eloquence and striking in its appeal to race consciousness in things ecclesiastical. The results will be seen in the increase of the membership of St. Matthew's Mission which Father Valentine began seven months ago.

On Monday, May 25th, from 5 p. m., to 7 p. m., a Reception was held in honor of His Grace Alexander, by Mr. and Mrs.

J. Allen Daly at their beautiful residence, 3552 Vernon avenue. Mrs. Daly proved herself a charming and efficient hostess. Among those present were Rev. and Mrs. R. A. Valentine, Dr. and Mrs. Sumner Jackson, Dr. and Mrs. George Miller Dr. and Mrs. Root Hardin, Dr. Ida Gray Nelson, Mr. and Mrs. Robert Hardin jr., Mrs. Louise Settles, Mr. Charles W. Settles, Miss Jeanne Settles, Mr. and Mrs. Henry Allen, Mr. and Mrs. Richard Mason, Mr. and Mrs. James Newsome, Mr. and Mrs. Proctor Chisholm, Mrs. Susie Magee, Mrs. Hattie Chavis, Sallie Bish, Mrs. Hueston, Mrs. Dora Conway, Mrs. Elyn Burton, Mrs. Henrietta Gibson, Mrs. William McCullough, Mrs. Mittie Philips, Mrs. Norman Hewitt, Miss Henrietta Croker, Miss May Seaton, Mr. A. A. Miller, Mr. and Mrs. J. Q. Johnson, Mrs. Cleo Hazel, Miss Cecile Hazel, Mrs. Flavius White, Miss Alice White, Miss Violet Valentine, Miss Marie O'Neill, Mr. Percival Fray, Att'y B. G. Pollard, Mr. George Clarke, Att'y C. A. Morgan, and Dr. J. H. Nicolson, for the superlative kindness of Mr. and Mrs. Daly, S. Matthew's takes this opportunity of expressing it profound gratitude.

At 8 p. m., a parting program was rendered, to say "au revoir" to His Grace, in Antilles Hall. The following were the items. (1) Hymn, "From Greenland's Icy Mountains. (2) Prayer by Rev. Dr. Thompson, Congregational Minister. (3) Address by Att'y C. A. Morgan, Chairman. (4) Reading by Mrs. Cora Hopson. (5) Cornet Solo by Mr. Edgar James, accompanied by Mr. Fred Osborne, (6) Lecture by the Archbishop. "Why Young Men Should Marry." (7) Vocal Solo by Mrs. Ouida Lynch accompanied by Mrs. Ida Perry Johnson. (8) Remarks by Rev. Fr. R. A. Valentine. (9) Doxology. (10) Benediction by His Grace.

In appreciation of the Address delivered by the Archbishop at their "Victoria Day" Exercises, the Antillian Protective Association presented him with a collection to be added to the fund for his Cathedral in New York. This Association owns a valuable building and is a benevolent society in aid of Negroes from the Antilles. Its officers for 1925 are Mr. Henry A. Isaacs, President, Att'y B. G. Pollard, Vice President, Lieut. W. O. R. Bourne, Secretary, Mr. Geo. L. Clarke, Treasurer. The Literary Committee for the year are Att'y C. A. Morgan, Chairman, and Mrs. Ida Perry-Johnson, Secretary.

On Tuesday the Rev. Dr. Johnson and the Rev. Dr. Hinton of the American Cath-

olic Church called to present their respects to the Archbishop of the African Orthodox Church. The Rev. Dr. Johnson both on Monday and Tuesday kindly took His Grace on motor car rides to "see Chicago." The Doctor's car is of a very modern make and Fr. Valentine and His Grace both thanked him for his courtesies. A call was also made at the Doctor's residence where Mrs. Johnson gave us a hearty welcome.

AFRICAN ORTHODOX CHURCH NEWS.

St. Alban's, Cayo Mambi, Cuba. Under the splendid leadership of Rev. Fr. R. Daley Sibblis our General Missionary in Oriente, with headquarters at Antilla, the new church of St. Alban's built at a cost of \$1550, was opened on Sunday, April 19, at 5 p. m. The Processional Hymn was "The Church's One Foundation" after which Mr. W. U. Simon, one of the administrators of the Atlantic Fruit and Sugar Company in Cayo Mambi, opened the church door and our Priest entered and took possession of the building for the African Orthodox Church in the Name of the Holy and Blessed Three in One. About 450 persons then joined in singing the Te Deum accompanied at the organ by Mr. Jay, another manager of the Fruit and Sugar Company. Father Sibblis and Mr. J. E. Locke, the layreader, then conducted Vespers. After the hymn "Pleasant are Thy Courts Above," The priest preached from the text "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Psalm 87:2. The sermon was an eloquent and most appropriate one. The offering amounted to \$104. Then followed an excellent program of music, anthems, solos and addresses, W. U. Simons, Esq., being the Master of Ceremonies while there are about five or six congregations of the African Orthodox Church in Cuba, all under the administration of Rev. Fr. Sibblis St. Alban's is the first to erect their church building. Through the instrumentality of our General Missionary, the Atlantic Fruit and Sugar Company donated all the material for construction amounting to \$1200. The cost of workmanship amounted to \$350.85 much voluntary service being given. The congregation having contributed the sum of \$300 at the opening service, there is a present indebtedness of \$50.85. Fr. Sibblis thinks of adding living rooms to the building and subsequently removing his family from Antilla to Cayo Mambi. Before the close of the service Fr. Sibblis moved a vote of

thanks to the entire administration of the Atlantic Fruit and Sugar Company, which operates in that vicinity of Cuba, for their generous assistance in the building of the first African Orthodox Church in the Republic for the benefit of English speaking immigrants from various islands. Mr. Locke seconded, and the vote was given unanimously. The service closed with the baptism of Wylton Albert, infant son of Mr. and Mrs. Albert Johnson, and a vote of thanks to Mr. Jay for the loan of his organ and his services as organist. Rev. Fr. Sibblis, as Rector of St. Alban's and General Missionary in Oriente, is one of our most indefatigable and loyal workers. With a large family to maintain, his responsibilities are great, and often the way is dark. But at his side is a consecrated woman who helps her husband to "go forward." The whole community,—Cuban, American and English hold Fr. Sibblis in high esteem. Hats off to Sibblis,—all of us bishops and other clergy!

St. Philip's, Nova Scotia, Canada. A "royal send-off" was given to Bishop Arthur Stanley on his departure to Cambridge, Mass., from which point he will administer the work in Massachusetts and Nova Scotia pending further action of the Conclave next September. The exercises were given under the auspices of the Woman's Auxiliary of St. Philip's Church, the West Indian Band, the Colored Young Men's Club of Sydney, and Court Washington Lodge, Ancient Order of Foresters 9701. Each of these organizations presented the Bishop a suitable gift and written address as tokens of the esteem in which he is held by a community which witnessed his rise from a layman in 1922 to a bishop in 1924. A sumptuous banquet by the Auxiliary closed the exercises.

The African Orthodox Social Club, N. Y. C. This Club was founded under the auspices of the African Orthodox Church and with the approval and blessing of His Grace the Archbishop. On Sunday afternoon May 10th, the Club gave its first sacred concert. The members who were responsible for the organizing of the Club secured very artistic talent for this occasion. Every item was a precious pearl given to the audience, but the contribution of Madame Toppin was easily the best. It being Mother's Day, she sang in her sweetly modulated contralto voice, "Wonderful wrapt attention at she softened and glad-Mother of Mine." She held the audience in denied the pent-up feelings of the hearts of her listeners. "The Perfect Harmony Four," consisting of four male singers, captivated the audience with their rendition of Negro spirituals. To describe the "per-

fect harmony" of these gentlemen is an almost impossible task, and one may say with Byron. "This pen, 'tis doubly weak," Mr. Van Putten's Bass Horn Solo was a masterpiece of execution with its rich tones and semitones, Mrs. Rawlins, Mrs. Galloway and Miss James in solos, acquitted themselves with credit, as also Miss Mapp and Miss Donohue in their elocutionary work. The ladies rallied to the support of the Club in larger numbers than our male friends. Rev. Sister Mary Agnes who contributed the opening Organ Solo, Rev. Gladstone Nurse, and Mr. Aubrey Hamilton are especially responsible for this first success

Cathedral Chapel, New York City. During the absence of Archbishop Alexander in Florida and Illinois, the parochial work at the Good Shepherd was satisfactorily done by Rev. Gladstone Nurse. The Ven. D. E. Philips said the early Mass, save that on May 24th, he took an additional Mass at 11 a. m. On other Sundays Mr. Nurse sang Matins at 11 a. m., and was assisted at the pulpit by Rev. C. Shepherd, Rev. H. C. Herod and Rev. W. S. Kirnon. His Grace returned from the South on May 10th, and although very tired, attended a concert given in his honor, the program of which had been arranged by Mr. Samuel Eaton. The chapel had been repapered and otherwise decorated for the home-coming by a few of our most active workers, and the Woman's Auxiliary had provided new hangings for the Throne, consisting of brocaded velour in cerise and gold, the official colors of the A. O. C. The organ had been thoroughly repaired through the efforts of the choir, the work having been done by Mr. Aubrey. His Grace expressed himself as exceedingly pleased with the improvements, and congratulated all who had been so thoughtful. Refreshments were served in the Deaconesses' parlor to the Archbishop, the visiting clergy and the vestrymen, a few ladies being also among the guests. On Sunday May 17th, a very large congregation greeted the Archbishop, all being anxious to see and hear him again. After the Mass, a drive was launched for a new building, Rev. G. S. Nurse being placed in charge as Executive Secretary. All were enthusiastic and have gone into the work of selling "bricks" with much zeal. On Friday evening, May 29th, a group of girls trained by Rev. Sister Theresa and Miss Lucille Mair gave a program of solo and ensemble dances at Lafayette Hall which was well attended despite the rain which fell during the day and evening

St. Mary's, New York City. The Woman's Auxiliary gave a "Pleasant Sunday Afternoon" on April 26th, at which, in the absence of Rev. Mr. Nurse, Mr. I. Nicholls served as Chairman. The program of musical and literary numbers was of an unusually high order, the selections rendered by "The Harmony Four" being highly appreciated. Dr. Rawlins had been invited to deliver a lecture on this occasion and had accepted but illness prevented his appearance. At some future date the good Doctor will serve St. Mary's. Among the many things which the Auxiliary is planning is an effort to raise funds for the securing of a more suitable place of worship. The women are determined to "put it over" and to be real helpers to their beloved priest, and it is believed that where they lead, the men of the congregation will follow. Before 1926 we shall have our Archbishop with us to bless a new chapel for St. Mary's. On Sunday evening, May 3rd, the Passion Play was presented to a crowded congregation. The late arrival of the operator interfered with the financial returns. At matins on this date, Henry Darlington, son of Mr. and Mrs. S. Williams was baptized in St. Mary's by Rev. Canon Mair, rector. The Easter Day services were glorious. Those who were confirmed during Lent received first communion. The offerings amounted to about \$50. The election of Vestry for the ensuing year resulted in the following persons being chosen: Messrs. Burton (Senior Warden), Nicholls (Church Clerk), Sewart (Treasurer) Palmer, Mesdames Brice, Collins, Walsh and Minott. Messrs Palmer and Nicholls have been admitted by is Grace the Archbishop as Candidates for Holy Orders.

St. Luke's Cambridge, Mass. The Right Rev. Arthur Stanley arrived in Boston on May 16th, and was heartily received by a delegation from St. Luke's. On Sunday the 17th two large audiences crowded the chapel. The Bishop pontificated at Mass and preached both morning and evening. His predecessor, Rt. Rev. William Earnest, having left him all helpful local information it was not difficult for him to begin his duties in the new locality. Besides, the officers and congregation of St. Luke's are among the best trained Churchmen to be found anywhere, and are just as enthusiastic in putting over the work of the African Orthodox Church as in building up St. Luke's. That is why the willingly gave up their rector when the Primate called him to duty in Florida. Great things are being planned for the near future.

St. Barnabas', N. Y. C. The services are being held at 83 West 134th street, former-

ly the home of St. Anthony's congregation before removing to their present location. Lost ground is being rapidly regained under the leadership of Ven. D. E. Philips and Rev. Ralph Hawkins. On Sunday May 17, His Grace the Archbishop visited our mission and gave us an address full of encouragement. The Rev. Mr. Kirnon and the Rev. Mr. Nurse were present also, the latter making a brief address and raising the collection. Our thanks are due to Madame Wade of the Conservatory of Music. Four of her pupils and faculty contributed to the program—Miss R. Steel, Mrs. E. Nelson, Mr. A. Johnson and Mr. K. B. Name. We regret that on account of indisposition Madame Wade could not be present, but greetings were sent her. The financial condition of our work is healthy as shown at the Vestry meeting held May 25th. The Tea Meeting of May 26th was well attended.

The Trinidad Mission, B. W. I. Archdeacon Philips has not been able to make encouraging reports for this field, due chiefly to his furlough in the United States where he is now serving temporarily St. Barnabas Church. Without their shepherd some of the sheep are being scattered, especially those who have not yet caught the spirit of independence for which the A. O. C., stands. At St. Joseph's the daughter of Mr. and Mrs. Connell was admitted by baptism into the fold. At this point, as well as at St. Matthew's and St. James, anniversary celebrations were successfully held. At St. James excellent addresses were made by Rev. Mr. Walcott, and by Mrs. Morrison, granddaughter of King Nicholas of West Africa. St. Peter's congregation hopes shortly to secure another place of worship

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DOWN IN FLORIDA

It was Friday, April 4th, men, women and children, thronged the railway station at Miami, anxiously, patiently, awaiting the arrival of the midday train. A reception committee, consisting of Mrs. Marie Farrington, Miss Ellie Farrington, Miss Violet Farrington, Mr. S. G. Dames and augmented by Rev. Fr. E. L. Petersen, Priest in charge of St. Peter's A. O. Church, and Mr. G. R. Love, Church Clerk, stood on the platform, counting the minutes. The moment arrived, and there was a rush to greet His Grace Alexander and the two members of his party from New York, the Rt. Rev. William Earnest, Auxiliary Bishop for Massachusetts, and the Rev. Fr. Edwin Lewis, Private Chaplain to the Archbishop. There was a fourth

member of the party. At West Palm Beach, Dr. Alonzo P. Holly, scholar, physician theologian, fearless exponent of human liberty, who had done much preliminary work in establishing the African Orthodox Church in Florida and in preparing for the first episcopal visit, joined the Archbishop's party as escort into Miami, notwithstanding the demands of his large and lucrative medical practice. Like sire, like son. Dr. Holly is the son of the illustrious first Negro Bishop of Haiti, consecrated in the Protestant Episcopal Church, honored in both hemispheres,—the late Rt. Rev. Dr. James Theodore Holly.

The entire party proceeded to the residence of Mr. S. T. Martin, Senior Warden, who with Mr. N. T. Dean, Junior Warden, had also joined the reception committee at the depot. Mr. Martin is also the father of St. Peter's Church being the original leader of the movement for racial ecclesiastical independence. It was fitting therefore that he and Mrs. Martin should have the honor of inviting, and of entertaining His Grace Alexander during his visit. The auto-car having reached their destination, introductions were made, and many other persons assembled on the veranda all eager to behold a Negro Archbishop. Miss Ellie Farrington in her modest but charming style welcomed the party, presenting to His Grace a bouquet of roses such as only Florida can produce. His Lordship Williams Ernest replied suitably. Mr. S. G. Dames made an additional address of welcome, following which the Auxiliary Bishop was assigned to be the house guest of Mr. and Mrs. Dean, and Rev. Fr. Lewis the guest of Rev. Fr. and Mrs. Petersen.

A pleasant and courteous occurrence followed. The Rev. Fr. Culmer who had come to Miami in attendance upon the Convocation of Southern Florida and who had called last year upon the Archbishop while visiting New York, remained over for a day to add his words of greeting and welcome. Fr. Culmer is the priest in charge of the Colored Episcopal Church in Tampa, but that does not interfere with his pride, love, and consciousness of race, and not only came to pay his respects to the Primate of the African Orthodox Church, but brought along another priest, Rev. Fr. Lewis, Episcopal clergyman at Key West, brother of the distinguished attorney, the Hon. William Lewis of Boston.

At four p. m., Dr. A. P. Holly in a Hudson Super-six took both the Bishops and the Wardens for a drive about the "Magic"

City and its beautiful suburbs, lined with coconut trees, mangoes, pine apples, alligator pears, and all the tropical vegetation dear to a West Indian heart and eyes (to say nothing of taste).

Saturday, April 25th, was spent in preparation. In the evening, however, His Grace and party were given a "surprise" reception at the newly built and handsomely furnished home of Fr. and Mrs. Petersen. Towards the close of the period, about ten ladies secured a special and private interview with the Archbishop alone, and without any hesitancy whatsoever, informed His Grace that they had heard rumors that Rev. Fr. Petersen was to be removed from St. Peter's in favor of Bp. William Ernest, and that if this were so, many of those who had children to be confirmed next day would withdraw them; hence an immediate reply was requested. Sensing the purpose of this "surprise" reception, His Grace was just as frank in answering as the ladies were in asking. He informed them that there would be some changes in administration of the work but not necessarily any removal. However, should he find it advisable through developments during his visit to remove Fr. Petersen whom he had sent in January to serve the congregation pending his own official visit for final receiving of St. Peter's by him, he would do so, whatever threats might be made. He further suggested to them that if their children were not being presented to receive the sevenfold gifts of the Holy Spirit, but as followers of the priest, they need not be brought to the Sacrament of Holy Confirmation. His Grace withdrew to the reception room, and there a committee of men presented him with an envelope containing money, for incidental personal use while in Miami. Passing the same unopened to the Auxiliary Bishop, His Grace, now thoroughly aroused, informed Priest and people that he had come to do his duty in Miami as he, with the help of the Auxiliary Bishop, should consider it best and wisest, and no threats, nor gifts, could turn him from the path. He however thanked them for the greeting given him and retired.

Sunday May 26th, at 10:45 a. m., the Archbishop addressed the Church School to whom he had been introduced by Mr. N. T. Dean, the superintendent. At 11 a. m. His Grace pontificated at Mass, the surpliced choir rendering Redhead's Communion Service in C. The preacher was His Lordship William Ernest, who took for his text these words from the Holy Gospel of the day. "I am the good shep-

herd; the good shepherd giveth his life for the sheep." It was a profound sermon, pregnant with truth for both the shepherd and flock of St. Peter's. Had the fatherly counsel of the preacher been taken there would have been, at that very moment, an end of the devices that had been carefully planned to the thwart any policy of those in authority which did not meet with the approval of a certain faction at whose head was the priest himself. The Master of Ceremonies, Mr. Gerald Johnson, and his assistant, Mr. Ronato Wood, served His Grace at the Mass, at the close of which and before the dismissal the Phelate thanked Fr. Petersen for the splendid liturgical success, and also Mr. S. G. Dames, choirmaster, Miss Leila Roberts, accomplished organist and soloist, and all the members of the choir. A word about Miss Roberts. She is a graduate of Morris Brown University, a teacher in the Washington public school of Miami, and a general favorite among the social and cultured set of the city. Her voice is melodious and her devotional rendition of her solos in the Mass was particularly uplifting. Some day she may be known as one of the strong race conscious women, like Mrs. Ida Wells-Barnett of Chicago.

At 4 p. m., over 500 persons assembled to witness the first confirmation by a Negro Bishop. Besides the clergy of the A. O. Church, there was present the Rev. Dr. D. Saunders, Archdeacon of the American Catholic Church for Florida. The Venerable gentleman also assisted at the later Vespers and read the Lessons. Twenty-six candidates were presented by the Rev. Fr. Petersen. They were James Evans, Richard Ward, Irvine Hanna, John Maycock, George Scavelle, Daniel Seymour Jacob Dean, Gerald Mingo, Margaret Ward, Muriel Evans, Doris McPhee, Brazil Anderson, Irma Mickens, Marjorie Bou, Leonara Colebrook, Violet Farrington, Leona Duncumbe, Mabel Romer, Malvis Evans, Verdell Dean, Madrie Minus, Edith Joseph, Margaret Francis, Hepsie Johnson, Caroline Romer and James Stevens.

At 8 p. m. His Grace was the preacher. His text was "Leaving us an example that ye should follow in his steps" from the Epistle of the day,—"Good Shepherd Sunday." He continued where His Lordship had left off in the morning. Closing his sermon he informed all present that as Chief Shepherd in the African Orthodox Church to whom they had made submission last December, after they had been told by a white bishop to "go and behave themselves," he had sent them Rev. Fr. Petersen to be local shepherd; that the ser-

vice of 15 weeks rendered among them by the priest was deserving of praise, but that the field of Florida, with Miami as center, called for more experienced leadership, and that while Fr. Petersen would be left to continue parochial service in St. Peter's, Bishop William Earnest would be placed in full charge, with Fr. Petersen assisting him. His Grace then asked each clergyman (the priest and the bishop) to give their assent to this arrangement, and they both did so publicly. As the procession left the Chancel at the close of Vespers, the Rev. Fr. Petersen, marching with Archdeacon Saunders, fell over the shoulders of the latter, crying aloud down the entire aisle. Charity forbids further comment upon a scene which was staged to show that the Negro Archbishop was leading his priest up to Mt. Calvary, while a white archdeacon was taking the part of Simon the Cyrenian! It was dramatic! And trouble was clearly seen ahead!

Monday, 8 p. m., the Church School rendered its Easter Exercises in the Wesleyan Auditorium, postponed for the arrival of the Archbishop. At the close of the program, His Grace, being presented with a bouquet of flowers, and a part of the proceeds of the entertainment, complimented the scholars on their execution, and also the work of Miss McPhee, the youthful pianist. The Superintendent, Mr. Dean, then explained that about 25 children out of the 50 who were to have taken part had not appeared. Neither had the priest, nor his disaffected followers! However the faithful and loyal were there with interested outside friends in goodly numbers.

Tuesday, 28th April, 8 p. m. In the Wesleyan Hall, what should have been a tranquil parochial meeting, was engineered into a scene of rebellion against the constituted authority of the Church. Partisanship ruled. It was discovered that the founders of the work, like Martin, Dames, Dean, and others, were to be eliminated from their place in the Vestry. Scuffling took place in the floor and some one suggested that the police be sent for, but His Grace demurred, and called for the singing of the Doxology, Bp. William Earnest playing the piano in accompaniment amid the babel of voices. The meeting was terminated by the blessing of the Archbishop. All members of the Vestry were then called to the platform, with the priest in charge, the auxiliary Bishop and Rev. Fr. Lewis. His Grace told Fr. Petersen that he held him responsible for the disgraceful scene; that his leadership had not been marked with loyalty during the three and a half months he had been sent to prepare

the way, and that his influence was not for the true elevation of the people. He called attention to the fact that for four and a half months before Fr. Petersen's arrival there was unity in the congregation, but nothing but faction, distrust and hostility since. He would therefore ask that Fr. Petersen resign, the priest agreed, but asked for traveling expenses to the next point. This was agreed to. The Archbishop then stated that he would suspend the privilege of parochial control which he had granted on March 10, until the Synod met in New York, and would appoint on a "Vestry Board" such members of the former vestry as might be willing to serve. Seven accepted, and these were appointed as a Board to conduct the business of the congregation under constituted authority.

Wednesday, 9th, the Archbishop and party went to West Palm Beach to attend a reception given under the auspices of Dr. Holly and his Bible Class. This function and others which the learned Doctor participated in after the departure of His Grace from Miami, will be described in another issue.

Thursday, April 30th, Messrs. Anthon, Cash and Marshall, as a Committee, spent six hours with His Grace at the Warden's residence asking that a meeting be held that evening, and some steps be taken for peace and harmony, with the retention of Fr. Petersen. At 8 p. m., such a meeting was held. The Archbishop in the presence of some thirty persons, was roundly abused by the priest and even called "a murderer." The young man raved and described himself as "desperate" and informed His Grace that he "might go back to New York and depose him." The scene was such that the Archbishop asked to be excused and retired to his private room adjoining. In a few minutes Fr. Petersen was rushing at the door. His wife intervened and drew him away. Then she and cooler heads prevailed with him. It was not fifteen minutes after, in this room, that an understanding was arrived at, whereby Fr. Petersen would remain as priest assistant to Bishop William Ernest in St. Peter's, both receiving the same salary for four months, the parish charter to be restored by September 1st, when a Vestry and Rector might be elected. But, for those four months the Mission status, with Vestry Board of seven must remain. Out to the parlor went Fr. Petersen, there being now 50 persons present, and manfully apologized, at his own request, asking His Grace for pardon for his unseemingly and unpriestly conduct toward him. This being freely given, Fr. Petersen mentioned the

terms of the understanding and advised all his followers to be satisfied and to co-operate. "Blest be the Tie" was sung and all departed. The remaining days were all happy ones,—Friday, Saturday, Sunday, Monday, Tuesday. At Mass Sunday, 11 a. m., His Grace pontificated, and Rev. Fr. Lewis preached effectively and appropriately from the text "Upon this rock will I build My Church and the gates of hell shall not prevail against it." Very timely, indeed. For his farewell message at 8 p. m., His Grace preached from the text "Go forward." On Monday night, there was a grand reception in the same Hall that had witnessed the rowdiness of the past week,—the same people clothed and in their right mind giving a farewell reception to their Primate! There were many embraces given and other expressions passed along from the Primate to the priest, which everybody joined. Peace on earth to men of goodwill! Tuesday evening, May 3, a farewell banquet was given at Father Petersen's residence to the Primate, Mr. Anthon proved himself an M. C. A. (Master of the Culinary Art). The Archbishop then visited and prayed with Mr. Robert Thompson who is in poor health, received a token of his generosity, and then attended a Vestry meeting at which Bp. William Ernest presided. Mr. Martin and Mr. Dean were given their credentials as Candidates for Holy Orders. At midnight His Grace, accompanied by Dr. Holly left Miami for a tour of schools and colleges in Florida, but had reason to believe that there was still trouble lurking in the camp.

It was May 12th, Tuesday, 8 p. m., when His Grace reached New York to be greeted with a "welcome home" concert. On his desk was a telegram from Florida which had arrived in the morning from Bishop William Ernest. Father Petersen with the majority of the members of the congregation had seceded, and had been "received" by Archdeacon Saunders of the American Catholic Church! Thus all our efforts had failed! And all the demonstrations of love and submission had been insincere! The Archbishop has heard nothing from Fr. Petersen since dining in his home at the farewell banquet. Bishop William Ernest has about sixty members, and Fr. Petersen the remainder. The people are from the Bahama and other West Indian Islands. Splendid people, all of them! But easily led hither or thither! Now that the Most Rev. Archbishop Lloyd has declined to receive Fr. Petersen, it may be asked, "Quo vadis?" Let all his friends, let all who love their race, pray for him.

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ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd,
New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Peter's, Miami, Fla.

The Right Reverend Arthur Stanley, St. Luke's, Cambridge, Mass.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's
Church, New Orleans.

The Ven. Dixon Egbert Philips (Trinidad), St. Barnabas, N. Y. C.

The Rev. Richard Daley Sibblis (Oriente), Antilla, Cuba, St.
James' Church.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michael's Boston, Mass.

The Rev. Ernest L. Petersen, St. Peter's, Miami, Florida.

The Rev. Peter A. McDougall.

The Rev. George W. Benjamin.

The Rev. Canon Israel Mair, St. Mary's, New York City.

The Rev. Emanuel J. Millington, St. Paul's New Haven, Conn.

The Rev. George G. M. James, Livingston College, N. C.

The Rev. Edw. U. Lewis, Chaplain to the Archbishop.

The Rev. Robert A. Valentine, St. Matthew's, Chicago.

DEACONS

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. F. Bruce-Calendar, St. Anthony's, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Joseph's, New York City.

The Rev. Joseph Ford, St. Joseph's, New York City.

The Rev. Wilfred Kirnon, St. Joseph's, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

DEACONESSSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACON

The Rev. Ralph Hawkins, St. Barnabas, New York City.

HEALER

The Rev. Lillian Brown, New York City.

The Negro Churchman



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Words of Wisdom

"Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world."

—EMERSON.

"I do hope the time is not far distant when Negroes all over the world will realize that God must be seen through themselves and not through alien substances. 'See me through thine own eyes' is the unwritten law of Heaven, and Negroes should be taught that truth."

—MARCUS GARVEY.



NEW YORK CITY, JULY, 1925

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The Negro Churchman

In Tenebris Lumen

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NEW YORK, JULY, 1925

TEN CENTS

THE FIFTH GENERAL SYNOD

The Fifth General Synod of the African Orthodox Church will convene Wednesday, Sept. 2nd, 1925. Last year the congregation of St. Joseph's, New York City, invited Synod to be their guests at the next session, intending to entertain them in their own new building. Although unable to secure new property convenient for their use, St. Joseph's has made arrangements with the Rector and Vestry of the Church of the Good Shepherd for the use of their chapel and rooms, and thus will be the actual host of the Synod. Deputies are expected from Canada, Boston, Cambridge, New Haven, New York, Chicago, Florida, New Orleans, Central America, Cuba, Santo Domingo and South Africa. It was decided at the Fourth General Synod in 1924, that after 1925, the Sessions shall be held biennially, and because of this reason the approaching Synod will be largely attended, and matters of great importance dealt with. At the opening session the Archbishop and two Auxiliary Bishops will submit their Reports and Recommendations for the consideration of Synod, and new parishes and congregations received into organic union and their deputies seated. At the close of said session a Solemn Te Deum will be sung and the Nicene Creed recited in commemoration of the 1600th anniversary of the Council of Nicea, 325 A. D., at which this Ecumenical Creed was originally set forth.

It will be left for the Bishops, Archdeacons and General Missionary to inform Synod if the work at home and abroad demands the election and consecration of other bishops. The Primate may have a recommendation for the home field, and the Ven. E. S. Salmon, the Ven. D. E. Philips, and Rev. R. D. Sibblis will be re-

quired to speak with respect to any existing need for episcopal supervision in their respective territories.

The Petition of the South African Orthodox Church for the consecration of the Rev. D. W. Alexander as their first Bishop will be one of the most important matters before Synod. In view of the seriousness of this request, the Primate has suggested to the Bishop Elect that he remain in Africa pending the decision of the General Synod and not risk the expense of the journey until, and unless, favorable action is taken. As much as we would desire to give the Episcopate to our African brethren, it must be borne in mind that they have organized a fully independent church, self-governed, and with its own Constitution and Canons. Except in the matter of communion we would have no other relations with them. The Primate of our African Orthodox Church would be to them as the Archbishop of Canterbury is to the Protestant Episcopal Church in the United States of America, and could not interfere, neither could our General Synod, into their affairs. We have no information but that which has been received in the various communications of the Bishop Elect during the last eight months. Whether the five or six clergymen whose names have been mentioned are trained men, with congregations, we do not know. We have before us several documents sent us by Rev. D. W. Alexander, and have made definite request for further indicated items. Moreover we have instructed our Commissary, the Hon. Prof. Isaiah P. Samuels of Cape Town, to confer with the leader of the work and report to us. We have received two official communications from our Commissary and these indicate to us that great caution must be exercised by General Synod. We shall deal justly with our

brethren in Africa, but must think prayerfully, carefully and patiently, before intrusting to these natives the precious gift they seek. We must know more of their mental and moral fitness and of the extensiveness, needs, and promise of their work.

The expenses of the central office in New York will demand action. None of our bishops receives a salary for episcopal duties and all three must be supported by the respective parishes which they serve as rectors. The Primate has had to employ a Secretary and for over one year has paid the salary of such officer, because the home office needs the assistance of a second worker. To this end, a request is being sent out for a contribution of One Dollar per member to be reported at Synod by the Clerical and Lay Deputies from every congregation of the Church, so that provision may be made for central expenses. Non-parochial clergymen who attend Synod will be required to contribute their quota of Five Dollars as in previous years in order to receive their Deputy's Card.

The Renaissance Casino has been secured for the General Public Mass Meeting on Sunday afternoon, Sept. 6th, at which time the united choirs of our six New York congregations will be in procession and contribute to the Musical portion of the Program. On the Evening of Monday, Sept. 7th, (Labor Day) a Concert and Reception in honor of the Deputies will be arranged by the people of St. Joseph's Church, the proceeds of which will be given to the Synod.

The Church Extension Department, the Publication Department, Theological Education, Clerical Discipline, and other matters of like importance will be assigned their due place on the agenda. In the August issue additional notes will be made relating to the Session. All congregations are urged to settle for the Negro Churchman, the Divine Liturgy, and Church Extension Pledges, as a careful investigation will be made of these details. Reports of a statistical nature are to be made through the Rt. Rev. William Ernest, who has had charge of this department for four years.

THE LATE REV. JAMES N. BRIDGEMAN, B. D.

The Rev. James Nathaniel Bridgeman, pastor of St. John's Church, an independent and unattached congregation, whose place of worship is located at 125 West 130th Street, New York City, passed into Rest Eternal on Tuesday evening, June 9th, after an illness of three weeks from pneumonia

and other complications. During his last days the Rev. Fr. E. U. Lewis of the African Orthodox Church was in almost constant attendance and administered to the departing clergyman the Blessed Sacrament and Unction of the Sick. A week before his departure Rev. J. N. Bridgeman requested Fr. Lewis to take charge of the services at St. John's Church, which the latter did, having first received written consent from his Archbishop to serve the congregation temporarily.

Funeral services were held on Friday, June 12th, 8 p. m., by Rev. Fr. Lewis, assisted by the Rev. Mr. Howell, who is temporarily on duty in St. Luke's P. E. Mission, New York City, and is a countryman and close friend of the deceased, both being natives of Barbados, B. W. I. The eulogy was delivered by Rev. S. E. Morris, Moravian minister and theological tutor, and was a complete review of the life, education and achievements of Mr. Bridgeman. Clergymen of many denominations were present and several of them spoke from their knowledge and observation of the character and deeds of the deceased. His Grace Alexander, in his remarks, urged the congregation of St. John's to "carry on," as a memorial to their founder and pastor. The Modern Order of Druids of which Mr. Bridgeman had been a member followed with their funeral rites led by Bro. J. F. A. Lashley. On Saturday morning Fr. Lewis interred the remains in Mt. Olivet Cemetery. The Rev. J. N. Bridgeman is survived by the widow and three children, three brothers, and other relatives in Massachusetts and New York, and by his aged father in St. Joseph's Parish, Barbados.

Mr. Bridgeman received his early training in Barbados, and one of his teachers, now Counsellor Thorne of New York, spoke appropriately and tenderly of his former pupil and choirboy. In this country Mr. Bridgeman received his further education at Lincoln University, Pa., and Union Theological Seminary, N. Y. C., from the latter of which he received the degree of Bachelor in Divinity. He was ordained in the Methodist Episcopal Church, serving in Brooklyn and Hudson, N. Y. Subsequent work was done in St. Saviour's, Brooklyn, and St. Joseph's, N. Y. C. The acting minister and congregation are especially grateful to Sir Harry G. Armstrong, O. B. E., British Consul General, for the loan of the British flag that covered the casket. The Stars and Stripes adorned the walls of the chapel during the service.

AN ARCHBISHOP REVERSES HIS "FINAL" (?) JUDGMENT

1. THE JUDGEMENT

"The discipline of the African Orthodox Church may naturally and properly differ from that of the American Catholic Church; and this may, at any time, in its due and fitting exercise bring about a condition similar to that in Miami at present. Therefore the American Catholic Church would not commend herself as the lover of Catholic Order as well as Faith were she to interfere with her noble daughter in the carrying out of her own plans which she would best know how to apply and execute in any situation touching her own people which might arise.

"I do not reproach you, my dear Venerable brother, for anything you may have done, because I am confident of the purity of your motive and purpose; but this I feel I must say that, before you took the action of "receiving" Fr. Peterson into the American Catholic Church, your plain duty was to lay the entire matter before us in order that, in such an important place, you would act, not as one and alone, but as representative of the American Catholic Church, which was utterly impossible when you did act.

"Time will not only heal the breach among the disaffected members of the African Orthodox Church in Miami, but it will also justify and commend this my present judgment which now I give, and must be final."

(Archbishop Lloyd to Archdeacon Saunders, May 29, 1925.. See "Negro Churchman," June 1925)

"Pray accept my profound thanks for the copy of Your Grace's letter to the Ven. D. Saunders, D. D., your archdeacon in Florida. It is a masterly, judicial and amicable decision such as might be expected of a Prelate administering the affairs of a portion of the One Holy Catholic Church."

(Archbishop Alexander to Archbishop Lloyd, June 1, 1925).

"Thank you for your cordial and appreciative letter which reached me duly. I did what I was led by the Divine Spirit to do in the Miami matter. The results of my action, therefore, lie in His Hands. I sincerely hope and trust that all will come out right and righteously in the Miami difficulty, and that Your Grace may be endowed with the wisdom and strength that cometh from above to deal with it. I assure Your Grace that I never had the least intention, from the very first, of in-

terfering in the disciplinary affairs of the African Orthodox Church. My only counsel was to be kind and considerate."

(Archbishop Lloyd to Archbishop Alexander, June 8, 1925).

"You may be interested in hearing that my Archdeacon of Florida, as a result of the recent decision of his Bishop on the Miami trouble has resigned his archdeaconry and placed himself in correspondence with Bishop Hunter. Thus does he acknowledge no Order whatever may be his attitude to Faith. How distressing it all is!

"P. S. I have no doubt that it is Your Grace's duty and mine and all the rest of us to draw ever closer together. Wish to a gracious God we were absolutely ONE."

(Archbishop Lloyd to Archbishop Alexander, June 11, 1925).

"Yes, thank God for the re-establishment of peace twixt you and us, and may it never be even so much as tainted again.

"I have received the extraordinary manifestoes of the——. What a strange thing it is! How ridiculous and senseless!..... Another good reason why you of the African Orthodox Church and we of the American Catholic Church should get closer together and knit in bonds of iron, even at the sacrifice of something dear to us personally. For the rest all I can say is, may God help us. I hate this multiplication of petty schisms, and I am determined never to give them aid nor comfort. That explains why I took the action you approve in relation to Miami which has cost the American Catholic Church the loss of a devoted if not large clergyman and congregation. May God forgive him."

(Archbishop Lloyd to Archbishop Alexander, June 12, 1925).

II. THE REVERSAL

44 East Schiller St.,
Chicago, Illinois
June 22nd, 1925.

The Most Rev. Alexander, D. D., D. C.,
Archbishop and Primate of the
African Orthodox Church,
224 West 135th St., New York, N. Y.

My dear Brother in Christ:

Last evening I received a telegram from Fr. Petersen of Miami, Fla., declaring his disappointment at the action which I have taken in regard to the situation occupied by him and some others, his determination and theirs never to return to the care of Your Grace, begging, finally, for my recognition, failing which he and his are going to the Liberal Catholics. Within the last hour I have wired the following mes-

sage to him and his followers, whoever they are: "Since at present you do not acknowledge any other episcopal oversight I have decided as Primate of the American Catholic Church from which the African Orthodox Church derives its Orders to act as your chief shepherd. Letter follows. Archbishop Lloyd."

Your Grace will see, I hope and believe, that it was impossible for me as Catholic Bishop to do otherwise where so great and so dreadful a possibility existed. The Liberal Catholic institution (I respect its members highly) is Theosophy with a Catholic (in some degree) ritual and public service. Whatever it be it is not Catholic in the traditional and almost universally accepted significance of the term. And, rather than allow such a grave defection from Orthodoxy I have had no choice but to take the situation as I find it and deal with it as I have, even at the risk of Your Grace's displeasure and that also of Bishop Robertson. Events will prove that my policy will be by far the best for the interests of the African Orthodox Church as for those of the American Catholic Church. I hope you will read and very carefully note every word of my telegram for it was carefully and considerably drawn up. Unless I am much mistaken I feel that Your Grace will see the affair in the same solemn light as I do. Human souls are precious in the sight of God their Creator and Redeemer, and it would appear, in the present instance, that owing to Your Grace's wisdom and forbearance and to our co-operation a considerable number of them will be saved from heresy and schism. These good people will be retained, I sincerely hope, in the communion to which you and I belong. Therefore I do earnestly beg Your Grace to view the situation largely and broadly and from the point of view of those who are so vitally affected by your and my action. If they see a break between you of the A. O. C., and us of the A. C. C., they will register us as not of Christ and lovers of peace, but of the world and given to strife. May God bless and strengthen and guide you, my dear brother in Christ.

Ever affectionately yours,
F. E. J. LLOYD

III. THE REPLY

224 West 135th St.,
New York City
June 24th, 1925.

Most Rev. F. E. J. Lloyd,
Archbishop of the American
Catholic Church

Your Grace:

His Grace the Most Rev. Alexander,

Archbishop and Primate of the African Orthodox Church, instructs me to acknowledge herewith the receipt of your communication dated June 22nd, notifying him of the reversal of your decision relative to the Miami, Florida matter. Same has been placed in the archives of the African Orthodox Church.

His Grace further instructs me to inform you that your action automatically creates a wide-open breach between the two Churches the responsibility for which the African Orthodox Church places entirely upon your shoulders.

Very Respectfully yours,

REV. SISTER MARY AGNES
Secretary to the Primate.

NOTE. The reason given for the "reversal" is **not genuine**, since on May 13th, before the "judgment" given May 29th, Archbishop Lloyd wrote Archbishop Alexander: "Archdeacon Saunders told me that it was a choice between Bishop Hunter and the American Catholic Church as to what would issue....I replied telling him to prevent a going to Bishop Hunter." The bishop referred to is of another organization, not Liberal Catholic. Sixteen days after this he gave "judgment,"—FINAL! But again a "possibility" of Negroes going, not to Bishop Hunter, but to the Liberal Catholic! PRESTO! The Archbishop reverses himself overnight! What is the cause of this sudden interest in our black folk by these small white bodies? Who answers?

Editor, NEGRO CHURCHMAN.

GENERAL ITEMS

Examinations—For Holy Orders will be conducted during the week beginning Monday, August 12th, 1925. All Candidates for the Diaconate and the Priesthood who desire to take these examinations should secure their admission cards at least a week previous. Candidates outside of New York City will be examined August 31st and Sept., 1st. No other examinations for ordination will be held until next Lent, and due notice must be taken of this fact.

Ordination. On Friday, June 26th, 1925, the Rev. Reginald Grant Barrow, Doctor of Divinity, formerly in Anglican Orders, was **ordained** a Priest in the One Holy Catholic and Apostolic Church in the Cathedral Chapel of the Good Shepherd, New York City, by His Grace Archbishop Alexander. In our next issue we shall present to our readers a "cut" and sketch of Dr. Barrow who has

been appointed Archdeacon of Brooklyn and has already entered with enthusiasm upon his duties.

Deposition. In the Cathedral Chapel of the Good Shepherd, on Friday, June 26th, 1925, His Grace Alexander deposed Ernest Leopold Petersen, Priest, he having violated his ordination vow of obedience and subsequently deserted the ministry of the Holy African Orthodox Church which conferred Orders upon him. Said deposition was pronounced in the presence of the Ven. R. G. Barrow, D. D., the Rev. Canon I. Mair, the Rev. Fr. E. U. Lewis (Chaplain to the Archbishop) and the Rev. Deaconesses Mary Agnes and Angelina Theresa.

Understanding Terminated. In September 1921, when His Eminence Joseph Rene Vilatte, Metropolitan and Archbishop of all Orthodox Catholics in the West consecrated the Primate of the African Orthodox Church, a "gentleman's understanding" was arrived at by which the American Catholic Church should confine its activities to persons of the white race, while the African Orthodox Church should confine itself to activities among Negroes. We have scrupulously observed this "understanding," refusing to consecrate as bishops two priests of the A. C. C., who requested us so to do, and refusing a white priest permission to organize a Negro congregation under our episcopal supervision. It has been left for the successor of the "venerable" Vilatte to trample ruthlessly upon this agreement. Passing through New York to Paris where he now resides, Archbishop Vilatte remarked that there were not "thirty" communicants in the whole American Catholic Church! We have been informed recently by a priest of that Church that there are not "fifty" such! At present, through unnecessary, uncatholic, and uncharitable interference in the affairs of the African Orthodox Church, the American Catholic Church has added to its membership between three and four hundred NEGRO communicants! Some clerical brethren with a sense of humor have suggested that a suitable name for the A. C. C., would be the AFRO-AMERICAN Catholic Church. The African Orthodox Church will always remain "AFRICAN."

"Crucifixion Training." On June 7th, with religious services, and on June 8th, with a banquet, the "Golden Jubilee" of the ministry of the Ven. Henry Laird Phillips, Doctor of Divinity, Archdeacon of Colored Work in the Episcopal Diocese of Pennsylvania was appropriately observed. We regret that the Archbishop of the African Orthodox Church who was at that time on duty in Detroit could not respond

in person to the thoughtful invitation sent him. He, however, forwarded his acknowledgments felicitating Dr. Phillips on the completion of fifty years of efficient service. We understand from correspondence received that "the whole affair was a brilliant success." The Archdeacon is as modest as he has been energetic, and in a note to our Archbishop states of the occasion, "I am glad that it is over and that it cannot occur again. I have been so tired hearing what a great man I am. I wish you could have been present, as I wanted to see around me many of those with whom I had worked so lovingly. I wish you, as one of my boys, every possible success." Thirty years ago His Grace served on the staff of Archdeacon Phillips in the Church of the Crucifixion shortly after coming from the West Indies, and gained much experience from the association with his chief who has always manifested pride and taken pleasure in Dr. McGuire's work. On one occasion when the latter served as Archdeacon in Arkansas and had delivered a sermon before the Conference of Church Workers on 'Woman's Day, in which he had made a striking appeal to the Women of the Race to seize the opportunity for service even at personal sacrifice, the Rev. Dr. Phillips remarked to His Grace, "Crucifixion training, my boy." We would revise it and say, "Phillips' training." Had Dr. Phillips been serving as efficiently and as long in one of the religious bodies controlled by Negroes he would, on merit, have been long ago elevated to the episcopate. But office and title mean very little compared with service and Henry Laird Phillips is a Bishop in achievement if not in Orders. May he continue to give inspiration to us "ad multos annos." We trust this brief paragraph of commendation will not "tire" him further.

"Why the African Orthodox Church." Early in 1923 the "Negro Churchman" carried an article under this caption in answer to a Negro Priest of the Church of England who desired to know the reason for its organization. In brief it may be said that it is an ecclesiastical organization wherein Negro Churchmen may enjoy their fullest racial expression, independence, development and opportunity, free from the barriers and discriminations of those religious bodies controlled by white men. All Negro Churchmen, clerical or lay, are not yet prepared for the African Orthodox Church, but it is being prepared for them against the day of conviction and necessity which will inevitably come. Neither have all the clergy received into the min-

istry of the African Orthodox Church been baptized with the baptism of race consciousness, nor have all been able to drink of the sacrificial cup. Recently two brethren, still in their twenties, have deserted us on our journey to the Promised Land of Liberty, and have returned to Egypt and Pharaoh. "Ephraim is joined to his idols," and must be let alone. It is significant that these two young men while in our Theological Seminary followed a white priest, engaged as a teacher by us, into schism, but returned professing contrition. Recent events have proven that the old, ineradicable habit of servility to "the other man" is ingrained in their nature and that such individuals have no place in the leadership of "new" Negro Churchmen. We feel no regret that they have "discovered" for themselves their unfitness for the leadership to which they had aspired.

A Timely Petition. A few months ago a prelate of the "Old" Catholic Church obtained \$10 from our Archbishop fraudulently representing to him that he could furnish him with a supply of a certain Missal generally considered to be out of print. Later, "Liberal" Catholics took a Deacon just deposed from the A. O. C., and after ordaining him Priest (though not yet 24 years of age), placed him over some of our members in a new mission of theirs. Now comes an "American" Catholic Prelate with his non-American, non-Catholic action described in these pages! "From Old Catholics, Liberal Catholics, and American Catholics, Good Lord, deliver us."

PAROCHIAL NEWS.

St. Anthony's, N. Y. C. The first anniversary of this congregation, which was founded by the late Rev. E. B. Louard, was held on Sunday, June 14th, at 3:30 p. m. The service began with the singing of the hymn "O Lord of Heaven and Earth and Sea," followed by Vespers sung by the Vicar Rev. F. Bruce-Callender. After this the hymn "Now Thank We All Our God" was sung, at the close of which His Grace the Archbishop delivered the Anniversary Address from the word "Ebenezer." The second part of the program was musical, interspersed with brief addresses from the clergy. St. Anthony's choir began by singing "Sweet and Low," with the Vicar at the piano, and Mr. Cleare as violinist. The Misses Rawlins rendered a violin and piano duet. The United Choral Society, under the direction of Mr. Callender, was a valuable asset to the occasion. Mr. Cyril Louard, basso, brother of the late Vicar, and Mr. Knight, pianist contributed in

their usual enlivening manner. Mrs. Gould, a white friend, gave selections on the piano, for which Vicar and congregation are specially grateful. Miss M. Watley, organist of St. Anthony, the Choir and Vestry, all worked assiduously with the Vicar to make the occasion a success. The chapel was full to overflowing and even friends upon the program had to remain at the entrance awaiting their turn of rendition.

St. James, Boston, Mass. On Low Sunday, the Vestry for the ensuing year was elected as follows: Mr. St. Clair Als, Sr. Warden; Mr. Charles Greenidge, Jr. Warden; Mr. Julian Cox, Clerk; Mr. F. M. Foster, Treasurer; Mrs. Elizabeth Rowe, Mrs. Foster, Mr. E. Smith, Mrs. J. Ogilvie and Mr. O. Sandiford. These officers have begun their work with vigor and recently gave a very successful entertainment. Mrs. James Greenidge, wife of the Vicar, was elected president of St. Agnes Guild which is organized for charitable assistance to the community. On the 18th June they gave their first social with good results, and thanks are due those friends and members who attend so willingly all the efforts put forth by St. James to raise funds. It was a pleasure to have with us on one of these occasions His Lordship Arthur Stanley. The summer exodus has taken place as usual but our services are still attended satisfactorily.

St. Paul's New Haven, Conn. The Building Fund is occupying our chief attention. We began our "drive" in May and shall continue until the end of September. The results will be published in this magazine. We hope to add another church building to the African Orthodox Church ere long. Our Rector Rev. Fr. Millington is striving hard to this end. Mr. Daniel Benjamin, our layreader, his wife, Miss Olive Grant, and a few others have contributed regularly the flowers and candles for the Altar. Mr. William Levine, our ardent supporter, has recently resigned his office as Clerk, but continues his other activities. It is largely through his perseverance, assisted by Mr. Benjamin James and Mr. George Liburd, that Rev. J. E. Millington has been able to bring St. Paul's to its present hopeful condition, others becoming discouraged by the sudden desertion of them by the former clergyman for whom they had done much. A Requiem Mass was sung on June 7th, at the request of Miss Jennie Josiah for the repose of the soul of her mother who died recently in Nevis, B. W. I. On the sick list must be mentioned Mr. Williams of the firm of Williams and Dingwall, shoe manufacturers. Mrs. Ellen Perry has recov-

ered and is able to be in Church again. Mr. F. Clark has left the hospital and is now convalescent.

Good Shepherd, N. Y. C. Notwithstanding the hot weather and the season of Cricket and Fraternal Society demonstrations, during the month of June the services were well attended. His Grace the Archbishop was the celebrant and preacher at the Sung Masses on June 14th and 21st, but assigned others to preach at Vespers. Mr. Aubrey Hamilton, Candidate for Holy Orders and student in the Endich Theological Seminary, preached his first sermon on June 14th, on "Brotherly Love," from the Epistle for the Day. On June 21st, Rev. Gladstone Nurse, assistant, preached from the text, "Come, for all things are now ready," from the Gospel of the Day. On June 28th, the Archbishop was again the Celebrant at Sung Mass, while the Ven. Archdeacon Barrow was the preacher. Dr. Barrow's text, taken from the Gospel of the Nativity of St. John the Baptist, the observance of which Festival was still in progress, was "That we, being delivered from our enemies, might serve Him without fear." It was a masterly presentation of facts, the chief application being that in the African Orthodox Church Negro Churchmen have been delivered from the bondage of fear, and can now serve God in the spirit of freedom. The common conviction is that Rev. Dr. Barrow is destined to be the "St. Paul" of the African Orthodox Church, even as His Grace Alexander has proven himself the "St. Peter." At Vespers, the occasion being the Eve of St. Peter, Apostle and Martyr, the preacher Ven. Archdeacon Philips, took as his text the confession of the Great Prince of the Apostles, "Thou art the Christ, the Son of the Living God." The hymns, from "Ancient and Modern," were specially inspiring for both Festivals. St. Cecelia's Choir Guild gave one of their best Sacred Concerts on Sunday afternoon, June 14th, most of the outside talent being secured by Mrs. Lula Wilson, leading soprano, and Mr. Clarence Thomas, tenor, Mrs. Williams, a soprano of the Church choir, presented Mr. Measure, baritone soloist of Brooklyn, and his number was easily the best on the program. The Rev. Canon Hollinsed of Boston worshipped with us on June 14th. Rev. James Greenidge of Boston called at the Primate's Office June 19th, for special interview. Mrs. Julia A. Pierce of Hartford, Conn., mother of Rev. Sister Mary Agnes, was also a visitor on Sunday, June 14.

The Cuban Field. The Rev. Fr. Sibblis, who recently dedicated his new church

building at Cayo Mambi, has turned his attention to Guantanamo City, and is now negotiating for a building lot, on which he hopes later, to erect a chapel. Mr. Watkins, Catechist at San German, reports that on May 24th, the mission there was visited by Rev. D. Sibblis, who preached and celebrated Mass. After this he catechised the children of the Church School, and then held a business meeting. Fr. Sibblis also conducted the Vesper service and preached. Mr. A. Carter is the People's Warden, and Mr. J. A. Thorpe, Rector's Warden, Mr. Thorpe, in addition to the usual duties of his office, acts as "body guard" to the Rev. Fr. Sibblis during his visits to San German. On June 4th, as Mr. Watkins writes, there was "a slight hurricane" which blew down the unfinished chapel. The zinc roofing had been laid, but boards for the sides were not yet received from the agents. The strong winds raised the roof from its moorings, but all the materials used in construction have been saved and will still be used for the purpose.

St. Peter's, Miami, Florida. The Rt. Rev. William Ernest, and the loyal members of the African Orthodox Church, have secured for St. Peter's the parochial funds, in the sum of about \$700 deposited in two Miami banks, which declined to honor the request of those who had seceded. The Bishop writes cheerfully of his work and is determined to build up the A. O. C., in Miami. Messrs. Hepburn, Poitier and Dean stand firmly with him, and Mr. S. T. Martin writes, "Bishop Robertson is getting along fine and thinks that in course of time all matters pertaining to past happenings will adjust themselves, and I believe they will."

The African Orthodox Mission in Santo Domingo. Mr. Alexander Martin, our Catechist in the Dominican Republic, has his work in San Cristobal firmly established with forty members, and now desires to remove his headquarters to Santo Domingo City the capital. He hopes to visit New York City later on in the year to receive Holy Orders, after which he will be given the necessary documents to be presented to the Dominican government for registration. The new work is to be entirely Spanish, and it is hoped that in 1926 the first Episcopal visit to Santo Domingo can be arranged for. Other religious bodies have been inducing Mr. Martin to come to them, but he is loyal to the A. O. C., and is pushing along with his studies in the correspondence course of the Endich Theological Seminary. He has great aspirations,—even to be the first Bishop of the A. O. C., in Santo Domingo! This

speaks volumes for the opportunity now offered to young men who will become pioneers to establish missionary districts and who may possess the other necessary qualifications for leadership. "In tenebris lumen!"

St. Bartholomew's, New Orleans, La. The Ven. E. S. Salmon reports progress in the new chapel located at 315 Claiborne avenue. Mass is celebrated every Sunday at 8:30 and Vespers sung at 7:30. The congregation has recently purchased a small organ. Mrs. Sadie Camp is the local agent of the Negro Churchman and is doing well with the sale of this magazine. Every congregation of the A. O. C., should appoint an agent to handle the Churchman in their community as this magazine is the best instrument for extending our cause. Every reader should pass his copy along, or procure an additional copy and send it through the mail on its errand as a race missionary Archdeacon Salmon's territory is known as the Gulf Region and extends to the Canal Zone. He has information that the work of the A. O. C., in Bluefields, Nicaragua, is making marked progress and that Rev. W. S. Jones is giving great satisfaction to the people. A friendly letter of inquiry has been received by the Archdeacon from a number of Anglicans in Bluefields concerning the validity of the Orders of the Holy African Orthodox Church, in view of much local dissatisfaction with the administration of the white Angelican Bishop. The Archdeacon has replied submitting the historical facts of our Apostolic Succession, assuring his inquirers that should they see fit to affiliate with the African Orthodox Church, they will have no cause for regret. The Archdeacon speaks from his own experience. He was formerly an Angelican priest in Central America but the tyranny of his Bishop drove him to seek freedom in the only Church where Negro Churchmen can continue the worship in which they were trained, and yet retain their manhood and self-respect. We are not surprised that the white bishops in America and the West Indies are deeply concerned over the activities of this Independent Negro Episcopal Church which is destined to succeed so long as our clergymen remain true and loyal to its mission and ideals. Archdeacon Salmon is jubilant over the great opportunity opened up to the A. O. C., in Florida, but is of the opinion that this field should be included in the "Gulf Region." His point, technically, has some merit, and when the Conclave, or House of Bishops, at the fifth General Synod in September, rearranges the episcopal jurisdictions, it

will be given consideration. Bishop William Ernest, now Auxiliary Bishop in Florida, may have something to say on the opposite side, and as is well known, possession is nine-tenths of the law.

ETHIOPIA'S CALL.

Being an Ode by Aubrey Hamilton, dedicated to the Most Rev. Alexander, Primate of the African Orthodox Church.

I.

Awake ye sons! Ethiopia's Prince
Ascends his priestly Throne:
Awake and join the rhythmic praise
To him who sits thereon.
Descendant of Apostle's line
He fans a flame anew,
And guides the scattered sons of Ham
The Mystic Shrine to view.

II.

Awake ye sons! Ethiopia's call
Comes through her princely crown:
Erect she stands before her God
In dignified renown,
Initiate from Heaven's abode
A following host to light,
Our Prelate leads with vision clear
A Race through darkest night.

III.

Ethiopia's sons 'neath western skies,
And ye in African's climes,
Stretch forth your hands, in concert join
To swell the grateful chimes!
Then cease your praise for suppliant prayer
With incensed hosts break forth and say,
"Lord, give him grace, his way defend,
And peace be his for aye and aye."

LATEST ITEMS

The Most Rev. F. E. J. Lloyd, D. D., Primate of the American Catholic Church, under date of July 2, 1925 writes to the Primate of the African Orthodox Church: "This is to announce to you the important fact of which I have just received notice that the Exarch J. R. Vilatte was received into the Church of Rome in Paris, a fortnight ago, by the Rt. Rev. Mgr. Cerretti."

On Sunday July 5th, 1925, the Ven. R. G. Barrow, L. Th. D. D., Archdeacon of our work in Brooklyn conducted services in Shooobra Palace. At the evening service nearly 200 persons were present, and brief addresses weremade by Rev. Hugh Henry, Mr. Louis Jeppe, and Counsellor Edmead. Dr. Barrow's subjects were (A. M.) "The Re-interpretation of Christianity," and (P. M.) "Can any good thing come out of Nazareth?" The offerings amounted to \$53.96. A Committee of Management was appointed at the close of the evening service. Congratulations!

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CLERICAL APPOINTMENTS, 1924-1925

ARCHBISHOP AND PRIMATE

The Most Reverend Alexander, Church of the Good Shepherd,
New York. Office, 224 West 135th Street, New York City.

BISHOPS

The Right Reverend William Ernest, St. Peter's, Miami, Fla.

The Right Reverend Arthur Stanley, St. Luke's, Cambridge, Mass.

ARCHDEACONS AND GENERAL MISSIONARY

The Ven. Edward Seiler Salmon (Gulf Region), St. Bartholomew's
Church, New Orleans.

The Ven. Dixon Egbert Philips (Trinidad), St. Barnabas, N. Y. C.

The Ven. R. G. Barrow, D. D., Brooklyn, N. Y.

The Rev. Richard Daley Sibblis (Oriente), Antilla, Cuba, St.
James' Church.

OTHER PRIESTS

The Rev. Canon Oscar W. Hollinsed, St. Michael's Boston, Mass.

The Rev. Peter A. McDougall.

The Rev. George W. Benjamin.

The Rev. Canon Israel Mair, St. Mary's, New York City.

The Rev. Emanuel J. Millington, St. Paul's New Haven, Conn.

The Rev. George G. M. James, Livingston College, N. C.

The Rev. Edw. U. Lewis, Chaplain to the Archbishop

The Rev. Robert A. Valentine, St. Matthew's, Chicago.

DEACONS

The Rev. Cyril O. Sheppard, All Saints, New York City.

The Rev. F. Bruce-Callender, St. Anthony's, New York City.

The Rev. James O. Greenidge, St. James, Boston, Mass.

The Rev. Horace Herod, St. Joseph's, New York City.

The Rev. Joseph Ford, St. Joseph's, New York City.

The Rev. Wilfred Kirnon, St. Joseph's, New York City.

The Rev. Gladstone Nurse, Good Shepherd, New York City.

DEACONESSSES

The Rev. Sister Mary Agnes, Good Shepherd, New York City.

The Rev. Sister Angelina Theresa, Good Shepherd, New York City.

SUBDEACON

The Rev. Ralph Hawkins, St. Barnabas, New York City.

HEALER

The Rev. Lillian Brown, New York City.

The Negro Churchman



In Tenebris Lumen

A Prayer for the Synod



LESS, we beseech thee, O Lord Jesus Christ, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander, our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may, by thy divine assistance, stimulate the vast millions of our bloodkin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich the eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world, without end. Amen.

(Set forth by the Primate Alexander)



NEW YORK CITY, AUG., 1925

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The Negro Churchman

In Tenebris Lumen

Published monthly except September by the Consistory in the interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Bishop WILLIAM ERNEST, Contributing Editor

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NEW YORK, AUGUST, 1925

TEN CENTS

PROGRAM AND AGENDA

Fifth General Synod of the African Orthodox Church, held in the Church of the Good Shepherd, New York City, September 2-7, 1925.

Wednesday, Sept. 2

- 8.30 P. M.—Solemn Vespers, Cantor, Rev. G. Nurse; Reader Rev. J. E. Millington.
 9.00 P. M.—Solemn Te Deum, in celebration of the 1600th Anniversary of the Nicene Creed.
 9.15 P. M.—Official Opening of General Synod by the Most Rev. Alexander, Primate and Archbishop.
 9.20 P. M.—Annual Addresses of the Primate and Auxiliary Bishops.
 10.20 P. M.—Welcome Address, Rev. W. Kirnon, Vicar of S. Joseph's.
 10.30 P. M.—Enrollment and Roll Call. Status of Deacons, Deaconesses and Subdeacons in Synod. Receiving into organic union the churches of S. Mary's, New York; S. Peter's Miami; S. Matthew's, Chicago; St. James, Boston; and their Deputies seated.
 11 P. M.—Adjournment.

Thursday, Sept. 3

- 9.00 A. M.—Mass (Corporate Communion), Celebrant, the Most Rev. Alexander.
 10.00 A. M.—Roll Call. Confirmation of Minutes of Last Synod.
 11.00 A. M.—Reports of Archdeacons and General Missionary—Ven. D. E. Philips, Ven. E. S. Salmon, Ven. R. G. Barrow, Rev. R. D. Sibblis.
 11.45 A. M.—Reports of absent and non-parochial clergy.

- 12.15 P. M.—Parochial Records, Register, Financial Record, Vestry's Minutes and Accounts.
 1.00 P. M.—Luncheon Recess.
 2.30 P. M.—Memorial and Petition from the South African Orthodox Church.
 4.30 P. M.—Our Attitude towards the American Catholic Church.
 5.00 P. M.—Dinner Recess.
 8.30 P. M.—Hymn, Creed, Prayers, Rev. Horace Herod.
 8.45 P. M.—Roll Call, Minutes.
 9.00 P. M.—“Shall we elect another Bishop at this Synod since there will be no stated Session until 1927?”

- 10.30 P. M.—Adjournment.

Friday, Sept. 4

- 9.00 A. M.—Mass. Celebrant, the Rt. Rev. William Ernest.
 10.00 A. M.—Roll Call. Statistics for year ending July 31, 1925, Rt. Rev. Wm. Ernest.
 11.00 A. M.—Theological Training and Education.
 12.05 P. M.—Church Extension Fund.
 1.00 P. M.—Luncheon Recess.
 2.30 P. M.—The Use and Supply of the Divine Liturgy, and of Hymns Ancient and Modern.
 3.00 P. M.—The Publication Department.
 3.30 P. M.—“The Negro Churchman”—its Necessity, its Support.
 4.30 P. M.—Familiarity with the Constitutions and Canons by Clergy and Laity.
 5.00 P. M.—Our Position re the Remarriage of Divorced Persons.
 5.30 P. M.—Dinner Recess
 8.30 P. M.—Hymn, Creed, Prayers, Rev. Canon I. Mair.
 8.45 P. M.—Roll Call. Minutes.

- 9.00 P. M.—Episcopal Election (subject to decision of General Synod)
 9.30 P. M.—Treasurer's Report (in part).
 9.40 P. M.—The Support of the Central Office, and appointment of a Secretary to the Primate.

10.30 P. M.—Adjournment.

Saturday, Sept. 5

- 9.00 A. M.—Mass. Celebrant, the Rt. Rev. Arthur Stanley.
 10.00 A. M.—Roll Call Our Church Schools.
 10.30 A. M.—Confirmation Classes and their Preparation.
 11.00 A. M.—Church Music and Congregational singing.
 11.30 A. M.—Reports of the Deaconesses.
 12.00 A. M.—Report of Woman's Auxiliary Work during the year.
 1.00 P. M.—Luncheon Recess.
 2.30 P. M.—Minutes.
 2.45 P. M.—Canonical Amendments (if any).
 3.15 P. M.—Clerical Status and Discipline
 5.00 P. M.—Election of Officers of General Synod.
 5.30 P. M.—Adjournment.

Sunday, Sept. 6

- 7.30 A. M.—Mass at Church of the Good Shepherd. Celebrant, Ven. D. E. Philips.
 10.30 A. M.—Matins (Good Shepherd), Rev. G. Nurse and Mr. A. Hamilton.
 11.00 A. M.—Mass and Ordination (Good Shepherd). Celebrant, the Most Rev. Alexander; Preacher, the Ven. R. G. Barrow, D. D.
 11.00 A. M.—Mass and Sermon at the Churches of S. Joseph, S. Mary, S. Barnabas, S. Anthony and All Saints. The local clergy are requested to extend their own invitations to the visiting clergy.
 3.30 P. M.—Public Meeting, Renaissance Casino. Procession, Vespers, Anthems by six vested New York Choirs. Ten Minute addresses by Rt. Rev. William Ernest, D. D., Rt. Rev. Arthur Stanley, D. D., Ven. D. E. Philips, Ven. R. G. Barrow, D. D. Appeals for Synod offering by Rev. W. Kirron and Mr. E. T. Henry Five minute addresses by Mr. J. Manning, Mr. C. Moore, Mrs. C. Allen, and others as time permits. Close at 6.15.
 8.30 P. M.—Solemn Vespers at the Good Shepherd, with Sacred Concert by the Choir and special

talent.

- 8.30 P. M.—Vespers and Sermon in other city churches, invited clergy assisting.

Monday, Sept. 7

- 9.00 A. M.—Mass. Celebrant, the Most Rev. Alexander.
 10.00 A. M.—Roll Call. Final Report of Treasurer.
 10.15 A. M.—Unfinished and Miscellaneous Business.
 11.00 A. M.—Place of Meeting of next General Synod, Sept., 1927.
 11.15 A. M.—Resolutions of Thanks.
 11.30 A. M.—Appointments of Clergy and Committees.
 11.45 A. M.—Minutes.
 12.15 A. M.—Closing Service, Rt. Rev. William Ernest and Rt. Rev. Arthur Stanley, with "Charge" and Blessing, by the Most Rev. Alexander.
 1.00 P. M.—Adjournment sine die.

SPECIAL ADDENDA

1. The names of Lay Deputies with certificates of election should be sent to Headquarters at once. Congregations which cannot be represented by a clerical or Lay Deputy should send in their reasons therefor.
2. Statistical forms should be filled out **without delay** and returned to the Rt. Rev. William Ernest, 355 N. W., 14th Terrace, Miami, Fla.
3. The Clergy are respectfully solicited to urge upon their Congregations the urgent need of the "Synod Dollar" which the Consistory has asked for. Great issues depend upon the response made.
4. Indebtedness to the Publication Department for "Negro Churchman," the Divine Liturgy, and other items must be met by Sept. 12 in order to avoid a report of such details in the Report to Synod.
5. The Clergy will bring their robes, vestments, and hoods. "White" will be the color for the Opening Service; "Green" for all others.
6. Visiting Clergy and Deputies will receive board and lodging as guests of our New York congregations from Sept. 2 to Sept. 7, inclusive. Luncheon will be furnished daily, except Sunday, by the members of S. Josephs.
7. On Monday evening (Labor Day), a Grand Farewell Reception will be tendered by the Clergy, Vestry and Members of S. Joseph's, who are the hosts of this Fifth General Synod. During the afternoon parties will be made up to visit the various Cricket Matches in the vicinity.

8. In the event of the election of a Bishop, the Consecration will be held at such time and place as the Primate shall appoint.
9. The Conclave, or House of Bishops, will meet on Tuesday, Sept. 8.
10. The "Prayer for the Synod" is to be said in all our churches before, and during the session.

†

The Rev. R. G. BARROW, L. Th., D. D.
(A Sketch)

Reginald Grant Barrow, son of Robert and Frances Barrow, was born Sept. 24, 1889. His father, a native of Barbados, B. W. I. served for many years as governor of the Colonial Prisons of the Colony of S. Vincent, B. W. I.

Scholastic Career. He received his early education at the Combermere School and at Codrington College, Barbados. He holds a local certificate from Cambridge University, England, the degree of Licentiate in Theology from Durham University, England, and the degree of Doctor of Divinity from Morris Brown University, Atlanta, Georgia. In addition, he has taken post-graduate courses in the Schools of Arts and Theology in Northwestern University, Evanston and Chicago, Illinois.

Positions and Appointments. Dr. Barrow has enjoyed a wide and varied experience in the Ministry of the Church and in the field of Education. He was ordained Deacon in the Cathedral Church of S. Michael, Barbados, on the Sunday after the Ascension, 1913; and Priest in the Cathedral Church of S. George, S. Vincent, on Whitsunday, 1914. He has held the following positions in the Church of England: Assistant Curate, Parish of the Grenadines, St. Vincent; Rector of the Grenadines, S. Vincent; Curate of S. Andrews' Parish Church, Grenada; Curate of S. Lucy's Parish Church, Barbados; Acting Rector of S. Lucy's Parish, Barbados. He has also at different times, in Barbados, acted as Rector of the Parish Churches of S. Peter's, S. Andrew's and S. George's, respectively. For a short time in 1919, he acted as Rector of All Saints Parish Church, S. Thomas, Virgin Islands. In 1920 he was appointed Priest-in-charge of Holy Cross Church, S. Croix, Virgin Islands, U. S. A. Subsequently he organized the work of the African Methodist Episcopal Church in the Virgin Islands and served therein as Pastor of S. Luke's A. M. E. Church and Presiding Elder of the Virgin Islands until the time of his arrival in the United States in 1922.

During his stay in the Virgin Islands, Rev. Dr. Barrow came into considerable

prominence because of his activities on behalf of the oppressed and exploited masses of the laboring people, whose cause he boldly and unfalteringly championed, even at the cost of great personal suffering and sacrifice, as well as of persecution, at the hands of his ecclesiastical and political opponents and antagonists.

As an educator, Dr. Barrow has rendered considerable service, with great success. He has filled the following positions: Headmaster of the Alleyne School, a High School of S. Andrew's Parish, Barbados; Director of the Educational Department of the St. Croix Labor Union; Dean of Lampton College, Alexandria, Louisiana; Professor of Theology and Associate Professor of Science at Edward Waters College, Jacksonville, Florida.

Literary and Journalistic. Dr. Barrow's activities in literary and journalistic work include: Special contributor of leading articles for the "Weekly Illustrated Paper" of Bridgetown, Barbados; Editor of "The Herald" of Christiansted, S. Croix; Editor of the "West End News" of Fredericksted, S. Croix, Virgin Islands, U. S. A. As an author, his writings include: "An Essay on Thrift," which won for him the Coleridge Essay Prize in Barbados, 1908; a History of S. George's Parish, Barbados; several booklets on Theological subjects; "A Student's History of the Roman Church"; and a "Manual of Orthodox Theology," now on the press.

In 1914, the Rev. R. G. Barrow was married to Miss Ruth O'Neal, second daughter of Mr. and Mrs. J. C. O'Neal of Nesfield and Mt. Pleasant, S. Lucy, Barbados, and is the father of a family of five children, two sons and three daughters. [A picture of Dr. Barrow appears elsewhere in these pages].

†

"THE NEGRO CHURCHMAN"

This magazine is published monthly except September, by the Consistory in the interest of the African Orthodox Church, and next to the episcopate, is our most valuable asset. Subscribers are urged to see that their subscriptions are paid for the current year. We regret to state that there are some who are in arrears for two years, through thoughtlessness. All our parishes are expected to report full payments up to and including this issue, before Synod meets, so as to present a clean sheet to that body.

†

FURTHER LIGHT ON THE

"REVERSED JUDGMENT"

It was on May 29, 1925, that the Most Rev., the Archbishop of the American Catholic Church, wrote to his Venerable

Archdeacon in Miami, Florida: "Therefore the American Catholic Church would not commend herself as the lover of Catholic Order as well as Faith were she to interfere with her noble daughter (The African Orthodox Church) in the carrying out of her own plans which she would best know how to apply and execute in any situation touching her own people which might arise". . . . "Time will not only heal the breach among the disaffected members of the African Orthodox Church in Miami, but it will also justify and commend this my present judgment which now I give and must be final."

All our readers now know how much chance TIME had to "heal" and "justify", as on June 22nd, the Primate of the American Catholic Church reversed the "judgment" which he had given and declared "FINAL". What makes this reversal so remarkable is that, on the same date of the "final" judgment, the Primate of the A. C. C. wrote a letter in reply to one received from a priest of the A. O. C., in which he reiterated his judgment. We append both letters, the Archbishop having sent us the original letter, and a copy of his reply, with a footnote.

209 East 94th Street
New York City
May 26, 1925

My Dear Archbishop:

I am desirous of coming to Chicago, and would like to know whether it will be possible to have an interview with you. I came on from Miami, Florida, 2 weeks ago. I am Fr. Lewis, formerly of the African Orthodox Church. I am unable to write all I would like to say, and would not mind if I could interview your Grace.

I shall be very glad for an answer to this letter before Your Grace goes on vacation.

Thanking you in anticipation,

Sincerely yours in Holy Church,
Rev. Fr. E. U. LEWIS

44 East Schiller Street
Chicago, Illinois,
May 29, 1925

The Rev. E. U. Lewis,
209 East 94th Street,
New York, N. Y.

My dear Rev. Father:

Your favour of the 26th is just here. Thank you for writing to me. Of course should you be in Chicago on business and wish to call on me I should be glad. But, if you wish to see me on the Miami difficulties, I much regret to say that I could not receive you. I have already declined to have anything to do with the exercise of the discipline of the African Orthodox

Church except by those to whom it rightly belongs to do so. The African Orthodox Church and the American Catholic Church as closely related, and I could not presume to interfere with her in matters which are her own, nor receive any clerical or lay member of that Church into our Communion save at and by the request and permission of the Archbishop, Bishop or Synod of the African Orthodox Church.

I pray God that He will send the spirit of peace to you, and that you may be led to return to the Church of your own race in this country. The future of that Church is bound to be glorious.

Very sincerely yours in Christ,

✠ F. E. J. LLOYD

[Foot Note]

The Archbishop of the African Orthodox Church,

My Dear Most Rev. Brother:

Yesterday's letter and this will explain themselves. I never intended, as I am sure our Chancellor told you, to interfere in the least with the A. O. C. I only pray for the peace of our Jerusalem. Wishing you the Divine blessing.

I am yours most sincerely in Christ,

✠ F. E. J. LLOYD

In many respects Archbishop Lloyd's letter to Fr. Lewis presents his "judgment" in a stronger and more forcible manner than that to his Archdeacon in Florida. It was this letter, as much as the other, which caused the Archbishop of the African Orthodox Church to extend his "profound thanks" to the Archbishop of the American Catholic Church on June 1, 1925, and to describe his judgment as "a masterly, judicial and amicable decision such as might be expected of a Prelate administering the affairs of a portion of the One Holy Catholic Church." One wonders how such a "chameleon" change and reversal could have been made on June 22! One wonders why none of the telegrams and letters from the defaulting priest in Florida had ever been sent from Chicago to New York, while that of Fr. Lewis was immediately forwarded to his Primate with a copy of the reply, although none of the copies of the replies to the colored priest in Miami were ever sent to New York!! One wonders how the Primate of the American Catholic Church can read, mark, and inwardly digest these words of his to Fr. Lewis, in view of his reversed attitude to our disloyal priest in Miami—"I could not presume to interfere with her (the A. O. C.) in matters which are her own, nor receive any clerical or lay members of that church into our Communion save at the request and permission of the

Archbishop, Bishop or Synod of the African Orthodox Church. I pray God that He will send 'the spirit of peace to you, and that you may be led to return to the Church of your own race in this country'!!!

FROM OUR LOYAL MEMBERS IN FLORIDA

Fellow-workers of the African Orthodox Church, Greetings:

Under the leadership of Bishop Robertson, S. Peter's A. O. C. of Miami is making sure and steady progress. Although the wolf has entered our flock and devoured a goodly number, we men and women who have remained are sincere black people who are determined, under black leadership, to live and die under our own vine and fig tree. We have put on a big drive for our building fund, and during the past four weeks have been holding social functions from house to house, each giving good net proceeds for the fund. Our four male pillars, Messrs. Martin, Dean, Hepburn and Poirier, are determined to put us in our own church building in the very near future. Their female co-workers, Mrs. S. F. Poirier, Mrs. Elisha Hepburn, Mrs. Carey and Miss Symonette, are as valiant today as in the days of the "Grievance Committee." Men and women boys and girls, are now making the sacrifice of their lives to support our dear Bishop in his humble efforts for the truth's sake, as he goes about with smiles on his face, standing the tests for his God, his Church, and his Race. He visited a few Sundays ago the congregation of Bishop Roberts (Wesleyan) and was asked to preach. Bishop Roberts is a true Negro, and all his members believe in black leadership. Someday all ritualistic churches which believe in such leadership will become united in this great cause. Bishop Robertson held, on last Sunday afternoon, an open-air meeting which was of great value to our movement. All we ask of you, brethren of the A. O. C., is your prayers at Mass, with the intention that the God of Heaven and Earth, of Truth and Justice, will in due time, make our cause manifest to our brethren here in Miami, and all the world over. Our congregation desires the Archbishop to come to Florida as soon after Synod as possible. We believe that black folks are, after all, only black folks, and though at times we spurn our color, yet, when we realize that we cannot be white men and women while wearing black skins, we begin to see that it is better to dwell in a barrel with black folks and feel contented, than to be placed in the mansion of white folks to serve as door mats. Hence, we want our Arch-

bishop to come to us in Florida for a while and we are willing to stand the cost, for the field is good, the soil is fertile, and the sower must be here to sow the seed. We want the world to know that the only fault we loyal members of S. Peter's have found in our Primate in the handling of the affairs in Miami is that he has been too fatherly and soft-hearted, and yet notwithstanding this, all his efforts for his people's good were disrupted by certain selfseekers for their sole, personal aggrandizement. Had the Archbishop sent us Bishop Robertson, or some other worthy priest at the first, by this time there would have been from four to six clergymen in the state of Florida ministering to our black people, and teaching them the true spirit of "black leadership."

We are planning, brothers and sisters, to send our lay representative to Synod and to do all that is canonically required of us. We shall fight on till death, and after death, before the throne of God where all good souls shall assemble, we shall, in the communion of saints, intercede for the success of the African Orthodox Church then under the control of our children and their posterity. Let us all work, and pray and fight, and, in His good time, God will rid us of all such stumbling blocks as are now retarding our progress. Then shall we march on, and on, with hearts and hands united 'till the goal is won."

Yours for the support of the Church owned, governed, and controlled by Negroes.

S. G. DAMES,
Reporter

FIRST ORDINATION IN FLORIDA

As we go to press we learn that on Wednesday, July 29, 1925, Bishop Robertson, at the request of Archbishop Alexander, will ordain to the Diaconate, the Rev. Dr. Julius Alexander Ferguson, who has resigned as State Superintendent of the Colored Work of the Christian Church, to enter our Church and service. Dr. Ferguson is a clergyman and physician, and holds several degrees. He was examined for Orders by Archdeacon Barrow, during a recent trip to Jacksonville, where Dr. Ferguson has his residence. The Doctor will serve on the Bishop's staff, and be made priest later.

PAROCHIAL NEWS

S. Philip's, Sydney, Nova Scotia. Under the efficient leadership of Mr. Francis Williams, our Layreader, this congregation is forging ahead, and progressing favorably. Frequently the capacity of our house of worship is taxed in order to seat the worshippers. On July 15th, the Church School Annual Picnic was held and proved to be a gala occasion for both young and old. This outing was given in Westmount Park beyond the river. Two of the largest wholesale firms in Sydney, Messrs. Wood and McConnell, and Messrs. A. and W. Smith, generously placed the largest of their auto-trucks at the disposal of the Church to convey the children to the ferry, from which place they steamed to the Park. Nearly a hundred pupils indulged in the sports which had been arranged, and enjoyed the abundant refreshments. At the close of the games the prizes were distributed. Mr. Williams, Mr. Tull, Mrs. Marshall and all others who contributed to the success of the picnic, as well as the two firms which lent their trucks, are especially thanked by Bishop Arthur Stanley, who is pleased that in his absence his coworkers are energetic in the vineyard.

†

St. Luke's, Cambridge, Mass. Large congregations, with new faces, are in attendance every Sunday, notwithstanding the summer weather. Under the auspices of S. Luke's the Boston Churches held their first outing on June 17th, at Salem-Willows. A most enjoyable day was spent by the Church School pupils and their parents. Boating, fishing, games of all kinds, were indulged in, and the only regret expressed was that "the day was too short." Sunday, June 28th was designated "Children's Day." At 11 a. m. His Lordship Arthur Stanley preached from the words, "He took a child and set him in the midst of them," Mark 9:36. At the close of the Church School session, the pupils were given refreshments, and dismissed for their summer vacation. As the climax, a Flower Service was rendered in the evening, entitled "Exultant Praise". Mr. Joseph Manning, the superintendent, was in charge and directed the program and children in his skilful style. Miss Pearlina Fredericks, the organist, deserves great credit for her untiring care and devotion in preparing the pupils for this occasion: The grown-ups of S. Luke's are congratulating themselves upon the material they possess in this coming generation. At the Monthly Concert, which fell on the same day, Mr. Water Isaacs presided. His Lordship gave the Invocation, the Chairman made the

address of welcome and then followed the other items: Vocal Solo, "Walking With Jesus," by Miss Wilhelmina Isaacs; Piano Solo, "The Rosary," by Mr. Lambert Trotman; Vocal Solo, "Jesus, Lover of My Soul", Mrs. Alethea Bispham; Paper, "The Psalm of Life," Mr. Edward C. Moore; Baritone Solo, "Consider the Lilies," by His Lordship Arthur Stanley; Piano Solo, "A Serenade," by Mr. James Skeete; Bass Solo, "Neptune, Lord of the Sea Am I," by Mr. Roy Trotman; Tenor Solo, "Not Ashamed of Jesus," by Mr. James Forde. The Bishop, at the close, moved a vote of thanks to the visitors, the participants and accompanists. On July 3rd, the Choir gave a Parlor Social at 34 Hancock street, the residence of Miss Pearlina Fredericks, organist. Music was furnished by Masters James Skeete, Piano; Arnold Manning, violin; and Mr. Frank French, Drum and Traps. The most entertaining part of the program was a Tom Thumb Wedding which was so splendidly performed that a repetition has been requested, and the Willing Workers' Club will be responsible for this. The Choirmaster, Mr. A. Bispham, is to be congratulated for organizing the members and arranging the Social.

†

Good Shepherd, N. Y. C. During July the attendance at Sung Mass has been unusually good, extra seats having to be provided on each occasion. This has been due to a group of causes, viz., the practical and timely sermons of His Grace, the improved singing of the Choir, and the increase in new membership recently. S. Cecelia's Guild gave its monthly Sacred Concert on July 12th. Every number was good, but Miss Doris Trotman, a dramatic soprano with a voice of rare power and sweetness, captivated her audience who pronounced her contribution to the program as the best item of all. The Church School joined with S. Mary's Church School (Rev. Canon Mair, Rector) in their annual picnic on July 15th at Pelham Bay Park. Every one was happy and toward evening returned to Harlem declaring it "the end of a perfect day". Rev. Sister Agnes and Mr. Aubrey Hamilton cared for the children of the Good Shepherd, while Mr. C. Kelly, the Superintendent of S. Mary's Church School, proved an excellent caretaker of his pupils. Mr. Theodore Bacchus, Treasurer of the Good Shepherd, and Rev. Sister Theresa, Deaconess, are both quite ill. The former is improving, and it is to be hoped that the latter will soon be on the same road. The Ven. D. E. Philips, who takes the Low Mass every Sunday at the Good Shepherd, was indis-

posed on Sunday, July 19th and the Archbishop celebrated at 7.30 as well as at 11.00. The Archdeacon resumed on July 26th this service which he gladly takes to relieve His Grace. Several additions have been made to the choir, and there is real earnestness in preparing special music and a new Mass for Synod. A class for confirmation is being prepared by Rev. Sister Agnes, who will present same on Sunday, August 9th in S. Mary's Church, by permission of Rev. Canon Mair, who is presenting on that occasion his second class for 1925. A large order for Hymns Ancient and Modern has been placed in England for members of the congregations of Good Shepherd and S. Mary's. It is expected that these will arrive early in September. This is the official Hymnal of the African Orthodox Church as established by the First General Synod in 1921.

St. Mary's, N. Y. C. We are very grateful to the Archbishop for granting us a second episcopal visit, during the current year, for the purpose of administering the Sacrament of Holy Confirmation. The date set is Sunday, August 9th, at 4 p. m., in our own Chapel. Our numerous friends are invited to be present with us, and are urged to be prompt, as the service will begin as announced, His Grace having another appointment at 5.30. Rev. J. A. Ford, Deacon, worships with us regularly, and assists our rector, the Rev. Canon Mair, not only in the services, but in many of his pastoral duties. On Sunday, June 6th, Roy (Goffe) the son of Mr. and Mrs. Goffe was received into Holy Church by the Sacrament of Baptism. Our Senior Warden, Mr. Burton, who has been ill for several weeks, is now making a splendid recovery.

Santo Domingo Mission. Mr. Alexander Martin, Catechist in charge, and organizer of the mission in the Republic, has made a request that he be excused from attending Synod; so what the funds which may thereby be saved, can be expended for the Archbishop's visit immediately after the New Year opens. This has been granted, and active plans are on foot for the first episcopal visit to Santo Domingo, at which time Mr. Martin will be ordained a Deacon and Confirmation held at the various points. It is hoped by that time Mr. Martin will have San Pedro's (S. Peter's) Chapel with its appointments ready for dedication. This is located in San Domingo City, the capital, and the ordination will be held there. The Archbishop will deliver several lectures at various points during his visit. All the friends and supporters of Mr.

Martin, within and without the African Orthodox Church, are enthusiastically assisting him to "put over" the program, financially and otherwise. His report of activities of the month of June shows him to be one of our most energetic workers, a man of the type of Rev. R. D. Sibblis, our general missionary in the neighboring Republic of Cuba. These two men set a pace for others in the United States and elsewhere. Mr. Martin has secured on his staff, Rev. Mr. Ifil, a former Baptist minister, but originally trained in the Church, and assigned him to Monte Criste, pending the arrival of the Archbishop and his pleasure as to receiving Mr. Ifil into the Sacred Ministry of the Holy African Orthodox Church. Mr. Martin has also obtained from the Primate a Lay Reader's License for Mr. Joseph G. Maxwell, for use under his direction in the mission of San Pedro, while he is absent on his missionary tours in other parts of the island.

The Cuban Mission. S. James Parish, Antilla, held its first annual meeting in May, 1925. Many new members were enrolled and a Vestry elected. Rev. Fr. Sibblis presided. S. Alban's Church, Cayo Mambi, was declared an adjunct to S. James' Antilla, but with its own Treasurer and Committee. Mr. J. E. Locke is Rector's Warden, as well as the Lay assistant for S. Alban's Church. During June our General Missionary visited his other points Tacajo, Custo, San German, Miranda, and Guantanamo. He also went to Santiago City and arranged for a hall in which to begin services later. At Cayo Mambi, Mr. Chase, a layman, does good evangelistic work during the week days as well as on Sundays. The Administrator of the Atlantic Fruit and Sugar Company has generously given a beautiful bell to St. Alban's Church, and erected for it a belfry at the north end. Fr. Sibblis is profound in his gratitude to the Company. Meetings in San German are being held in cottages since the unfinished church was blown down, but within a few months reconstruction will begin and carried to completion. Let it be known everywhere that Fr. Sibblis gets no salary from his missions. Freewill offerings and fees, and these not very large, are all that he receives for the support of his numerous family. He is a man of faith, courage and consecration, and serves his brethren and the A. O. C. with greatest loyalty. What reader will send us a contribution to be transmitted to this man of God? He writes that financial inability will prevent his attendance at the General Synod.

S. Joseph's, New York City. There is steady progress of this congregation under the leadership of the Vicar, Rev. Wilfred Kirnon and his associate, Rev. Horace Herod. All the members are at present concentrating their energies upon the Building Fund. S. Mary's Guild has done remarkably good work in this direction, and recently conducted an imaginary "Trip to the West Indies" on the S. S. "Merry Bill" manned by Captain "Ed" B. Lynch, Mate A. R. O'Garra, Purser W. Gordon, Chief Officer Michael Boatswain, making an excellent staff. The "Merry Bill" stopped at the following islands: S. Martins, S. Kitts, Antigua, Montserrat, Dominica, S. Vincent, Trinidad, and at British Guiana. Natives of these places seized the opportunity to visit their folks at home, and having enjoyed their brief stay returned with many smiles to dear Old New York, U. S. A. On July 3rd this Guild staged a "Queen's Contest," Mr. William Gordon and Mrs. Jane Piper representing their Royal Majesties of England, Mr. A. O'Garra and Mrs. Catherine Allen those of Spain; Mr. Wilkinson and Mrs. L. Downs those of Italy. Mr. E. T. Henry represented "Uncle Sam" and Mrs. A. Kirnon "Miss Liberty". All were suitably attired, the "kings" in uniforms, the "queens" in gorgeous gowns. As each royal couple ascended the rostrum they were greeted by their respective national anthems, following which they presented in order an account of their activities during the past year. For the excellent work done by her, the "Queen of England" was awarded a special "Crown." Mr. Edmund Burke acted as Royal Master of Ceremonies to the International Court. The Guild recently elected as its officers for the following term: Mrs. Thomas Allen, President; Mrs. J. Piper, Vice President; Mrs. A. Kirnon, Secretary; and Mrs. D. Isles, Treasurer. Meetings are held every Monday evening at the residence of Mr. Richard Bandfield, 54 West 128th Street. The Vicar desires to thank Mrs. Drusilla Bandfield, Miss A. Irish and Miss Florence Bramble for re-organizing the Altar Guild and leading in its renewed activities. The Brotherhood has opened its drive and all the members are "on the job", bent on making it a great success. On the afternoon of July, 19th the Vicar arranged a splendid program, addresses being delivered by Rev. H. C. Herod, Messrs. Edmund Osborne, Edmund Burke and James Wilkins; vocal selections rendered by Mr. A. R. O'Garra, Mrs. Isles, Mrs. A. Kirnon, Mrs. D. Bandfield, Mr. F. Waterman and Mr. R. Bandfield; while

Miss M. Spencer recited, Misses Annie and Fannie Osborne contributed many piano numbers, and Mr. E. T. Henry made the closing appeal for a voluntary offering. Mr. George James presided in an able and efficient manner.

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IN MEMORIAM—SARAH GORDON

Sarah Mead Gordon, daughter of Mr. and Mrs. Joseph Mead, of Montserrat, B. W. I., came to the United States about six years ago, residing with her sister and her brother-in-law, Mr. and Mrs. Thomas Allen, until her marriage, February 19, 1925, to Mr. Clement Gordon, a native of Antigua and now a resident of this city. Mrs. Gordon was ill less than two months. Her devoted husband spared neither time nor money to bring about her recovery, but on Tuesday, July 7th, she passed into Life Eternal, aged 26. She was of an amiable disposition and beloved of all. In her brief married life she gave promise of being an ideal wife. She was ministered to during her illness by her vicar, Rev. W. Kirnon, and received Unction of the Sick and the Blessed Sacrament at the hands of the Archbishop. Her sister, Mrs. Catherine Allen, and her husband's sister, Miss Tryphena Gordon, were her special attendants in her illness. During her last night she remarked to her husband that "she had seen her Heavenly Father, and was going to Him in glory, for she was prepared to meet Him." At the funeral service held on Friday, July 10th, His Grace made the address from the words "Thou shalt guide me with thy counsel, and afterward receive me to glory," Psalm 73, 24 this being suggested by her last words. Interment was in Flushing Cemetery, Rev. W. Kirnon officiating. She leaves to mourn her loss, her husband, both parents in Montserrat, two sisters in New York, a brother in Canada, and a large circle of friends. Two benevolent societies to which she belonged conducted burial rites. May she rest in peace!



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 1. In 1877 Ignatius Peter III consecrated Paul Athanasius.
 2. In 1889 Paul Athanasius consecrated Archbishop Alvarez by Commission of Ignatius Peter III.
 3. In 1892 Archbishop Alvarez consecrated Archbishop Vilatte by Special Bill of Ignatius Peter III.
 4. In 1921 Archbishop Vilatte consecrated Archbishop McGuire at the request of the First General Synod of The African Orthodox Church.
 5. On September 8, 1925 Archbishop McGuire consecrated Bishop Reginald Grant Barrow, Fourth Bishop of the African Orthodox Church.



NEW YORK CITY, OCT., 1925

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TEN CENTS

THE FIFTH GENERAL SYNOD A GREAT SUCCESS

With the exception of the Constitutional Synod of 1921 which convened for the purpose of organizing the African Orthodox Church, setting forth its Declaration of Faith, enacting its Constitutions and Canons, providing for its worship and electing its first bishop, the General Synod of 1925 has been the most constructive and successful in our brief history. The stakes were strengthened and the cords lengthened. Tranquility, harmony, love and courtesy reigned and not a single harsh or discordant voice was heard during the entire session, which lasted from September 2 to September 7. This was due largely to the presence of a few new clerical deputies with large hearts, clear vision and singleness of purpose, and the absence, through defection or otherwise, of a group of former trouble makers. The "Program and Agenda" as outlined in the August issue of this magazine, though a full one, was thoroughly performed, and several items of other business were introduced and disposed of.

The Opening Address

The seating and standing capacity of the Chapel of the Good Shepherd proved insufficient for the crowd which attended the opening service on Wednesday evening, September 2. Solemn Vespers having been sung, there followed a hearty recitation of the Nicene Creed, with a Solemn Te Deum, commemorative of the 1600th anniversary of this Ecumenical Symbol of the Christian Faith. The Primate and his Auxiliary Bishops then delivered in turn their Synodal reports and addresses, after which Rev. W. L. Kirnon, Vicar of S. Joseph's, the congregation which was the host of this General Synod,

extended a warm and enthusiastic welcome on behalf of his people, to which the Ven. R. G. Barrow, L. Th., D. D., Rector of Christ Church, Brooklyn, N. Y., made suitable response on behalf of the clerical and Lay Deputies. At the close of the service, the music of which was rendered with great effectiveness by the choir of the Good Shepherd, particularly the "Hallelujah Chorus," a brief business session was held. Following the roll call, it was unanimously voted that all members of the clergy under the grade of priests be granted the full privileges of debate and vote during this General Synod, the Constitution not providing such right. The new congregations of S. Mary, New York City, S. James Boston, S. Matthews, Chicago; S. Peter, Miami; and Christ Church, Brooklyn, were by unanimous action received into full organic union with the General Synod and their Lay Deputies seated.

The Primate's Address

His Grace, the Most Rev. Alexander, Archbishop and Primate, having first read the Journal of his episcopal and administrative acts revealing the extensive and arduous service rendered by him in this office during the past year, proceeded with his address. He called attention to the fact that through the perfidy of two or three clergymen who never could have received Holy Orders but for the African Orthodox Church, some annoyance had been caused him in his work. He, however, pointed out that the successors of Iscariot will, like the poor, always abide in our vicinity, until they "go to their own place," as Judas himself did. Nothing had been lost by their apostacy, since twice as many men, all greatly superior in education, culture, loyalty and group consciousness, had entered our

ranks recently. As His Grace stated, "It is the unlearned and uncultured who are less amenable to discipline, more disposed to scandalize the Church and its leaders, and more prone to be disseminators of dissatisfaction, while the better educated and refined are always ready to obey constituted authority and thus prove themselves deserving of higher offices of trust and honor in the Church. They who cannot obey now, cannot hope to be given command of others later."

The Deputies and all present were then requested to stand while the Primate paid worthy and deserving tributes of respect to the memory and labors of the late Rev. E. B. Lonard, Deacon, and the late Rev. Percival Edwards, Subdeacon, the first two of our clergy to have passed into the Life Eternal. R. I. P. While full of interesting facts and recommendations, the item of the Archbishop's address for which all were anxiously waiting was the extension of the episcopate. His Grace did not hesitate to deal frankly and firmly with the question. He was not prepared to ask for an Auxiliary Bishop at this General Synod to be resident in any of the overseas missions—Trinidad, Cuba, Santo Domingo, or what is known among us as the Gulf Region, reports from these fields not indicating such necessity before the General Synod of 1927. Since, however, the Church is growing both at home and abroad and promises more rapid growth during the next two years, since the episcopal responsibilities of all new work rest entirely upon him, since he is increasing in years and therefore decreasing in physical vigor, it becomes absolutely necessary for him to seek relief by asking Synod to elect another Auxiliary Bishop whose residence should be in Greater New York. His Grace also intimated that, with a fourth member of the Episcopal Order, the decease of any one bishop would not cause anxiety; hence it would be a wise policy if four bishops be henceforth regarded as the safe minimum. In addition to his duties as Primate, His Grace pointed out that his own home jurisdiction was the largest, that he was still compelled through circumstances known to all, to do the work of a parish priest, direct the Theological Seminary, edit the Church magazine, and administer the finances of the organization. The Auxiliary Bishop now asked for must be qualified to assist the Primate in every way. He must be thoroughly familiar with the policies of the Church of England in the British West Indies, and be able to champion the cause of the African Orthodox Church among the natives of those islands. He must be able to speak the Spanish and French languages to meet the needs of our brethren

in Latin America. He must have had experience in journalism and the work of theological education. Not least of all, he must have proven by past sacrifice for his Race, and present sacrifice for the African Orthodox Church, that he is able to be baptized with the same baptism which the three present bishops are baptized with, and to drink of the same cup which they must forever drink of. His Grace felt that these qualifications as outlined were most exacting, but even as in 1923 and 1924 suitable "material" was discovered in our clerical ranks to elect two Auxiliary Bishops, so now, in 1925, Almighty God would, in His Wise Providence, raise up a man from among his brethren to take part with us in our apostleship.

The Request Granted

On Thursday evening, September 3, there was a full attendance of members and friends to hear the discussion of the question, "Shall we elect another Bishop at this General Synod since there will be no stated session until 1927?" Not a single Deputy clerical or lay of the fifty in attendance, not even the Auxiliary Bishops, had come to Synod prepared to answer this question save in the negative. But the Primate having re-read that portion of his address dealing with his request, and answering in advance every possible objection that might be offered, it was evident, even before the discussion began, that there was a complete "change of heart". His Lordship Arthur Stanley of Cambridge, Mass., started off on the affirmative side, followed immediately on the same side by His Lordship William Ernest of Miami, Florida. It being evident that there was now full agreement on the part of the bishops, the clergy and laity, hastened to fall in line and vied with each other in seeking the privilege of the floor. But two persons voiced dissent, though not opposition. A lay deputy felt that a bishop should be chosen, but for the field abroad. A young clergyman was of the opinion that the Primate needed an assistant; but that it was not necessary to consecrate a bishop for such purpose. When, however, the motion was put, duly seconded, "that the request of the Primate be granted and this this Synod proceed to elect another Bishop," it was unanimously carried.

The Election

On Friday evening, September 4, the Order of the day being called for, the election of an Auxiliary Bishop was proceeded with. The Archbishop offered appropriate prayers. No nominations were made. The Secretary called the roll and the deputies went forward to deposit their ballots in the re-

ceptacles provided for them at the Sanctuary entrance. The tellers then announced the result of the clerical vote which disclosed the fact that the Ven. Reginald Grant Barrow had received the unanimous vote of his brethren. Of the lay votes Archdeacon Barrow received all but two, these having been cast for the Ven. D. E. Philips, Archdeacon of Trinidad. His Grace having given his written approval, as required by canon, presented the Bishop-elect who gratefully responded accepting the responsible office to which he had been called. In view of the fact that most of the deputies were strangers to Dr. Barrow, when Synod convened, this election was most remarkable. But his fitness for the great task and his rare qualifications for service as demonstrated in the business of the Synod, won the support, the vote and confidence of the deputies.

Extension Work

Archdeacon Philips reported for Trinidad. Owing to his absence in the United States on a year's furlough, he could only supply information received from his co-laborers in the field. General Synod requested the Archdeacon to return to Trinidad at the earliest possible opportunity, his passage being provided by the Rev. Dr. Barrow and the congregation of Christ Church, Brooklyn, and financial support pledged by Synod. The report of the Gulf Region having been read by His Lordship William Ernest of Florida, through whom it had been sent by the Ven. E. S. Salmon, General Synod voted to change the name of the territory involved from "Gulf Region" to "The District of Central America," with the understanding that for convenience of travelling, the Archdeacon be permitted to have his headquarters in New Orleans, and to continue his work in that city as heretofore but nowhere else on the mainland of the United States. It was also decided that the District be given financial aid from the Church Extension Fund, and that it be placed under the supervision of the Bishop of Florida until next Synod. The Cuban Mission had been so successfully carried on by the General Missionary, Rev. R. Daley Sibblis, that the Primate informed General Synod that he would promote the brother to the dignity of "archdeacon." The Church Extension Department was ordered to increase by fifty per cent the appropriation given to the work in Cuba, and the Archbishop and Cathedral congregation of Good Shepherd, New York City, pledged the entire support of this field during the next two years. Archdeacon Barrow reported for the Long Island District, established only two months before. He had gathered nearly five hundred adherents, of which about two hundred had already en-

rolled as communicants. Three thousand dollars had been raised during the short period for all purposes. Enthusiasm for the African Orthodox Church was increasing in Brooklyn. Other clergy upon the Archdeacon's staff were the Rev. George S. Brookes whose suspension had been terminated by the Primate, and the Rev. Hugh H. Henry, formerly in Moravian Orders and a successful and thoroughly equipped clergyman of that body. Dr. Barrow and his District pledged two-thirds of the support of the Trinidad Mission during the next two years.

The General Synod listened with deep interest and warm sympathy to the Memorial and Petition from South Africa, and to the reading of all communications and documents received from our brethren in the homeland. It was shown that they had, of their own initiative, sought affiliation with us; that they had organized an independent church with its own canons; had elected their own bishop, and had requested of us to consecrate him; after which, the South African Orthodox Church would remain in communion with us, but be antonomous and auticephalous. His Grace reported that in granting affiliation in October last he had appointed the Very Rev. Daniel William Alexander to be his Vicar Apostolic in South Africa to promote and develop the work. Mr. Alexander had founded the African Mission, and at the first local Synod, had been elected as bishop. A full discussion of the situation followed. Several letters received from Rev. Prof. Samuel, Commissary of the Primate in South Africa, were of great value to the Synod. The decision was reached that the South African Church be informed that their petition for consecration of their native Bishop Elect could not be granted at this time, but subject to the approval of said South African Church, it would be received as a Mission Territory of the African Orthodox Church, that the Very Rev. Daniel Alexander be confirmed as Vicar Apostolic; that episcopal administration be assigned to a bishop in the United States until 1927, and that financial aid be granted to the Mission Territory from the Church Extension Fund should our terms be acceptable to the South African Orthodox Church.

General Sydon gave much **The American Catholic Church** thoughtful relations which had arisen between the American Catholic Church and the African Orthodox Church due to the reprehensible and uncatholic action, and the unwarranted interference and intrusion into the domestic affairs of our

Church, by the Primate and a minor official of that sister Church, whereby one of our clergymen was aided and abetted in his disloyal behavior, resulting, finally in the receiving of said clergyman and his followers into the American Catholic Church. The clerical and lay deputies discussed the matter calmly but their righteous indignation justified their outspoken condemnation of the conduct of all the participants in what to outsiders must seem a disgraceful scandal. Synod then unanimously approved the action of the Primate of the African Orthodox Church in severing communion with the Primate of the American Catholic Church, and directed the Bishops in Conclave assembled to spread upon their minutes a resolution to the same effect, such severance of relations to continue until due restitution shall be made by the authorities of the said American Catholic Church.

Theological Training

The Dean of the Endich Theological Seminary reported that fourteen students had attended lectures during the year, and four others registered in the correspondence department. Several of these had been ordained, and many matriculates were ready to begin their studies in the approaching term. Gradually the educational status of our clergy is being improved, due to the work of the Seminary, and the frequent accession of ministers trained in the institutions of the churches to which they had previously belonged. The Ven. R. G. Barrow, L. Th. (Durham), D. D. (Morris Brown), was appointed Sub-dean of the Theological Seminary, and Principal of the Degree School, vice Rev. G. M. James, B. Th., M. A. (Durham), who has during the year accepted a professional position in Livingstone College, North Carolina. Dr. Barrow's educational career in the British West Indies, and his services in two colleges of the A. M. E. Church in this country, render him particularly qualified for assisting in the training of candidates for Holy Orders.

Divine Worship

The use of Hymns Ancient and Modern has become general in our churches, this splendid hymnal having been authorized by the First General Synod until it shall be possible to set forth a collection of our own. The "Divine Liturgy" is becoming more familiar to our people, and its rich ritual, where circumstances permit it to be performed in its entirety, has greatly enhanced the attendance and devotion of worshippers at High Mass each Sunday. A new supply of the Liturgy is being arranged for.

Temporal Growth

The financial report of the African Orthodox Church revealed a healthy

increase. Stipends of the clergy are on the upward trend, one of our preth-
ren reporting a salary of \$200 per month as actually received. Building funds are being assiduously raised, and every congregation is pledged to the support of the work abroad and the maintenance of the Central Home Office. About four thousand dollars were pledged for these purposes for the next two years. The Episcopate Fund, the Church Extension Fund, and the Finance Committee were placed in charge of our most efficient men, who expect to "put over" their departments. The statistics also indicate that the addition of five new congregations at home, the extension of our work overseas, and the affiliation of the South African Mission had brought our membership in the African Orthodox Church to about twelve thousand, a good showing for four years of independent organization and work by Negro Churchmen among their own people under racial leadership. We look forward to an increase of eight thousand more when the Sixth General Synod convenes in 1927, which may God graciously grant!

The Marriage Of Divorced Persons

His Grace most earnestly requested the clergy to abide by the declaration and enactment of the African Orthodox Church as set forth by the First General Synod in 1921. For the benefit of all concerned we print same. "The African Orthodox Church believes marriage, when a man and woman are joined together according to the Sacred Rite of the Church, to be a Sacrament, and that the civil ceremony of marriage prescribed by law in certain countries, should always be blessed by the priest. There should be no dissolution of the bonds of marriage except for adultery and malicious desertion, and no priest of this Church is permitted to perform the marriage ceremony of any person who has a divorced husband or wife living, unless such person produces satisfactory evidence from court records that he or she is the innocent party in a divorce granted for the cause of adultery or malicious desertion. In all cases involving the marriage of a divorced person, the priest must submit the facts to, and receive the consent of his Bishop, before performing the Rite."

Secretary to The Primate

For about fifteen months His Grace, the Archbishop, had employed and paid personally, a private secretary. The General Synod voted to make this an official position and provided the salary as from September 1, 1925. The present incumbent, the Rev. Sister Mary Agnes, was appointed to serve as secretary to the Primate.

Charter

Although some of our congregations and parishes were incorporated in their several States, yet there had been no general Charter of the African Orthodox Church. During August however, this important matter, for good reasons, was attended to in the State of Florida, the Primate having requested His Lordship William Ernest so to do. The City of Miami becomes the "legal headquarters" of our Church. The Charter covers work in all the States and Territories of the United States and provides for registration in all other countries. Forty copies of said Charter, duly signed by the authorities of the State of Florida, were ordered by Synod, to be duly registered in other states and countries as necessity may require. In the next issue of this magazine the text of the Charter will be published. No congregation will need separate articles of incorporation; but all will work under the same Charter, subject to the laws of their respective states and countries. A growing need has thus been provided for.

Woman's Work

The Reports of the Deaconesses, both of their own duties, and of the Woman's Auxiliary Department, were heard with satisfaction. General Synod heard with satisfaction, a Branch of the Auxiliary be established in ever congregation, and expressed its deep regret that many of the congregations had used the funds of the Woman's Auxiliary for local support, rather than for the great purpose for which the organization exists, namely, the extension of the church's work abroad. Some, however, had done this in ignorance, and the error will be avoided in future.

Clerical Discipline

The deposition of a priest and a deacon, and the acceptance of the resignation of another priest, all three having connected themselves with others not in communion with the African Orthodox Church, were reported by the Archbishop. Another priest having forsaken the Altar for secular work was suspended indefinitely. The names of the others having been already mentioned in this or previous issues of our magazine, it is necessary only to mention here, that Rev. Edwin U. Lewis is the priest whose resignation has been accepted, he too having been received by the Primate of the American Catholic Church after that prelate had first admonished him to "return to the Church of your own Race," since he could not "receive any clerical or lay member of that Church into our Communion save at and by the request of the Archbishop, Bishop or Synod of the African

Orthodox Church." It is now generally known that no such request was ever made by those mentioned, nor by the Archbishop who received our priests and lay members after the wonderful reversal of himself,—a reversal which will remain a blot upon the Communion over which he presides until the situation be clarified and the *status quo ante* restored. Accessions of this character reflect no credit on any Church and will ultimately prove a thorn in the organism. Let the American Catholic Church gather its membership among its own white people! Let the African Orthodox Church serve Negroes without danger of alien wolves devouring our sheep! The Rev. George W. Benjamin is the priest indefinitely suspended for having forsaken the Altar for secular activities.

Knights of Alexander

This Society, authorized by the General Synod of 1924 for "the Defence of the Faith and Position of the African Orthodox Church and the Financial Support of Its Episcopate" reported progress, but its leaders being among those who had left us, not much constructive work had been done. Mr. Stafford G. Dames, a stalwart lay Deputy from Miami, Florida, an Exalted Ruler of the Elks of his city, was appointed Knight Commander of this Society, and it is safe to predict that the Knights of Alexander, under his vigorous and enthusiastic leadership, will soon accomplish great things.

Communications

From the Rev. Henry A. S. Hartley, M. D., of Trinidad, formerly an Episcopal clergyman, and who at some time received a valid priesthood at the hands of The Most Rev. J. R. Vilatte, came a communication to General Synod congratulating "our Church" upon its marvelous growth, and requesting that it be given "the wings of the morning" by extending the episcopate to Trinidad, Santo Domingo, Hayti, Central America and other places of whose inhabitants, their needs and temperament, he had had much knowledge and close association. General Synod ordered a reply to be sent to the Rev. Doctor, thanking him for his suggestion and interest in our work. It was not expedient, however, to consider the suggestion favorably at this time, but General Synod expressed the hope that Dr. Hartley, who is now a worshipper in the Anglican Church, and who is reputed to be prosperous in this world's goods, would openly affiliate with us, establish work in Port of Spain in cooperation with Ven. D. E. Philips, and thus place himself in position for future honor and preferment if such be the will of God. Mr. Alexander Polycarp Martin, Commissary and General Missionary of our Missions in Santo Domingo,

sent a communication requesting General Synod to enact that ten cents be assessed monthly, and paid in as received into the Extension Fund, upon every member, in lieu of the dollar asked for annually. Many deputies were in favor of affirmative action, but after discussion, the matter of missionary support was left to voluntary pledges by all clergy and congregations, the local plan of raising such funds to be decided by those concerned. For the benefit of others, the Archbishop, as Rector of the Church of the Good Shepherd, desires to state that his Missionary Funds will be raised by the Woman's Auxiliary of the Parish, the Lenten and other offerings of the Church School, and a weekly donation by all members through the Duplex Envelope System.

Place of Next Synod

On invitations being called for, S. Peter's African Orthodox Church in Miami, Florida, presented through Mr. Stafford G. Dames and Bishop William Ernest, a hearty invitation to General Synod to be their guest in September 1927, giving compelling reasons therefor, and assuring the Deputies of a royal welcome and a most generous hospitality. Christ Church, Brooklyn, followed with an invitation sent through its rector, Rev. Dr. Barrow. The action of these two youngest of our congregations was most gratifying, and none of the older parishes entered into competition with them. There was a general feeling that Dr. Barrow would press the invitation of his people so eloquently that distant Miami would have no chance against the city over Brooklyn Bridge. But the large hearted and statesmanlike Bishop-elect surprised Synod by saying that having carried out the instruction of his parish, which he knew could provide abundantly and suitably for the 1927 session, he would as a future member of the House of Bishops, and as a former resident of Florida where great opportunities awaited the African Orthodox Church refrain from pressing the invitation in the hope that General Synod would see with him the strategic value of accepting the invitation of our brethren from "The Magic City." No further word was necessary and the vote being called for, it was unanimously decided to "go South" in 1927. "On to Miami" is now the slogan, and clergy and laity have already started to plan for the expenses of the trip. Special accommodations and fares will be arranged and members and friends of our Church intend to join their delegations when we proceed to Florida, the "Land of Flowers and Sunshine." Thank you, MIAMI! Thank you, Brooklyn!

Resolutions

Resolutions of thanks were given to S. Joseph's Parish, its Clergy, Vestry

and Members, for their unstinting provision made for the creature comfort of the Deputies with regret that the Synod could not be their guest at its next session. Resolutions of thanks to the Primate for his work during Synod and the past years were offered and passed and an "Appreciation" presented him signed by a large number of Deputies. This will be published in the next issue.

Ordinations

On Sunday, September 6, in the Chapel of the Good Shepherd, the Rev. Aubrey Celestine Hamilton was ordered Deacon, and the Rev. Cyril Oscar Sheppard and the Rev. Hugh Hudson Henry were ordered Priests by the Most Rev. Alexander. The Ven. Dr. R. G. Barrow, Bishop Elect, was Preacher and Presenter. Several priests present joined in the laying on of hands on the two elevated to priestly dignity.

Insurance of Clergy

Acting upon the suggestion of Archdeacon Barrow, General Synod enacted that every congregation be required to take out insurance protecting its clergy in sickness and their families in case of death, the premiums to be paid by the congregation served by the clergyman. The Finance Committee has been instructed to begin negotiations with the Afro-American Insurance Company of Florida for the purpose of placing all policies with that splendid institution among our people. The beneficiary in all cases will be the African Orthodox Church on behalf of the individual clergyman concerned.

General Officers Elected

The Archbishop being the constitutional President of the General Synod, the following officers were elected: Rev. Canon George Brooks, Vice President; Ven. D. Egbert Philips, Secretary; Rev. Cyril O. Sheppard, Associate Secretary; Rev. Hugh H. Henry, Chancellor; Mr. William H. Ferguson, Treasurer. These persons, with all Bishops of the Church, constitute the Consistory for the administration of all affairs until the next session of General Synod.

The Standing

The Standing Committees are the following:

Liturgy and Hymnal—The Primate, all Bishops, Rev. Canon I. Mair, Rev. E. J. Millington, Rev. Cyril O. Sheppard.

Constitution and Canons—The Primate, all Bishops, Rev. P. A. McDougall, Rev. Canon Mair, Rev. E. J. Millington, Mr. Theodore Bacchus, Mr. Wm. Ferguson, Mr. F. Nicholls.

Finance—The Primate, Rt. Rev. Reginald Grant, (chairman); Rev. Canon Brookes, Rev. Hugh H. Henry, Rev. C. O. Sheppard, Mr. T. Bacchus, Mr. E. T. Henry, Mr. F.

Nicholls, Mr. W. Ferguson.

Church Extension Fund—The Primate, Rt. Rev. William Ernest, (chairman); Rev. C. Sheppard, Rev. Dr. A. Ferguson, Mr. S. G. Dames, Mr. N. T. Dean.

Episcopate Fund—The Primate, Rt. Rev. Arthur Stanley, (chairman); Rev. Canon Mair, Rev. E. J. Millington, Mr. J. Manning, Mr. E. C. Moore.

Seminary—The Primate, other Bishops, the Dean, Rev. C. O. Sheppard, Rev. E. J. Millington, Rev. Canon Mair.

The four Bishops of the Church met in Conclave on Tuesday, September 8th, at 5 p. m., the Arch-

bishop presiding. His Lordship William Ernest, Secretary, will give a summary of the proceedings in the November number. The title and jurisdiction of each member of the Conclave were designated as follows: The Most Reverend Alexander, D. D., M. D., D. C., Archbishop of New York and Primate of the African Orthodox Church, with special jurisdiction in Cuba, Santo Domingo and all territory not otherwise assigned. The Right Reverend William Ernest, D. D., Bishop of Florida, with special jurisdiction in all States South of Virginia and West Virginia and East of the Ohio and Mississippi Rivers, as also in the District of Central America. The Right Reverend Arthur Stanley, D. D., Bishop of New England, with special jurisdiction in Nova Scotia. The Right Rev. Reginald Grant, L. Th., D. D., Bishop of Long Island, with special jurisdiction in Trinidad and British West Indies, and supervision of the South African Mission.

CONSECRATION OF BISHOP BARROW.

On Tuesday, September, 8, 1925, at 10:30 a. m., the Priest Reginald Grant Barrow, L. Th., D. D., was consecrated in the Chapel of the Good Shepherd, New York City, the Western Rite being used. A large congregation of our clergy and laity, and many friends of the Bishop Elect were in attendance. His Grace the Most Reverend George Alexander McGuire D. D., D. C., Lord Primate of the African Orthodox Church, Archbishop of New York, and Prince Commander of the Knightly and Religious Order of the Crown of Thorns, was the Consecrator. His Lordship William Ernest Robertson, D. D., Bishop of Florida, was Senior Assistant, and His Lordship Arthur Stanley Trotman, D. D., Bishop of New England, Junior Assistant, both of whom joined in the "Accipe Spiritum Sanctum" and the Imposition of Hands. Following the Presentation of the Bishop Elect, the Documents and Mandate were read. The examination completed and the duties of a Bishop outlined, the service proceeded with the Litany

of the Saints and Prostration of the Elect, the imposition, the Anointing of Head and Hands during the singing of the "Veni, Creator Spiritus," and the Investiture with Crosier and Ring. The new Bishop then joined in offering the Holy Sacrifice with the Consecrator, and following his Communion was invested with Mitre and Gloves, and enthroned by the Consecrator and Senior Assistant Bishop. During the Te Deum Laudamus he proceeded down the aisle, blessing the people, and on his return to the Altar, with Staff in hand, he pronounced the final Blessing. From the Epistle side of the Altar he then approached the Consecrator who stood at the Gospel side with his two assistants, bending the knee three times and saying each time "Ad Multos Annos," after which he received the Kiss of Peace from each Bishop. Yes, the world moves! History is being made by the African Orthodox Church.

The Associated Press despatched a reporter to the Church of the Good Shepherd and the news of the Consecration was sent far and wide.

The "New York Times" and other Metropolitan dailies published interesting items. "The Morning Telegraph" of September 9, under the caption "New York Can Boast of Youngest Bishop in African Church," stated: "The youngest Negro Bishop in New York City, Rt. Rev. Dr. Reginald Barrow, 35 years old, of 602 Franklin avenue, Brooklyn, was Consecrated yesterday in the African Orthodox Church. Services were held in the Cathedral Chapel of the Good Shepherd at 224 West 135th street. Dr. Barrow will be assigned to the Brooklyn district. He is a native of Barbados, B. W. I., where his father formerly was governor of the colonial prison. The new Bishop has a wife, two sons and three daughters, and is the author of several books.

OUR GRACE NEEDS OUR CHURCH.

By Bishop Reginald Grant, D. D.

Do we need the African Orthodox Church? Yes we do! First, because it has done effectively for the Negroes of Episcopalian training, traditions and tendencies, what has already been done for colored Methodists by such ecclesiastical organizations as the African Methodist Episcopal Church, the A. M. E. Zion, the C. M. E., and other such Churches.

We say it has done, not that it is merely attempting to do. It really has done all that is necessary to provide for its people a genuine, Catholic Church free from alien domination. The African Orthodox Church teaches the historic faith that is held in common by all Orthodox Communion of the Christian Church. It preserves intact all the formularies, traditions and customs of the ancient, prim-

itive and undivided Church. It possesses the Historic Episcopate it lays claim to the possession of the Apostolic Succession, and holds this claim without fear of contradiction. Anything that antagonists may say reflecting upon this claim can only be classified as untruthful and slanderous propaganda. No one knows better the validity of our claims to be a true branch of the Holy Catholic and Apostolic Church than our learned brethren of the Roman and Anglican obedience as they are qualified students of ecclesiastical history.

The African Orthodox Church is the natural home of every freedom-loving son of Ham who has been emancipated from the bondage of the spirit of servile dependence, and who desires to breath the unpolluted atmosphere of ecclesiastical freedom as well as of civil and political liberty.

WEDDING BELLS.

On Thursday evening August 20, 1925, in St. Joseph's Church, N. Y. C., Miss Sarah Alberta White, a native of Montserrat, B. W. I., was given in marriage to Mr. Joseph Griffith, a native of the same island, at the hand of Mr. Samuel Gerald. The bride was charmingly attired in a gorgeous gown of white satin. The full choir was in attendance. Promptly at 8:30 the bridal party arrived and entered as Mrs. Thomas Allen, organist, played the wedding march. A large number of guests and spectators witnessed the ceremony which was performed by Rev. Wilfred S. Kirnon, vicar who at the close wished the happy couple much success in their matrimonial life. To the strains of another march the party left for the place at which the reception was held.

ABBREVIATED PARISH NEWS.

St. Joseph's, N. Y. C.—Recent happenings include a lovefeast on August, 2, given by Senior Warden Edward T. Henry, a concert given August 9, under the auspices of Mrs. Drusilla Bandfield, and the Church School outing at Pelham Bay on August, 10. On August 16, an entertainment was given by Mrs. Isles and Mrs. Morris. On Monday, August 17, a secular concert was given in the Y. W. C. A. auditorium when a play entitled "Contentment" composed by Mr. George H. James and Mr. R. Kirnon was presented. Mr. C. Charity was Master of ceremonies. The members of St. Joseph deem it a great honor to have been permitted to act as host to the General Synod, and are grateful for the expression of satisfaction given by the deputies. St. Joseph's hopes to have the honor of entertaining Synod at a future session.

Christ Church, Brooklyn.—His Grace the Most Rev. Alexander preached an eloquent and in-

spiring sermon for us at Vespers on August 16th. After the service he and party were entertained by Attorney S. F. Edmead in his palatial residence with sumptuous hospitality, Rev. Fr. Henry who was ordained Deacon on August 28, the feast of St. Augustine of Hippo, and advanced to the Priesthood on September 6, is now our associate rector, giving faithful and valuable service. Christ Church is proud that she has given her rector, Dr. Barrow, to be the fourth Bishop of the A. O. C., and is determined to do all she can to make his Episcopal work a success. On the evening of his Consecration a reception was given by Mr. and Mrs. James Rice in his honor, at their residence, 602 Franklin avenue. The Archbishop, the other two bishops, and many distinguished clerical and lay friends were present.

St. Mary's, N. Y. C.—On Sunday, September 13, the premises 253 West 136th Street were dedicated to divine worship. It was a "red letter day" for us. At 11 a.m. the Rev. Canon Mair, our rector, preached and celebrated Mass, there being thirty-three who communicated. At 3:30 p. m. the official opening was held. His Lordship Reginald Grant of Brooklyn delivered a most inspiring address. Other words of congratulation were given by Rev. F. Sheperd of all Saints, Rev. W. Kirnon and Rev. H. Herod of St. Joseph's, Rev. H. Thomas of Beulah Wesleyan, Vcn. D. E. Philips of Trinidad, and Rev. Mary Agnes of the Good Sheuder. The choir did splendid work on the occasion. Archdeacon Philips was the preacher at Vespers. Offerings received, \$80.15.

St. Paul's New Haven.—On Sunday, July 12, the infant daughter of Mr. Daniel James, our Church warden, was baptized. Mrs. Stella Nesbit, our organist, is rendering great service in our musical and financial department. She is a native of Nevis, B. W. I., and the entire congregation is grateful for her helpfulness. Under the auspices of Mr. Benjamin, our layreaders, as also of Miss Hilda Brown, president of the Ladies Guild, a successful musical concert was given September 6. Mr. Williams, of the firm of Williams and Dingwall, whose illness was mentioned in our former reports, passed into Rest Eternal on June 6. He was a native of Jessup, and had resided in New Haven for many years. He leaves a wife and six children. May he rest in peace.

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- The Right Reverend William Ernest, D. D., Bishop of Florida. Office, 355 N. W. 14th Terrace, Miami, Fla.
- The Right Reverend Arthur Stanley, D. D., Bishop of New England. Office, 27 Walden Street, Cambridge, Massachusetts.
- The Right Reverend Reginald Grant, L. Th., D. D., Bishop of Long Island. Office, 602 Franklin Ave., Brooklyn, N. Y.
- The Venerable Dixon Egbert Philips, Archdeacon of Trinidad, B. W. I.
- The Venerable Edward Seiler Salmon, Archdeacon of Central America.
- The Venerable Richard Daley, Sibblis, Archdeacon of Oriente, Cuba.
- The Rev. Canon Israel A. Mair, Rector, S. Mary's New York City.
- The Rev. Canon George S. Brookes, City Missionary, Brooklyn, N. Y.
- The Rev. Fr. Oscar W. Hollinsed, Rector, S. Michael's, Boston, Mass.
- The Rev. Fr. Peter A. McDougall, Missionary, S. Andrew's, Atlantic City, N. J.
- The Rev. Fr. Emmanuel J. Millington, Rector, S. Paul's, New Haven, Conn.
- The Rev. Fr. George M. James, B. Th., M. A., Professor, Livingstone College, N. C.
- The Rev. Fr. Robert A. Valentine, Rector, S. Matthews, Chicago, Ill.
- The Rev. Fr. Cyril O. Sheppard, Rector, All Saints, New York City.
- The Rev. Fr. Hugh H. Henry, Associate Rector, Christ Church, Brooklyn, N. Y.
- The Rev. Fitzgerald Bruce-Callender, New York City.
- The Rev. Wilfred S. Kirnon, Vicar, S. Joseph's, New York City.
- The Rev. Horace C. Herod, Vicar, S. Anthony's, New York City.
- The Rev. Gladstone S. Nurse, Curate, Good Shepherd, New York City.
- The Rev. James O. Greenidge, Vicar, S. James', Boston, Mass.
- The Rev. Joseph A. Ford, Missionary, New York City.
- The Rev. Alexander Ferguson, S. T. B., Curate, S. Peter's, Miami, Florida.
- The Rev., Aubrey C. Hamilton, Vicar, S. Barnabas, New York City.
- The Rev. Ralph W. Hawkins, Curate, S. Barnabas, New York City.
- The Rev. Sr. Mary Agnes, Deaconess, Secretary to the Primate, New York City.
- The Rev. Sr. Angelina Theresa, Deaconess, Good Shepherd, New York City.

The Negro Churchman



In Tenebris Lumen

Harvest Time

Honour the Lord with thy substance, and with the first
fruits of thine increase: so shall thy barns be filled with
plenty, and thy presses shall burst out with new wine.

Prov. III. 9:10.

We thank Thee then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food,
Accept the gifts we offer
For all Thy love imparts,
And what Thou most desirest,
Our humble, thankful hearts.
All good gifts around us
Are sent from Heav'n above,
Then thank the Lord, O thank the Lord
For all His love.

Hymns A. and M. 383.



NEW YORK CITY, NOV., 1925

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The Negro Churchman

In Tenebris Lumen

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Bishop WILLIAM ERNEST, Contributing Editor

Bishop REGINALD GRANT, Contributing Editor

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THE CHARTER OF THE AFRICAN ORTHODOX CHURCH.

The undersigned Incorporators of the following Charter will present their said Charter to the Judge of the Eleventh Judicial Circuit of Florida in and for Dade County, Florida, on the 21st day of September, A. D. 1925, for Articles of Incorporation for the purpose of incorporating the hereinafter named Corporation, which said Corporation is not for profit, and is created under and by authority of Section 4499, Revised General Statutes of Florida.

ARCHBISHOP GEORGE ALEXANDER MCGUIRE, M. D.,
D. D., D. C.

THE RIGHT REVEREND WILLIAM ERNEST ROBERTSON, D. D.

THE VENERABLE D. E. PHILIPS.

THEODORE BACCUS.

WILLIAM FERGUSON.

ARTICLE I.

The name of the Corporaton shall be THE AFRICAN ORTHODOX CHURCH and its principal headquarters or place of business shall be Miami, County of Dade and State of Florida.

ARTICLE II.

The general nature and object of the Corporation shall be Organized Society for the purpose of establishing churches and missions throughout the State of Florida and elsewhere as the Corporation may see fit to establish and to build and construct churches and missions in such places throughout the United States and elsewhere as it may be able to extend itself and to induct into the Corporate Body or churches such members and adherents as may subscribe to the tenets and faith of the said African Orthodox Church and to borrow money that may be necessary for the construction of churches, missions, rectories and other places necessary for its purpose in the propagation of the Gospel as it appears to be true and orthodox and

to exercise full control, supervision, powers and everything necessary or incidental to the maintenance of this Corporation and to carry on everything requisite and needful in the promotion of said Church as incorporated, not inconsistent with the laws of the State of Florida or of any other State or Country and not inconsistent with the Constitution and By-laws hereinafter to be instituted for the Government and conduct of this Corporation.

ARTICLE III.

Any person or persons of the African race or descendants thereof may become members of said Church and this Corporate Body upon acknowledging and confessing God as the Supreme ruler of the Universe and subscribing to the faith as taught by said Church and subjecting themselves fully and completely to its Government and Polity.

ARTICLE IV.

This Corporation shall have perpetual existence.

ARTICLE V.

The names and residences of the Subscribers are:

Archbishop George Alexander McGuire, M. D., D D., D. C., 224 West 135th Street, New York City, N. Y. The Right Reverend William Ernest Robertson, D. D., 355 N. W. 14th Terrace, Miami, Florida. The Venerable D. E. Philips, 224 West 135th Street, New York City N. Y. Theodore Bacchus, 224 West 135th Street, New York City, N. Y. William Ferguson 224 West 135th Street, New York City, N. Y.

ARTICLE VI.

The Officers who shall conduct the affairs of the Corporation and who shall manage the same shall be:

Archbishop George Alexander McGuire, President. The Right Reverend Ernest Robertson, Vice-President. The Venerable D. E. Philips, Secretary. William Ferguson Treas-

suror, and such Officers shall become the Officers of said Corporation and remain same until the first election or appointment under the Charter.

ARTICLE VII.

The Bylaws of the Corporation are to be made, altered or rescinded by the Officers of said Corporation as authorized by three-fourths (3-4) of the members of the Church and Corporation as same may be submitted to such members for their objection or acceptance and the By-laws may be altered or rescinded in like manner.

ARTICLE VIII.

The highest amount of indebtedness or liability to which the Corporation may at any time subject itself shall never be greater than two-thirds (2-3) of the value of the property of the Corporation.

ARTICLE IX.

The amount in value of real estate which the Corporation may hold, subject always to the approval of the Circuit Judge of Dade County, Florida, shall be such as may, to said Judge, seem necessary and expedient for the work, maintenance and perpetuation of the Corporation.

Archbishop George Alexander McGuire, M. D., D. D., D. C. President (SEAL)
The Right Reverend William Ernest Robertson, D. D., Vice-President (SEAL)
The Venerable D. E. Philips, Secretary.

William Ferguson, Treasurer. (SEAL)
Theodore Bacchus, (SEAL)
STATE OF FLORIDA
COUNTY OF DADE

Before the undersigned authority personally appeared THE RIGHT REVEREND WILLIAM ERNEST ROBERTSON, D. D., who being by me first duly sworn, says that he is one of the Incorporators of the foregoing Charter and that it is intended in good faith to carry out the purposes and objections set forth therein.

WITNESS my hand and official seal at Miami, County of Dade and State of Florida on this 10th day of August, A. D. 1925.

MERTLE LOY

Notary Public,

State of Florida at Large.

My Commission expires: June 1, 1926. (NOTARIAL SEAL).

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL OF FLORIDA IN AND FOR DADE COUNTY.

IN RE: CHARTER FOR AFRICAN ORTHODOX CHURCH.

ORDER APPROVING CHARTER.

It appearing to the Court that the foregoing Charter has been on file in the office of the Clerk of the Circuit Court of Dade

County, Florida, during the time that the publication notice was being published, and the Court being fully advised in the premises:

IT IS, ORDERED, ADJUDGED AND DECREED that the foregoing Charter of the AFRICAN ORTHODOX CHURCH be and the same is hereby approved and the said Corporation be and it is hereby authorized to proceed in its corporate capacity under the direction of its said Charter.

DONE AND ORDERED in Chambers at Miami, County of Dade and State of Florida on this the 21st day of September, A. D. 1925.

A.J. ROSE

Judge.

CIRCUIT COURT SEAL
DADE COUNTY, FLORIDA

A true copy of the Original on File in the Clerk's Office.

WITNESS MY HAND and Official Seal, this 1st day of October A. D. 1925.

GEO. F. HOLLY,

Clerk Circuit Court.

By H. H. JOHNSON, D. C.

RESOLUTIONS OF APPRECIATION

We, Clerical and Lay Deputies, in Fifth General Synod assembled, desire to place on record, as a mark of our profound appreciation of the able manner in which the business of all sessions of said Synod has been presided over, the following resolutions:

Be it Resolved, That this Synod as a whole attribute the success that has attended all the deliberations of these sessions to the patience, godly judgment and conscientiousness of purpose of the President of the Synod, His Grace Archbishop Alexander, who in turn has been guided in all things contributory to said success by the power of the Holy Spirit.

Be it further Resolved, That this Synod place itself on record as having implicit confidence in the unselfish purpose that characterizes all actions of the Primate in dealing with matters pertaining to the great cause of full ecclesiastical freedom, and should there be perceptible errors in judgment, we are satisfied that they are of the head, and not of the heart.

And be it further Resolved, That this Fifth General Synod place itself on record as pledged to support, protect and defend not only the principles of The African Orthodox Church, but also the Primate, and to see to it that, insofar as we are able, no unjust nor malicious treatment be accorded our Primate either in word or otherwise, should the same be brought to our knowledge.

And be it further Resolved, That this General Synod place itself on record as

wishing for our Primate length of days, clearness of vision, and even more soundness in judgment, and, when his career of unselfish service shall terminate among mankind, our prayer is that his shall be Life Eternal among those who in past ages fought so that they won the prize after sailing through bloody seas.

We respectfully Request, That on adoption of these resolutions a copy be spread on the face of our minutes, a copy placed in the archives of the Cathedral Chapel of The Good Shepherd, and a copy placed in the hands of His Grace, the Primate as an undying token of our love, confidence, high esteem and loyalty for the deep interest manifested by him in his Race as a whole.

Respectfully submitted,

Rt. Rev. William Ernest, Rt. Rev. Arthur Staney, Rt. Rev. Reginald Grant, Ven. D. E. Philips, Canon I. Mair, Canon G. S. Brookes, Rev. H. H. Henry, Rev. G. S. Nurse, Rev. R. W. Hawkins, Rev. W. S. Kirnon, Rev. J. Greenidge, Rev. H. C. Herod, Rev. A. C. Hamilton, Rev. C. O. Sheppard, Rev. J. A. Ford, Rev. P. A. McDougall, Rev. E. J. Millington, Rev. Mary Agnes, Rev. Angelina Theresa, Mr. W. H. Ferguson, Mr. C. A. Galloway, Mr. J. W. DeSilvia, Mr. E. C. Moore, Mr. W. B. Harris, Mr. S. G. Dames, Mr. G. C. Bernard, Mr. T. Bacchus, Mr. E. T. Henry, Mr. J. Manning, Mr. W. O'Garra, Mr. F. Palmer, Mr. F. Nicholls.

ORTHODOX THEOLOGY

Man can only know God through some revelation from God, the voice of conscience within and the voice of God's spokesmen without

When our knowledge about God and His actions in the realms of Grace is expressed in technical definite language, it is called Dogmatic Theology.

Revelation will always be in a form adapted to the receptibility of the recipient. It will vary in spirituality, according to the progress and development and education of the individual and the race.

Thus, the earliest revelations of God were anthropomorphic, attributing to the Deity corporeal attributes and human feelings.

The final revelation of God, through the Incarnation of His Son reveals Him as a Triune Being and His essential nature as Spirit, Light and Love. St. John 4. vs. 24; I. John 1. vs. 5, I John 4. vs. 8.

At first sight it would appear as though the more intimate the revelation of God, the more anthropomorphic such revelation must be, and this was the case with the deities of pagan mythology.

Increased knowledge of their gods merely invested them with more and more hu-

man attributes and frailties, since a god could only be conceived of in terms of a man.

So Xenophanes said, "Men imagined gods like themselves." Much the same fault underlies the Mohammedan conception of Allah. But since the development of a spiritual nature and faculty in mankind, man has learned to seek a spiritual and not a material deity.

Thus, although the Incarnation is the most intimate and complete revelation of God, it is not anthropomorphic, but Theanthropic, that is, not God degraded to the human level; but man raised to the Divine. 2 Peter 1. 4., Athanasius, "De Incarnatione" 254. Orat. cont. Arians, 33; Irenaeus 5. 1 Cyprian De Id Mal 11.

BISHOP REGINALD GRANT
Contributing Editor

THE PRIMATE'S JOURNAL

Sept. 10—Issued credentials, mailing same, to Mr. Alexander Polycarp Martin, as Commissary, General Missionary and legal representative of the African Orthodox Church in the Dominican Republic.

Sept. 15—Issued credentials, forwarding same, to Rev. R. Daley Sibblis, appointing him Archdeacon of the Province of Oriente Cuba. Accepted the resignation of Ven. D. E. Philips of temporary service at S. Barnabas Church, N. Y. C.

Sept. 23—Accepted the resignation of Rev. F. Bruce-Callender as Vicar of S. Anthony, N. Y. C., same going into immediate effect. Consequent upon a conference with the Vestry of S. Anthony, We appointed Rev. H. C. Herod to be Vicar of said church.

Sept. 27—Consecrated a new and beautiful altar for S. Mary's Church, N. Y. C., Rev. Canon Mair, rector, and made an address.

Sept. 28—Delivered a sermon ad clerum at a service held in the Church of the Good Shepherd, N. Y. C. in commemoration of the fourth anniversary of Our consecration as first bishop of the A. O. C., Sept. 28, 1921.

Oct. 1—Forwarded to Mr. A. P. Martin of Santo Domingo a certified copy of the Charter of the A. O. C., for registration in said Republic. Appointed Rev. Joseph A. Ford Vicar of S. Barnabas Church, N. Y. C. as from date.

Oct. 4—Visited and preached in Christ Church, Brooklyn, in place of His Lordship Reginald Grant who was unavoidably absent.

Oct. 7—Issued Catechist Licenses to Mr. Thomas A. B. Jones, Mr. Evans Holvington and Mr. Sydney Jupiter as fellow-workers with Mr. A. P. Martin in Santo Domingo, and serving under his direction

Oct. 11—Visited S. Paul's Church, New Haven, Conn., and preached, emphasizing the responsibilities of this congregation as the second oldest in the A. O. C.

Oct. 16—Admitted Mr. Eugene B. Smith a Candidate for Holy Orders and appointed him to serve as Catechist in S. Paul's, New Haven, under the direction of his priest, the Rev. Fr. E. J. Millington.

Oct. 19—Issued and forwarded credentials to Mr. William Corbin as Commissary of the A. O. C. in the Republic of Liberia, and sent him a Copy of Charter for registration.

MISCELLANEOUS ITEMS

The Conclave—His Lordship William Ernest has sent us an extract of the minutes of the recent Conclave of Bishops of the African Orthodox Church, but as much of this appeared in our last issue we give space only to the following paragraph. "The strained relationship between the African Orthodox Church and the American Catholic Church was discussed and the Conclave gave forth the following expression: 'In view of the action of the Archbishop and Primate of the American Catholic Church in receiving into his communion a priest and congregation who were in a state of rebellion against the constituted authority of the African Orthodox Church, without the consent of the Primate, Conclave or General Synod of the African Orthodox Church, thus creating a breach in the harmonious relationship which had hitherto existed between both Churches, this Conclave, assembled in its Second Session, endorses the action of the Primate in temporarily severing official relationship with the American Catholic Church, the Fifth General Synod having previously sustained the action of the Archbishop and Primate of the African Orthodox Church.'"

Rev. Prof. James—After one year of successful service in Livingstone College, our priest, the Rev. G. G. M. James, M. A., B. Th., (Durham), attracted the attention of the authorities of the Johnson C. Smith University (formerly Biddle) in Charlotte, N. C. Fr. James was offered, and he accepted, the Chair of Classics, and is responsible for this department in all classes of the College. He sends us congratulations on the successful work done by our Church in the past year as shown by the reports to the General Synod. The Negro Churchman reciprocates, and wishes the Rev. Professor continued success in his educational work in the Southland.

Hands Across the Sea—In October, 1924, one year ago, the African Orthodox Church linked hands with our brethren in South Africa. This October we are

stretching hands across to our brethren in Liberia, West Africa. Mr. William Corbin, one of our first layreaders, and a founder of the congregation which is now S. Luke's, Cambridge, Mass., has been doing pioneer missionary work in Liberia for about three years, with the assistance of his most energetic wife, who is at present on a visit to the United States, and has been in conference with the Primate of the A. O. C. Mr. and Mrs. Corbin are now citizens of the Republic of Liberia and are proud of their adopted country for which they expect to give the rest and best of their lives. By credentials issued by His Grace on October 19, Mr. William Corbin becomes Commissary of the African Orthodox Church in Liberia and will act as our lay representative in having the Charter of the A. O. C. registered in the Republic. Being a devout Churchman and missionary he will very likely seek Holy Orders as he may be moved by the Holy Spirit.

Consistory Convenes—On Monday, Oct. 12, 9 p. m., the Consistory of the African Orthodox Church held its first meeting for the year 1925-1926. Members present were His Grace, the Primate, President; Rt. Rev. Reginald Grant, ex-officio; Rev. Canon Brookes, Vice President; Ven. D. E. Phillips, Secretary; Rev. Fr. C. O. Sheppard, Associate Secretary; Rev. Fr. H. H. Henry Chancellor, and Mr. William H. Ferguson, Treasurer. Present by invitation were the following clergy and Lay Deputies of the Episcopal Jurisdiction of New York; Rev. Fr. Millington of New Haven, Rev. Fr. McDougall of Atlantic City; Rev. G. S. Nurse, Rev. A. C. Hamilton, Rev. J. A. Ford, Rev. F. Bruce-Callender, Rev. Sr. Agnes, Rev. Sr. Theresa, Mr. T. Bacchus, Mr. G. Bernard, Mr. C. Galloway, Mrs. R. Benjamin, Mrs. C. Ferguson; Mrs. M. Derrick, Mrs. Donaghue, all of New York, and Dr. T. Jones and Mr. C. Farmer of Brooklyn. In addition there were several visitors. After prayers said by His Grace the session was declared open and the items of business stated. The minutes of the last General Synod which were not read and confirmed by that body because of the unreadiness of the Secretary were presented to Consistory. Following this a motion was passed that a Committee of three be appointed to draft from the minutes suitable summaries of the chief transactions of General Synod, and to enter same in the proper records of the Church. The chair appointed Rev. Fr. Henry (chairman), Rev. Fr. Sheppard and Rev. Sr. Agnes. The committee was requested in connection with its work to make due record of the consecration of the fourth bishop and the public meeting held on September 6. His Grace called attention to the need of a new supply of the Divine Liturgy. Ways

and means for meeting the need were discussed. The Publication Department can readily furnish the Liturgy if the clergy and laity will give the assistance desired. The second Wednesday in each month was fixed for the regular monthly meeting of the Consistory, and at the first meeting in each quarter the Consistory will summon the Clergy and Laity of the Archiepiscopal Jurisdiction of New York to assemble in Convocation. His Lordship Reginald Grant gave the Blessing, and all departed in peace conscious of having done their respective share for the good and welfare of the Church. [Reported by Rev. Fr. Sheppard.]

Negro Churchman—All reporters of parochial news should dispatch their notes to reach us on the fifteenth day of each month as we go to press shortly after that date.



GLAD TIDINGS FROM MIAMI

Fellow-workers in our Master's Vineyard of The African Orthodox Church, Greeting:

From all sides in Florida, but especially here in the "Magic City," we have been congratulated for the constructive work done in the Fifth General Synod, and for the spirit of loyalty to the Race which the A. O. C. is teaching. The entire South is watching us, and after a little more sowing is done, our own State gives promise of a great harvest. In order that our brethren, who may attend or visit the Sixth General Synod in 1927, may be assured of our willingness and ability to entertain the large numbers that are contemplating a visit to the "Land of Flowers" at that time, we beg to inform you all that we are now engaged in the erection of our church building, same to be completed in time for the Celebration of Midnight Mass on Christmas Eve. Had it not been for the embargo on building materials which has hampered all contractors of our city, the building would have been well under way. Nevertheless, as I write this article, Messrs. N. T. Dean, Jas C. Hepburn and Philip Dean are preparing to demolish the house which occupies our church site, in order that we may proceed with the erection of an edifice in this city to be owned, governed and controlled by Negroes. What pleases and interests many of our friends is the fact that though we are a racial Church, we form a part of the One, Holy, Catholic and Apostolic Church. It was through the largeheartedness of Mr. N. T. Dean that we secured the church site, and in addition, he has already pledged, up to the present, the sum of approximately \$800 toward construction. Mr. S. T. Martin, our peerless leader, whom we might well call our "daddy," has spent on S. Peter's A. O. C. in Miami during the last three months,

about \$700, and is putting \$1,000 in the erection of the church building. Other vestrymen are Jas. C. Hepburn, S. F. Poitier, Wm. Ward, Oswald Bethel, Lionel Williams, and your humble servant. Later, I shall report what each of us will give, but it is safe to say that none will pledge less than \$500, and a few may go over the \$1000 mark. Every member of our congregation is "on the job." Miss Maude Christie and Miss Leah Rolle are meeting with great success in their efforts to raise funds. Our good friend, Dr. A. P. Holly, will arrange the program for the laying of the cornerstone, and we are positive that the occasion will be a "red letter day" in the annals of our Church in this State and City. Dr. Holly expects to have Dr. Duncan of Jacksonville participate in the ceremonies, since it was through the latter that we in Florida received information of our Primate and the African Orthodox Church.

We desire to show Dr. Duncan our appreciation of him as a bringer of glad tidings. Our Bishop William Ernest, our Vestry and Parishioners are hoping that our Primate will arrange to send us another of our bishops to take part in the Dedication services; indeed, we are positive that if he cannot come in person, he will be represented by an episcopal dignitary. Steadily our membership increases, and several honest, true and sincere men of the race who stand "four-square" for our cause have recently joined us. One of these "strong men," Mr. Oswald Bethel, has most gladly accepted the appointment of Knight Commander of S. Peter's Chapter of the Knights of Alexander. He has organized the men of the parish, and we are positive that he will lead them to success. Our women here are awaiting information from the General Officers of the Woman's Auxiliary, who, we understand, are Rev. Sisters Theresa and Agnes of New York. As soon as directions come our local branch of the W. A. will assume its full share of work. Bishop William Ernest has, since his return from Synod, made many reliable friends and acquaintances. We have also purchased a \$400 organ for our church. Under black leadership we are moving forward with "hearts and hands united," determined to make the sacrifice of our lives for the heritage that is ours. Prepare yourselves fellow-workers, for Miami, 1927. Come to this greatest city in Florida, and under the leadership of His Grace the Archbishop and Primate of the African Orthodox Church, demonstrate to the citizens of this State, your Christian manhood, your ethical culture, and your executive ability in the ecclesiastical affairs of our race.

Yours in the service of Christ and the
Negro, S. G. DAMES, Reporter

KNIGHTS OF ALEXANDER ATTENTION!

All Clergy of the A. O. C. will proceed immediately to organize their men into a local Chapter of the Knights of Alexander. Elect a Knight Commander, Secretary and Treasurer. Collect \$1.00 Entrance Fee from each member, and hold this inviolate until further notification. Raise other funds for your local current expenses until you receive the Constitution of the "Supreme Chapter". Relying upon your undivided assistance, I have the honor to be, in defence of the Faith and the support of the Episcopate of the A. O. C., your obedient servant,

S. G. DAMES, Supreme Knight Commander, 120 N. W. 10 St., Miami, Florida.

ANNIVERSARY OF ST. MATTHEW'S MISSION, CHICAGO

On St. Matthew's Day (1924) the Rev. Father R. A. Valentine was ordained Deacon and given authority to organize a mission of the African Orthodox Church in Chicago. Excepting the Priest of the P. E. Church where he worshipped, practically none of the active members of his former church was informed of his intention to receive Orders for the African Orthodox Church. It is, therefore, with clean hands that we give thanks to God for a year of very successful work. All those who early caught the vision and joined with us in the beginning are still with us, and many others have been added to the "little flock" through the honest and faithful labors of our beloved priest and his co-workers. In commemoration of this beginning special services were held on Sunday, September 27th, being the first Sunday following St. Matthew's Day. Notwithstanding inclement weather the services were well attended. At 8 p. m. vespers were sung in the presence of a large congregation including many visitors from other churches. Special anthems were sung, and the psalms chanted. Father Valentine in his sermons very ably and logically presented the cause of the A. O. C. As a proof that some of the seed, at least, fell upon good soil Father Valentine a few days later was presented with a large and beautifully bound Bible, suitable for public worship, by a prominent officer of another communion who is in sympathy with our work.

The auxiliary activities in connection with the anniversary were a "Juvenile Program" by the Sunday School at 4.30 p. m. Sunday, and a concert on Monday evening by the Ladies' Guild. Both of these organizations deserve the highest praise for their inspiring entertainments, which on both occasions were received by a large and ap-

preciative audience.

This report would be incomplete without mention of the picnic given by the Sunday School on Labor Day in Jackson Park, in a grove under the shadow of the World's Fair Building, and only a stone's throw from the shore of Lake Michigan; an ideal spot indeed. Through the interest of Mr. Edwin Booth, who acted as driver, a truck was secured for the transportation of the scholars. Lunch including sandwiches, ice cream, cake and lemonade was provided for the children, and there were prizes for winners in the games of which there were many. Children and adults had a wonderful time and every one felt that it was a good thing to belong to St. Matthew's Church. Mrs. Valentine, Mrs. Collymore, and Mrs. Booth are to be congratulated for the splendid arrangement.

Note—St. Matthew's Ladies Guild organized June 18, 1925, Mrs. Irene Valentine, President; Mrs. Bertha Collymore, Vice President; Miss Alice White, Secretary; Mrs. Marie O'Neil, Treasurer; Mrs. Eugenia Fray, Guardian.

The Guild is very much alive and at work. The members are full of zeal for the A. O. C. and are making great sacrifices in helping to build St. Matthews; nothing is too good to give and nothing is too hard to do for the success of the work. Their musical program rendered on Sept. 28th was a huge success; every member worked hard and well, working hard is the secret. They are sewing and planning for a bazaar early in December.

J. H. NICOLSON, D. D. S., Secretary

PAROCHIAL NEWS

S. Mary, the Virgin, Guantanamo, Cuba—On Sept. 15 the Vestry Committee met, presided over by Archdeacon Sibblis. Present were Mr. N. A. Derrick, Vice-chairman and Catechist, Mr. Alex. Frederick, Lay reader, Mr. Archibald Barrett, Secretary; Mrs. N. Petersen, Treasurer; Mrs. Sarah Monroe, Mrs. C. Matthias, Mrs. Maria Gabriel, Mrs. C. Clue, Mrs. V. Utenahl, Mrs. E. Barrett and Miss E. Gabriel. It was brought to the attention of the meeting that Mrs. Maria Gabriel had for one year past loaned us the lower floor of the Samaritan Lodge for our services and had now extended same for six months more. She had also loaned us her organ during the same period. It was moved, seconded and unanimously carried that the Committee give a rising vote of thanks to Mrs. Gabriel. Archdeacon Sibblis then added a few appropriate words, and urged the Committee to persevere in their work looking forward to a building of our own in the near future. Mr. N. A. Derrick replied stating that he and others were not discouraged by former experiences, but

were rather determined, more than ever before, to push on to success. A vote of thanks, through the chairman, was extended to Mrs. Clara Clue for her faithful and efficient service as organist. The Archdeacon then stated that he would recommend Mr. Derrick, Catechist, and Mr. Frederick, Layreader, to His Grace the Primate, for the renewal of their Licenses. [Reported by A. Barrett.]

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S. Mary's, N. Y. C.—Our Altar Guild is making considerable progress under the leadership of Miss Lucille Mair, President. Other members are Elizabeth Lee, Secretary; Cicely Maxwell, Treasurer; Olive Armstrong, Evelyn Whitworth, Jane Lee, Verona Blackburne, Daisy Clarke, Rose Codner, Evelyn Green, Islyn Watt, Rosetta Burton. On the occasion of the dedication and consecration of our new Altar by His Grace the Archbishop on September 27th, our Guild did remarkably good work in furnishing the flowers, hangings and linens. We are resolved to continue to serve faithfully in beautifying and keeping in order the Holy Altar upon which the Sacrifice of the Mass is offered. The address of the Archbishop was most helpful and interesting as he explained to us the meaning and use of the Holy Altar, and congratulated our Rector, Wardens and Vestrymen, as well as Mr. Burton who had made the Altar, for the splendid work done by all. His Grace asked the congregation for a suitable offering and we responded with the sum of \$51.21 which will be used for our parochial needs. In the last issue of *The Negro Churchman*, instead of reporting "the choir did splendid service," our contributor should have stated, "S. Joseph's choir did splendid service". We are grateful for the assistance given us by said choir and trust that they will overlook the omission

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The Pro-Cathedral Chapel, N. Y. C.—Ever since the close of Synod the attendance at Mass and Vespers has been at high water mark. The Archbishop is ably assisted by his curate, Rev. G. S. Nurse, who renders satisfactory service in the absence of His Grace at other points in the jurisdiction. The Church School has been thoroughly reorganized, and both teachers and scholars are most enthusiastic, the Archbishop visiting them each Sunday when in the city. The Excelsior Lovefeast on Oct. 4th was a very successful affair notwithstanding the inclemency of the weather. On Monday evening, September 28, the consecration of our beloved Primate was celebrated, said date being the fourth anniversary. Vespers were sung by Rev. G. S. Nurse and our own choir. The Address of Congratula-

tion was delivered by His Lordship Reginald Grant, after which the Primate preached a sermon recounting the hardships of his episcopal office during the past four years. Many of those who listened wept as he spoke. Following the service refreshments were served by Rev. Sister Theresa and other ladies. Speeches were made by several members of the clergy and laity assuring the Archbishop of their love and loyalty in the future as in the past, and wishing for him many more years in the service for which God has chosen him. His Grace responded in a happy vein, and made us forget our tears of the hour before. He was our father, he said, and he knew that all reciprocated his love. But he desired us to love equally well our new brother, and his son in the Lord, Bishop Reginald Grant, the Auxiliary Bishop in Greater New York. It was midnight when the gathering dispersed to their homes in Manhattan and Brooklyn. [Rev. Sr. Agnes.]

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S. Alban's Church, Cayo Mambi, Cuba—Our Silver Tree service was held Oct. 4, at 5.30 p. m. Archdeacon Sibblis presided, Miss E. M. Sibblis was the organist and Mr. Hunt, choirmaster, had his full choir in attendance. The program was splendidly executed. The Silver Offering amounted to \$81, and our share will be used for the erection of a pulpit in S. Alban's. Mr. Cecil McKenzie is now the People's Warden. We have a big drive on at present. Under the direction of the Ven. R. D. Sibblis we are making sure and steady progress.

[Mr. D. S. Bernard.]

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S. Paul's, New Haven—On Oct. 4, Mr. D. Benjamin, layreader, and Miss Hilda Brown gave a concert which was well received by the audience. Mr. Benjamin, during the program, presented on behalf of Mr. Edward Huggins, native of Nevis, B. W. I., a beautiful chalice to S. Paul's. Mr. Huggins is a Christian gentleman, who although not one of our parishioners, appreciates the principles for which we stand. We were favored by a visit and sermon from His Grace the Archbishop at Vespers, Oct. 11. As on other occasions of his visits, a large congregation was present and listened to a soul-stirring sermon from the words "What think ye of Christ? Whose Son is He?" We shall never forget this sermon. Mr. Eugene L. Smith, a native of Jamaica, B. W. I., whose father is an Anglican clergyman in that island, was granted an interview by His Grace. Mr. Smith is applying to be a Candidate for Holy Orders, and has been recommended by the Rector and Vestry of S. Paul's. For many years he served as a layreader of the Church of

England in Jamaica and British Honduras. We wish for him the blessing of God in his preparation for the Sacred Ministry.

[Rev. E. J. Millington]

†

Santo Domingo—On Sunday, Aug. 16, following divine service at the residence of Mrs. Gray, native of Montserrat, B. W. I., the congregation decided to open their new chapel of S. Philip's at Bonito on August 23, the land having been presented to the A. O. C. Mr. A. P. Martin also visited Boca Chica and found the brethren rejoicing over the forthcoming visit of the Archbishop, as also over the accession of Archdeacon Barrow who was the pastor of many who had lived in S. Croix. The Mission at Boca Chica is known as S. Andrew's. Plans are on foot to have the Sugar Company at this point provide a place of worship for their laborers which shall be under the auspices of the African Orthodox Church. Mr. Martin is ably assisted by Mr. T. A. B. Jones at S. Philip's, Bonita, by Mr. E. Holvington at S. Andrew's, Boca Chica, and by Mr. Maxwell at S. Peter's in San Domingo City. He has also secured the assistance of Mr. Sydney Jupiter, a native of Trinidad, and former lay preacher for the Moravians in San Pedro de Macoris. Both Mr. Jupiter and Mr. Jones are contemplating offering themselves as Candidates for Holy Orders.

†

All Saints N. Y. C.—The Pro-Cathedral of the Good Shepherd, placed at the disposal of All Saints' Church, was the scene of a very pretty wedding on Thursday evening, Sept. 15, when Mr. Edward Christopher Brann and Miss Sarah Augusta Merchant were joined together in Holy Matrimony. On her arrival, the bride, attired in a gorgeous gown of white satin, and leaning on the arm of her brother, Mr. William Merchant, who gave her hand in marriage, was met at the entrance by a train of bridesmaids and flower girls, preceded by the page. To the strains of the wedding march the bridal procession moved up the aisle at the head of which the bridegroom stood attended by the groomsmen. The service was fully choral and was performed in the presence of a large gathering of guests and spectators by Rev. Fr. C. O. Sheppard, pastor of the happy couple. At the close of the ceremony the party repaired to the place of reception, where, in an appropriate address, Fr. Sheppard expressed his pleasure in being the officiant on so delightful an occasion. He remarked that it was truly an "All Saints' Wedding," as not only were the newlyweds members of All Saints' A. O. C., New York City, but he himself and the large majority

of those assembled, were former residents of All Saints' Village, and members of All Saints' Church, Antigua, B. W. I. The Bridesmaids were Miss Avis Joseph, Maid of Honor Miss Tryphena Gordon, Miss Beatrice George, Miss Una Providence, Miss Mae Gordon, Miss Winifred Mendes, Miss Lucille Anthony and Miss Midden. The Flower Girls were the Misses David, Joshua and Charles, and the Page was Master Acham. [Communicated]

†

Christ Church, Brooklyn—After the lapse of another month since writing our last notes for the 'Churchman,' we are pleased to be able to report further progress in our Church work in general.

We have been able to locate our Community Service work and all of our social and religious activities at No. 584 Franklin avenue. Until further notice all rehearsals, educational classes, socials and Benevolent Society meetings will be held at the Community House.

During the past month socials in aid of our Community work have been held by Mr. Griffith of 995 Dean street, Mrs. Jas. Rice of 602 Franklin avenue, Mrs. E. King.

We thank these willing workers and their friends for all the valuable assistance they have rendered us.

A Love Feast organized and conducted by our Associate Rector, the Rev. H. H. Henry was also a great success. It was held at the Cosmopolitan A. M. E. Zion Church, which was kindly lent for the occasion by the christian-minded pastor, Rev. Dr. Bayne

His Grace the Archbishop was our special preacher on three different occasions since our last notes were sent in.

The more often he preaches at Christ Church, the more often the congregation desires to hear him, for his sermons are always inspiring and lofty in thought and unique in manner of presentation.

Rev. A. C. Hamilton preached at Vespers on Sunday 27th of Sept. His sermon was a very good one and was well delivered. We shall be pleased to have him preach for us soon again.

We are thankful to Rev. Canon Brookes for officiating at two weddings for us at which it was not possible for the Rector to be present.

Our recently organized Women's Auxiliary Missionary Society is giving good account of itself under the Presidency of Mrs. H. H. Henry. A social will be held under its auspices on the 19th of Nov. in aid of the Missionary work of our Church in Trinidad. We trust it will receive from our members and friends the hearty co-operation and support it deserves. [Communicated.]

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The Negro Churchman



In Tenebris Lumen



REV. H. H. HENRY

NEW YORK CITY, DECEMBER, 1925

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THE REV. FR. H. H. HENRY (A Sketch)

Hugh Hutson Henry, elder son of Mr. Roland E. Henry, a highly respected business man, and Mrs. Julia Young Henry, a certificated Teacher and Graduate of Spring Gardens Female Training College, both natives of Antigua, B. W. I., was born in said island September 17, 1891, being the fifth of seven children—two sons and five daughters.

Education. Hugh received his early training in the Kindergarten Department of Coke College, in his mother's private school, and in the Buxton Grove Elementary and Intermediate Schools. From the latter he won in 1904 an Agricultural Scholarship to the Antigua Grammar School, of which the Ven. S. E. Branch, M. A. is Founder and Headmaster. During his six years in this academy young Henry obtained two Preliminary, one Junior, and two Senior Local Certificates from Cambridge University, England, and won prizes for Spelling, Languages, Mathematics, general term work, and Distinction in Botany, in the Junior Cambridge Local Examination. As an athlete he won many prizes and championship cups, and represented his Grammar School in competition with the S. Kitts Grammar School. In 1911, at the Island Athletic Carnival, held in honor of the Coronation of King George V, he won the Championship Cup presented by His Excellency Sir Bickam Sweet-Escott, Governor of the Leeward Islands.

Secular Employment. For a little over a year Mr. Henry worked as a machinist in the Ganthorpes Sugar Factory of Antigua. He entered the Government Service in 1911, serving for about four years in the Colonial Secretary's Office, the Treasury Department, the Department of

Education, the Auditor-General's Office, and the Post Office.

Theological and Ministerial. Baptized and reared in the Moravian Church of which his parents were, and are staunch members, Mr. Henry became strongly attached to the Church of his birth, and at the early age of seventeen was occasionally called upon to conduct lay services in the rural congregations. In 1912 he entered Buxton Grove College and Theological Seminary, and graduating in 1915, he entered the ministerial service of the Moravians. From September of that year until October, 1922, he held the following appointments, in all of which he did most successful work: Gracefield and Bethany in Antigua, Bethel in S. Kitts (where he was ordained a Deacon by the Rt. Rev. E. C. Grieder, Moravian Bishop) Friedens-thal in Christiansted, S. Croix, V. I., U. S. A., and Friedensberg, Frederiksted, in the same island.

Although his mother's prayers were the most potent influence, there were at least two contributing causes which led Mr. Henry into the Ministry of the Moravian Church. The first of these was his profound interest in and devotion to the progress and development of his race. The second was his belief that the Moravian Church had intended to make its West Indian Province entirely independent, with a complete native ministry from bishop to lay reader. Mr. Henry soon became disillusioned with regard to this declared intention of the Moravians. He discovered that the ministers of European and American birth, who formed the Governing Board of the West Indian Province, were intentionally opposing the policy of the Church, and deliberately retarding the progress of the native ministry, by forcing out of service men who were working actively for the independence of the Province as stated. Under the false leader-

ship and domination of these foreign ministers, it was not possible for the native clergy with ambition, race pride and race consciousness to remain long in local service.

Having severed his connection with the Moravian Church, Rev. Hugh Henry arrived in the United States in December, 1922. He did not again connect himself with any ecclesiastical body until the summer of 1925, when, through the influence of the Rt. Rev. Reginald Grant Barrow, L. Th., D. D., Bishop of Long Island, he entered the African Orthodox Church. Having received Minor Orders, he was ordained by the Most Rev. George Alexander McGuire, D. D., M. D., D. C., Archbishop and Primate, to the Diaconate on August 28, 1925, and to the Priesthood on September 6 of the same year. Rev. Father Henry is now Associate Rector of Christ Church in Brooklyn. His splendid work there has endeared him to the congregation, and his highly intellectual and racial sermons make him a favorite in our pulpits both in New York and Brooklyn. He was elected Chancellor of the African Orthodox Church at the recent Synod and gives promise of future leadership and greater responsibilities in the Church.

On December 7, 1921, Rev. H. H. Henry married Miss Lillian C. Lindqvist of Frederiksted, S. Croix, an experienced Trained Nurse of the Municipal Hospital. Mrs. Henry is an energetic worker in Christ Church Parish, both as President of the Woman's Auxiliary Missionary Society and as a member of the Choir, of which Fr. Henry is the Precentor. She is enthusiastically contributing her share to make her husband's work the success which we predict for it.

✠ "GOD SEND US MEN"

By E. A. Abbott

I.

God send us men, bold, true and strong!
Real men, O God, to oppose the wrong;
Men who will stand up for Right,
And fight against the "sin of might."

II.

God send us men who'll dare to do
And say the things that are just and true;
Men who'll not falter in our fights
For justice and for equal rights.

III.

God send us men who cannot be paid
To forsake a principle, and not be afraid
Of Thy indignation and Thy wrath—
Men who will walk the "narrow path."

IV.

God send us men, true, strong and bold!
Men who will ne'er desert the fold;
Men who will watch and fight and pray—
Send us such men, O Lord, today!

ORTHODOX THEOLOGY

The Essential Nature of God

The essential nature of God has been a matter of progressive revelation. Under the Old Dispensation, the Unity of God was the supreme point to be instilled into the Chosen Race who were to be the educators of the world as regards the spiritual life.

This was necessary in order to mark the distinction between the Gods many of Polytheism and Idolatry. I Cor. 8 1-3

Yet the conception of a solitary God is a barren idea, and one in which the mind cannot satisfactorily rest.

Two considerations will make this clear: The supremacy of the Great First Cause in every sphere of being demands that He should possess personality. He must be "ho on" not merely "to hon" otherwise the sphere of personality would be independent of God. Now personality implies a 'self' and a 'not-self,' since the existence of the 'not-self' also decides the existence of the 'self.' "I am" because "I am not," that is because in the citadel of my own personality, I am separated from the whole world of persons and things which are not myself.

Human reason therefore demands, that within the being of a personal God, there shall be a distinction of Persons, so far as to make the personality a real one. The Person of God who is a unit and not a unity cannot exist.

The essential character of God is Love, 1 John 4:8. God is Love. The two predicates are interchangeable.

Now Love is a personal work, and must have a personal object, on which the Love can expend itself. Augustine 'DeTrinitate' 8:10. This therefore also demands a distinction of Persons within the God-Head

It is not contended that by the "a posteriori" reasoning man could have found out God; but that only that once the revelation has been given, man can see its beauty and truth in harmony with the God-given faculty of reason within him.

Mysteries there are, and always will be, but they are not caused by the Christian Revelation, they are inseparable from our finite and complex constitution.

✠ REGINALD GRANT, D. D.

Contributing Editor

✠ "GO TO THE ANT"

Bishop William Ernest to the Children

My dear children, in Proverbs, sixth chapter, sixth verse, a very wise man says, "Go to the ant, consider her ways and be wise." Let's go! Here in your garden is a large colony of ants moving about. Let us consider them and gain wisdom.

They are all BUSY. Not one is idle. Some are carrying the larvæ from which their young ones are to be hatched. These are the NURSES and the careful way in which they carry and deposit their burdens shows that they are well trained for their important work. Some others are the BUILDERS, working quietly, almost without motion, preparing the cells into which the nurses place the larvæ or eggs. Then there are the LABORERS going to and fro, taking materials for the builders. Now look at the main entrance to the colony, and you will observe how orderly, yet quickly, a constant stream of ants move in and out, none pushing, none jostling. Now there is a halt! A conversation seems to be going on. It ends, and some go this way, and some that way. These are the SCOUTS. Follow one of these chaps and see what he is about. He chances upon something which seems to interest him very much. What is it? A particle of bread dropped by some one. He tries to pull it, but fails. Then he tries to push it. Again he fails, for it is too large and heavy for his strength. Off he goes, rushing back to the colony to seek help. And now this scout, followed by a throng of his fellows, leads the way to the bit of bread. They surround it, every one trying to take hold. One can be seen going round and round the others. Likely he is the BOSS giving orders. You can almost hear him, when all are in position, calling out, "Ready boys! Heave away! Let's go!" The march home begins, and the bit of bread finds its way to the colony.

Another scout, on his search, has discovered a tiny bit of bone and he is hastening home with it when he overtakes another carrying a load too heavy for him. What does the chap with the bone do? Why, he actually lays it down in the way, and assists the other fellow with his load. How thoughtful and kind! You boys and girls might consider this, and help smaller boys and girls, or old people, to carry their heavy parcels. Your mothers would be proud of you for so doing.

Here are two scouts taking home their loads. They come to a very narrow part of the way and are going in opposite directions. Evidently they belong to separate colonies. Let us see if there is going to be a fight. No, indeed! One steps aside and permits the other to pass. What politeness! How very different from many uncouth boys and girls, and even many grown-up men and women!

What is done with all the food supplies the scouts bring in? Well, some is eaten, and some stored away for the future. That's wise of them! Nothing is wasted. "Waste not, want not." Consider this way of the

ant, and learn, dear children, to be ECONOMICAL.

Had we more time to spend on this visit we might learn some other lessons from these ants. Some over inquisitive boy might want to stir up the nest with his finger to see what would happen, or what he might discover. Well, if the ants swarmed all over his hands, and he got well stung by these little insects, it would serve him right for they are real brave SOLDIERS and will fight in defence of their home.

Before we leave however, let us review what we have learnt. The ant is very industrious. The ant is orderly and subject to discipline. The ant attends strictly to its own business and does not interfere with that of others. The ant shows intense interest in its work and makes a success of it. The ant is sympathetic, for it helps its fellow to carry its burden. The ant is polite and courteous. The ant is economical. Let every boy and girl resolve to consider these ways of the ant and emulate them. Thus will you be loved and admired. Thus will you be a joy to your parents, a credit to your community and an honor to your race.

✠

A THANKSGIVING HYMN (After recovery from her illness)

A hymn of praise, O Lord, I bring,
Accept my humble offering;
A broken cord Thou did'st restore
To sing Thy praises here once more.

My grateful heart looks up to Thee
For countless mercies poured on me;
Though weak and frail, yet Lord, I bring
My poor and humble offering.

Praise God from Whom all blessings flow,
Praise Him all creatures here below;
Praise Him above Angelic host,
Praise Father, Son and Holy Ghost.
SISTER ANGELINA THERESA

✠

"RENDER UNTO CEASAR"

(Being part of a sermon by Archbishop Alexander on the 23rd Sunday after Trinity, Nov. 15, 1925.)

Text: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" Matt. 22:21.

What are some of the things which are Caesar's?

First: The financial support of the government of the Country, State and City, in the form of customs and taxes. For the purposes of law, order, protection, health and public education every civilized community must maintain national and local government for the common good and wel-

fare of its people, collectively and individually. For all this immense sums of money are needed, and from time immemorial it has been the established principle that taxes shall be imposed and collected. No Christian, no honest citizen of whatever faith, will seek to escape the payment of his pro rata. He must render to Caesar the things that are Caesar's. No citizen today questions the ethics of taxes and other sources of public revenue. He enjoys protection and willingly pays for it. He desires to live in an environment of peace and contributes his share for police service. He calls for hospitals, libraries, parks and schools for himself and children, all of which civil advantages entail immense expenditures, and according to his income and ability pays his quota. Our Lord Jesus Christ paid the poll-tax required of Him and His disciples at Capernaum. The Gospel record is that they were without funds, but Peter was requested to cast out his line and he hooked a fish which had a coin in its mouth—a coin of sufficient value to pay the taxes of all. Jesus practiced what he preached, "Render therefore unto Caesar the things which are Caesar's." He was King of Kings, and Ruler of all the earth, yet he obeyed the regulation for the financial support of the ruling government.

Secondly: It is our plain duty to acquiesce in the form of government under which we live. There can be no argument against the necessity of that constituted authority which we term "government." Society could not exist for a day without it, and it is for this reason we take the view that government, in every nation, is of Divine arrangement. A Hebrew writer expressed it this way: "By me kings reign, and princes decree justice." Had he lived today in the United States he might have said, "By me presidents govern and magistrates decree justice." Each nation has the right to establish its form of government. Let those who prefer to be ruled by His Majesty the King, set up a monarchy in their land. Let those who prefer to elect His Excellency the President, constitute themselves into a republic. The democratic tendency of this generation has reduced the monarchical system of government to an appreciable minimum. Kings and Emperors are fast becoming traditional and obsolete rulers. Within our lifetime Germany, Russia, Greece and other European countries have dispensed with Emperors, Kaisers, Czars and Kings, and even Orientals, such as Turks and Chinese, have parted with their Sultans and Emperors. We who live under the benign Republic of the United States of America should give our hearty acquiescence to the democratic form of government which of-

fers the suffrage to every one born or naturalized in its territories. In the United States every one who is a voter knows that the ballot is the final ruler. The President of the Republic, the Governor of the State, the Mayor of the City—all are public servants. You elect them, and you remove them. The citizen at the polls with ballot in hand is the real ruler of this country. He is nobody's "subject." I could wish that all the people who enter the United States would realize this and qualify themselves to share in the government of this hospitable land. They would, by such action, demonstrate that they are "rendering unto Caesar the things which are Caesar's."

Third: Another duty which comes under this category is that of obedience to the laws of the land. This is one of the most difficult duties for many of the people. There is too much legislation; some interfering with our personal rights and liberties, enacted at the behest of cranks and fanatics, and some intended to reform the vicious, as though by passing a law you can change the individual! Our federal and state statute books are loaded down with laws that are useless and dormant. Legislation stands in need of reformation, but Legislatures and Congress lack the courage to undertake the task. Fewer laws would result in a better government. But defective and unnecessary as some of our statutes are, irksome and painful as they may prove to this or that individual, since they are passed, and until they are repealed by the expressed will of the majority, the Christian citizen has no alternative but to conform. Some of my hearers may have in their minds what is known as the "prohibition" law. I have in mind the iniquitous laws in some parts of our country which defraud the people of my race of their votes, which deny them certain privileges of travel, residence and entertainment, and limit our children to lower standards of education. Let us yield in patience and hope, in harmony with apostolic advice, "Submit yourselves to every ordinance of man for the Lord's sake."

Fourth: Another thing that is due to Caesar is respect. This should be expressed or shown to the nation's Chief Ruler and Executive, as well as to the nation's flag. At the singing of their National Anthem Englishmen rise, uncover their heads, and join loyally in the words, "God save our gracious King." We Americans, somewhat lax in the past, are now doing likewise. As the band plays our National Anthem, "The Star Spangled Banner," we too, rise, uncover, and salute our flag. We do not cartoon our Presidents nor call them by familiar abbreviated names as frequently as before. We give honor to

them because of their high office. Rulers are human like the rest of us, and since they are not infallible, will err in judgment and in action. It is our privilege, in a land of free speech and a free press, to express our criticism of their errors as well as our commendation of their rightful deeds, but under no circumstances whatever should we forget the honor due their office, or indulge in invectives against them. "Curse not the king, no, not in thy thought" is a quotation from the Scriptures. Rather, let us, bearing in mind the arduous duties and responsibilities of our Chief Magistrate and others in Civil Authority, intercede with God for them, as we shall do at this Mass, "that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue." So shall we render unto Caesar the things that are Caesar's.

PAROCHIAL NEWS

S. Luke's, Cambridge, Mass.—On the Sunday following the adjournment of General Synod, His Lordship William Ernest, Bishop of Florida, visited his former field in Massachusetts. At 11 a. m. he pontificated and preached in S. James Church, Boston, and at 8 p. m. preached at the Vesper Service in S. Luke's Church. An after meeting was held, during which the Bishop informed those present of his permanent assignment by the Conclave to the work in Florida, and consequently of his resignation as rector of S. Luke's parish. The resignation was sorrowfully accepted, and a unanimous vote was passed that His Lordship Arthur Stanley, newly appointed Bishop of New England, be retained as Rector, in succession to Bishop William Ernest. On the same day, Sept. 13, the Church School which had been in summer recess, was reopened and reorganized. Mr. Joseph Manning was re-appointed Superintendent, and teacher of the Senior Class, Mr. Edward C. Moore, teacher of the Junior Class, and Miss Sybil Isaacs, Secretary of the School and Teacher of the Kindergarten. George, infant son of Mr. and Mrs. George Lee, and Robert Alphonso, infant son of Mr. and Mrs. Robert Walcott, were received into the One Holy Catholic and Apostolic Church by the Sacrament of Holy Baptism, on September 13 and September 20, respectively. The Willing Workers Club observed their first anniversary on October 6. The newly elected officers, Miss Wilma Isaacs, Master Cecil Fredericks, Miss Edith Brown, and Miss Pauline Fredericks were installed by the new rector who congratulated the retiring officers for their splendid service and presented Miss Pearlina Fredericks

with a handbag and a testimonial in recognition of her devotion to duty in the Club, as well as in the Church which she serves as Organist without financial compensation. Mr. Edward Moore, Master of Ceremonies, then proceeded with the program, after which refreshments were served. A Choir Guild was organized on October 9, the officers being Miss Sybil Isaacs, Miss Pearlina Fredericks and Mrs. Julia Browne. Our Patronal Festival was observed on S. Luke's Day, October 18. At 11 a. m. His Lordship Arthur Stanley pontificated, and both at Mass and Vespers preached appropriate sermons to overflowing congregations. A beautiful communion set for administering to the sick and aged has recently been secured. [Reported by the Rector].

S. Paul's, New Haven, Conn.—Notwithstanding the removal of several of our members to New York and elsewhere, our services are being well attended. We celebrated Harvest Festival on November 8, the Rector, Rev. Fr. Millington, being Celebrant and Preacher at Sung Mass, and the Officiant at Vespers, at which service the Rt. Rev. Reginald Grant, Bishop of Long Island, and Auxiliary Bishop of the Jurisdiction, was the Preacher of a sermon which greatly stirred us. We hope that His Lordship will visit us again before the close of the year. The Church School will reopen on the First Sunday in Advent with Mr. Eugene S. Smith, Catechist, as Superintendent. A memorial service was held on November 15 for the mother of Mrs. Florence Esdale and Mrs. Dorothy Ward, who departed this life October 29, 1925, in Nevis, B. W. I. May her soul rest in peace! Under the auspices of the Ladies Guild a drama was staged on Thursday evening, October 29, for the success of which much praise is here given to Mrs. Stanley Carroll who displayed marked ability in its management. The following persons were the participants: Mrs. Florence Stanley, Mrs. Daniel Benjamin, Mrs. Ursula Sturge, Mrs. Florence Liburd, Miss Hilda Brown, Miss Maud Lewis, Miss Alice Stanley, Miss Ellen Hamilton, Miss Marie Esdale, Miss Mary Lewis, Miss Sadie Mills, Mr. James Carroll, Mr. Alexander Esdale and Mr. Daniel Benjamin. Miss Mamie Hope, Graduate of Yale Conservatory of Music, a celebrated musician, presided at the piano, and Mr. Eugene Smith acted as Master of Ceremonies. The rector extends his congratulations and his appreciation of these faithful workers in their efforts for the progress of the parish. [Reported by Fr. Millington.]

Cathedral Chapel of the Good Shepherd, N. Y. C.—On November 1, the Festival of

All Saints, which Holy Church appoints for the commemoration of our blessed ones who have entered Paradise, His Grace Archbishop Alexander pontificated, and preached to a very large congregation. In his effective style, he made made us feel very perceptibly the nearness of our loved ones gone before, so that if the scales had fallen from our eyes, we would actually have seen them round and about us and especially as we knelt before the Altar in the Eucharistic worship.

Never before was the "Communion of Saints" so vividly portrayed to us. At Vespers, the Rev. Cyril O. Sheppard, Vicar of All Saints was the preacher, delivering another splendid sermon suitable to the day. His concluding remarks were addressed to the class which had been confirmed during the service by the Archbishop. The candidates had been thoroughly prepared for two months by Rev. Sister Mary Agnes, and were presented by Rev. Gladstone Nurse. On November 8, the Sixth Anniversary of the Parish was observed. The Celebrant at Sung Mass was His Grace the Archbishop, and the preacher His Lordship the Bishop of Long Island. The music of the Mass was Monk's in C, and the Offertory was "Great and Marvelous" by Farmer which were well rendered by the Choir.

The Anniversary Offerings amounted to about \$300, of which sum Dr. A. P. Holly, physician, of West Palm Beach, Florida, contributed forty dollars, which was used to purchase a beautiful Gold Plated Chalice and Paten, in memory of the Doctor's revered father, the late Rt. Rev. James Theoholly, D. D. On November 8, 1875, fifty years ago from the date of our sixth anniversary celebration, Dr. J. T. Holly was consecrated in Grace Church, New York City, by Bishop Alonzo Potter and other prelates of the Episcopal Church to be the first bishop of the Apostolic Orthodox Church which he had founded in Hayti. On the Chalice there is the inscription "In Memoriam, James Theodore Holly, D. D., first Bishop of Hayti." These two Eucharistic vessels were used by Archbishop Alexander for the first time at the Anniversary Mass, and special prayers were offered for the repose of the soul of this "warrior, faithful, true and bold." Our thanks are due to Dr. Holly, worthy son of an illustrious sire, for enabling us to supply one of our parochial needs in so appropriate a manner. The Church of The Good Shepherd is also indebted to our Archbishop who for the past six years has used his own Communion Set for all our Masses. [Reported by Rev. Sister Agnes]

✠

S. James, Boston, Mass.—On Nov. 9 we celebrated the first anniversary of the

founding of our parish by our Vicar Rev. James O. Greenidge. The members and friends gathered in goodly numbers and with great rejoicing for the successful work which has been accomplished. All renewed their solemn determination to hasten the day when S. James Church shall be a great light in the city of Boston. The dawn of that day is here, and new members are coming to us every month. God is our Helper. [Reported by Julian Cox.]

✠

S. James, Santiago, Cuba—Archdeacon Sibblis, having decided to remove the headquarters of his work from Antilla to Santiago, held the first services of the African Orthodox Church in this ancient capital on Oct. 18, the Festival of S. Luke the Evangelist. The lower floor of Odd Fellows Hall, Virgen No. 40, Santiago de Cuba, where the Mission is located, was crowded, when the Ven. R. D. Sibblis and the Lay-reader Mr. Julius A. G. Edwards appeared from the vestry room. The opening hymn was "The Church's One Foundation," sung by the Choir and congregation, with Mr. S. John McCrioth at the organ. The full Vesper service was then taken by the Archdeacon and Layreader according to the Use of the A. O. C., after which a solo, "Beautiful Light" was rendered by Miss Black. Mr. Edwards then read the Credentials of the Ven. R. D. Sibblis received from His Grace the Archbishop appointing him Archdeacon of Oriente, and presented him to the congregation. Fr. Sibblis, responded in suitable terms, and then gave an address on the African Orthodox Church and the succession of its episcopate. He traced the Orders of the A. O. C. back to S. Peter, first Bishop and Patriarch of Antioch. Mr. J. A. Edwards then sang "Calvary" and the Archdeacon followed with an inspiring sermon from the words, "I was glad when they said unto me, Let us go into the house of the Lord." The collection was taken while the Choir rendered the anthem, "Praise the Lord, all ye Nations." Following the closing prayers and blessing, the congregation of 150 persons joined in singing the Te Deum, and departed in peace all satisfied with the services. [Reported by Julius Edwards.]

✠

S. Philip's, Bonito, Santo Domingo.—About midnight on Sunday, Oct. 18, two or three hours after the close of the Vesper Service, the building in which the congregation worships was completely destroyed by a disastrous fire thought to be incendiary in origin. All of the mission furnishings to the value of \$200 were lost. Mr. A. P. Martin, General Lay Missionary, had labored hard for the development and equipment of this work which is the most stable of all his missions. Though great-

ly grieved he is not discouraged and he is sending appeals to our congregations in the United States to aid him in the restoration of S. Philip's. It is to be hoped that despite the necessities of local parishes some assistance can be sent to Mr. Martin by the clergy.



Christ Church, Brooklyn, N. Y.—A very successful Sacred Concert was held on Sunday, October 11th at 8.30 p. m. It was conducted by Mr. William Selkridge. The musical talent represented on the program, was of an excellent quality, and every performer sustained perfectly his part. Among the participants on the program were the Misses Edith Grosvenor and Assotta Marshall, Messrs Ellsworth Selkridge, Wm. Selkridge, Edgar Pile, Harold Beckles, L. Dottin, S. Hutton, and Ivan Crichlow.

We thank all who helped to make this Sacred Concert a worthy musical tribute to the glory of God.

A Reception in honor of the Rector was given by the congregation of Christ Church, on the 22nd of October at Shoo-bra Palace. A very enjoyable evening was spent by all who were present.

On November 11, Armistice Day, a special memorial service was held at Cosmopolitan A. M. E. Zion Church, in honor of the heroes of the late World War. The service was a very solemn and impressive one. The several speakers paid most fitting tribute to the faithful and patriotic soldiers, who gave their life in the service of their country.

At Vespers on the 15th inst. our special preacher was His Grace, the Archbishop, who took for his text, "God, No Respector of Persons." His Grace is always a welcome guest at Christ Church, and we always look forward with pleasure to his regular visits to us. [Reported by the Rector].



CONSISTORY MEETING

On Monday, Nov. 9, at 9.30 p. m., the monthly meeting of the Consistory was held in the office of the Primate. The following members were present: The Most Rev. Alexander, President; the Rt. Rev. Reginald Grant, ex-officio; the Ven. D. E. Philips, Secretary; the Rev. C. O. Sheppard, Associate Secretary; the Rev. H. H. Henry, Chancellor, and Mr. W. H. Ferguson, Treasurer. The Rev. Canon Brookes, Vice President telephoned requesting that he be excused for reason given. The Primate offered prayer, and the minutes of the previous meeting were omitted due to the unavoidable late arrival of the Associate Secretary.

The Primate announced that as the Financial Committee needed a meeting, and most of its members were also members

of the Consistory, he would consider this a joint meeting, and later in the session yield the chair to His Lordship Reginald Grant, Chairman of the Financial Committee. His Grace reported the visit of His Lordship Arthur Stanley to the work in Canada, where on Nov. 29 he would install the Ven. D. E. Philips as Archdeacon of Nova Scotia and Rector of S. Philip's, Sydney; the ordination on Nov. 1 of Rev. Dr. Alexander Ferguson to the Priesthood in S. Peter's Church, Miami, Florida, by His Lordship William Ernest; the pending laying of the cornerstone of S. Peter's, Miami; the destruction by fire of the chapel and furnishings of S. Philip's, Bonito, Santo Domingo; the removal, by Ven. R. D. Sibblis of the headquarters of his missions in Cuba from Antilla to Santiago, and the granting of permission to Mr. Flavio Wharton to begin work for the A. O. C. in Havana, capital of Cuba.

Bishop Reginald Grant reported his acceptance of the resignation of Archdeacon Philips from the Trinidad Mission; his effort to provide a successor for the work, and his preparation of Rev. Edwin Collins, a former sectarian minister, now awaiting Holy Orders, for service in another island of the British West Indies.

The Consistory, upon request of the Primate, then gave its unanimous endorsement to the call sent out in the Nov. issue of the "Negro Churchman" by Mr. S. G. Dames, Supreme Knight Commander of the Knights of Alexander, and that printed in this issue from Rev. Sisters Theresa and Agnes, General President and Secretary respectively, of the Woman's Auxiliary.

The Treasurer reported the state of the Synodical Fund, and called special attention to the pledges made by the clergy for the monthly stipend of the Secretary to the Primate. Archbishop Alexander and Bishop Reginald Grant had forwarded to him their pledges, and thus the stipend had been met for September and October. The Chairman of the Finance Committee intimated that he would communicate with the brethren on this important matter.

A motion prevailed to raise a sum sufficient to procure a thousand copies of the Divine Liturgy of the A. O. C., and that the Secretary communicate with the clergy informing them of the number assigned each, the improved binding, and the necessity for advance payment of funds before the January meeting of Consistory on 13th day of said month. Pending the compliance of the clergy the order will be placed, and the books should be ready within the following month.

The Blessing having been given by His Lordship Reginald Grant, Consistory took adjournment until Wednesday, Dec. 9, 1925.

DIXON EGBERT PHILIPS,
Secretary

ATTENTION OF THE CLERGY!

During this Advent, while the Church is making ready for the Coming of the King, help to extend His Kingdom on earth. Organize a parochial branch of the Woman's Auxiliary if there is not one already in your parish. Send to headquarters immediately the names of the President and Secretary. The first duty of each parish branch is to raise funds to assist the clergyman in meeting his missionary pledge for Church Extension abroad, and whatever is raised should be at once forwarded to Bishop William Ernest, Chairman of Extension Work.

Yours for our God and our Church,

Rev. Sister THERESA, Gen. Pres.

Rev. Sister AGNES, Gen. Sec.

MISCELLANEOUS ITEMS

Rev. Prof. James. From the Johnson C. Smith University in Charlotte, N. C., our priest, Rev. G. G. M. James,, Professor of Greek and Latin both in the theological and collegiate departments, has sent to headquarters his check for \$15, of which the sum of ten dollars has been placed to his synodal assessment, and five given to the Cathedral Chapel as an anniversary offering. We trust that our reverend brother will continue his successful educational work, and at a convenient season be prepared to plant the banner of African Orthodoxy and Independent Churchmanship in his native colony of British Guiana.

Advertisements....We desire to thank his Lordship Reginald Grant of Brooklyn for securing us an "ad" from his city, with the promise of another for the next issue. There are many professional and business men in our congregations in New England, Chicago, Miami and elsewhere. Will our clergy not canvass them? Or will not our readers and vestrymen volunteer to aid in this matter? Advertising is twice blessed. It blesses him that advertises, and the magazine that carries the "ad." Let us hear from you, SOON.

Ven. D. E. Philips, B. D. On Nov. 22, at 4 p. m., the clergy and congregations of Greater New York gathered in the Cathedral Chapel, and gave a "send-off" and a "God-speed" to Archdeacon Philips. The addresses were all full of praise for our brother's helpfulness while on furlough in New York. A purse of \$100 made up from donations of the various congregations, was presented to him. A pleasing feature of the occasion was the conferring upon him of the Degree of Bachelor of Divinity by the Dean and Subdean of the Endich

Theological Seminary. Archdeacon Philips is a graduate of Buxton Grove Theological Seminary, and prepared and presented to the authorities of our Seminary an original thesis on "Matthew the Evangelist." The Archbishop, as Dean, handed him the Diploma and invested him with the appropriate Hood amid applause.

THE PRIMATE'S JOURNAL

Oct. 20., Issued Catechist Licenses to Mr. J. A. Edwards of Santiago and Mr. Levi Green of Cayo Mambi, Cuba, at the request of Ven. R. D. Sibblis, Archdeacon of Oriente.

Oct. 20., Issued Catechist License to Mr. Reginald Jones of Banos, Cuba, at the request of Archdeacon Sibblis.

Oct. 26, Delivered an address at the fourth anniversary celebration of S. Joseph's Church, New York City.

Oct. 28, Issued Catechist License to Mr. Flavins Wharton of Havana, Cuba, with authority to begin services of the Church in that city.

Nov. 1, Confirmed a class of young people in the Cathedral Chapel. N. Y. C., at the Vesper Service.

Nov. 2, Admitted Mr. Edwin Horatio Collins, formerly in the Baptist Ministry, to be Candidate for Holy Orders. Issued Catechists License to Mr. N. A. Derrick, and Layreader's License to Mr. Alex. Frederick, both of S. Mary the Virgin, Guanatanamo, at the request of Archdeacon Sibblis.

Nov. 6, Transferred Mr. E. H. Collins, Candidate for Holy Orders to the Jurisdiction of Bishop Reginald Grant for service in the B. W. I. Received information from Bishop William Ernest that on Sunday, Nov. 1, Feast of All Saints, he ordained to the priesthood, in S. Peter's Church, Miami, the Deacon Rev. Alexander Ferguson, S. T. B..

Nov. 11, Presided at Consistory Meeting in the Primate's Office.

Nov. 13, Issued credentials of appointment as Missionary Industrial teacher to Mrs. Alice Sharp, for service in Liberia under direction of Mr. Wm. Corbin, Missionary Agent of the A. O. C. Mrs. Sharp leaves for Africa on Nov. 26 in company of Mrs. Wm. Corbin.

Nov. 15, Preached for Christ Church, Brooklyn, at 8 p. m. in Union Service with the Cosmopolitan A. M. E. Zion congregation.

Nov. 22, Presided at the farewell meeting to Archdeacon Philips on his departure to Canada. Meeting held in the Cathedral Chapel at 4 p. m.

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The Right Reverend William Ernest, D. D., Bishop of Florida. Office, 355 N. W. 14th Terrace, Miami, Fla.

The Right Reverend Arthur Stanley, D. D., Bishop of New England. Office, 27 Walden Street, Cambridge, Massachusetts.

The Right Reverend Reginald Grant, L. Th., D. D., Bishop of Long Island... Office, 602 Franklin Ave., Brooklyn, N. Y.

The Venerable Dixon Egbert Philips, Archdeacon of Nova Scotia.
The Venerable Edward Seiler Salmon, Archdeacon of Central America.

The Venerable Richard Daley Sibblis, Archdeacon of Oriente, Cuba.

The Rev. Canon Israel A. Mair, Rector, S. Mary's New York City.

The Rev. Canon George S. Brookes, City Missionary, Brooklyn, N. Y.

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The Negro Churchman



In Tenebris Lumen



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+ Alexander
Archbishop.*

NEW YORK CITY, JANUARY, 1926

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In Tenebris Lumen

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TIMELY ADVICE FOR 1926

By Archbishop Alexander

My fellowmen! The figures which are combined to make 1926 are but the equivalent of the letters which spell OPPORTUNITY. A New Year is but the synonym for a "new opportunity." I have reason to believe that this is to be a year of great opportunity for our Race at large, and for this religious movement known as the African Orthodox Church, which in four years has reached Canada, the United States, Cuba, Santo Domingo, Central America and South Africa. I see lying before us a pathway designated "Opportunity Avenue," and if we turn not to the right hand nor to the left, whatever the inducements or hardships, we shall reach nearer to the "Plain of Success."

Let "EARNESTNESS" be your watchword for 1926. Do not trifle with God. Do not play at religion. Life is real and earnest. It is not a playground but a battlefield.

"In the world's broad field of battle,

In the bivouac of life

Be not like dumb driven cattle,

Be a hero in the strife."

No more sloth! No more procrastination! As a Race we have "One God, One Aim, One Destiny"—one God to serve, one Aim to pursue, one Destiny to achieve. It has been predicted in Holy Writ, "Princes shall come out of Egypt," but let it be noted that this shall be fulfilled only when "Ethiopia shall stretch forth her hands unto God." We can build no temporal superstructure unless it is founded upon the spiritual rock. When the Church and the

Clergy of an awakened Negro people shall stretch forth their hands unto the God of their forefathers, then shall princes both of the Church and State come forth. The African Church must prepare the way for African Nationhood, since only by righteousness can a Race or Nation be exalted.

There is another thing which I would impress upon you at this time. Remember that selfishness, narrowness and stand aloofness will never do you nor your Race any good. Whatever may be your social, intellectual or financial status, you cannot stand alone. You need your Race as much as your Race needs you. No part can be greater than the whole. If we are to achieve our racial destiny it will be done, only by mass or group movement—political, religious, commercial or otherwise. You owe it to yourselves, you owe it to your Race, to quit your selfishness and work in some movement (I care not which) for the good of all—"all for one, and one for all."

For God's sake, let us be an EARNEST group in 1926. Since our physical emancipation 90 years ago in the British West Indies, 65 years ago in the United States of America, we have wasted a tremendous amount of time in fun and frolic. Stop NOW! We are at the crossroads. We have spent too much time and money in pleasure. Stop it now! We are no longer a "child" race. We are grown up, and should be serious. Let us think during 1926. Other groups and races are thinking not only for today, but for tomorrow, and for 2026! Let the Negro THINK.

"We live in thought, not breathe;

In deeds, not years; in feelings,

Not in figures on the dial;

We must count time by heart-throbs;

He most lives who thinks most,

Feels the noblest, and acts the best."

ORTHODOX THEOLOGY

A Faith is not necessarily formulated in words. Historically the Faith of the Early Church was in advance of her technical expression of it. Each well-instructed Christian did hold the Divinity of the Father, Son and Spirit, and the Unity of the Three. But it was not until heresy denied one or the other article of this Faith of the early days of Christianity, that the Church actually formulated her belief in the Unity of the Trinity in accurate terminology.

Thus it is possible to detect in the writings of the earlier Fathers, language which in the view of later history, savors of heterodoxy, though at the time that they were written, the phrases that seem objectionable now, were perfectly compatible with an orthodox belief.

THE DOCTRINE OF THE HOLY TRINITY

The FATHER is the "Fount of Deity," 'Fons Deitatis'. From Him alone is the Deity of the Son and Spirit derived.

The SON is God of God by an eternal generation.

The SPIRIT derives deity from the FATHER.

These several characteristics constitute the 'differentia' of the Persons. Thus, self-origination constitutes the Person of the Father. Generation from the Father constitutes the Person of the Son. Procession from the Father constitutes the Person of the Spirit.

This order in the Trinity is technically called the Subordination of the Son and Spirit, that is the order in which we can see and speak of them is always that of Father, Son and Spirit and arises from their essential interrelation.

The Three Persons are in Deity, One, in Nature and Essence, One, and therefore, by what is called co-inherence, the actions of any one of the Three Persons are said to be in common. They are all the actions of God.

There are, however, certain actions which are proper to the different Persons, and to them only, for example, Incarnation is only predicable of the Son—Sanctification of the work of the Holy Spirit.

✠ REGINALD GRANT
Contributing Editor

DEDICATION OF THE HOWELL FUNERAL CHURCH

Concerning this event we quote from "The New York News":

"The most notable ceremony that has

ever attended the official opening of a racial business institution in the northern states, if not in the country, was the impressive consecration and dedication of the magnificent H. Adolph Howell Funeral Church at 2332 Seventh Avenue on Monday afternoon and evening. Never before has the clergy of all denominations so combined to consecrate since memory runneth to the contrary, notwithstanding leading colored citizens have not so joined in so well deserved paeans of praise at the triumphant achievement of one of their number who by dint of struggle and sheer ability has risen to a place of preeminence in the business world of the metropolis. The imposing edifice which might well be called the hundred thousand dollar funeral home and which is a fine reproduction in limestone of a thirteenth century English Gothic chapel was the mecca from noon till midnight of hundreds of prominent citizens, all come to do him memorable honor within the dignified walls of his ornate chapel and reception rooms. Joyous solemnity marked the entire proceedings and all hailed Howell's triumph as a great racial achievement marking an epoch in the business and industrial advancement of the race in this country.

Clad in their fullest vestments leading ministers of the metropolis joined in the imposing services of the afternoon, led by Bishop George McGuire of the African Orthodox Church. The eloquent Bishop consecrated the hushed, crowded chapel to God and issued a certificate of dedication to the burial of the dead. Rector E. G. Clifton of St. David's in the Bronx was master of ceremonies, and ably presided over the impressive services. Those in addition leading the services were Revs. Charles Martin of the Moravian Church, Shelton Hale Bishop of St. Philip's Church, J. K. Humphrey of the 7th Day Adventist Church and Revs. H. Ingram Thomas, Canterbury Corbin, Rev. J. E. Sargeant and Egbert E. Farnum. Harry T. Burleigh, the noted composer, and St. George tenor, spoke briefly and appropriately. All of these added their congratulations after the dedication of the chapel and unveiling of two bronze tablets conspicuously placed in the church. One was unveiled by Mrs. Howell in memory of Frederick A. Howell, late father of Mr. Howell, and the other was unveiled by Mr. Howell to Thomas W. Parras, late father of Mrs. Howell. Mr. Howell then responded, all but overcome with feeling and pride.

Archbishop George Alexander McGuire was vested in Cope, Mitre, Rochet, Pectoral Cross, and carried his Crozier. He was attended by Mr. George Bernard as Thurifer, the latter incensing the Chapel Lectern, Organ and Tablets as His Grace

uttered the words of dedication and benediction. We append the "Form" used by the distinguished Prelate:

DEARLY BELOVED, forasmuch as men in every age have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, so we in like manner, on behalf of the donors, and joining with them, propose to set apart this place in solemn manner for the performance of the several offices of religious worship, and more particularly for the burial of the dead. Let us not doubt but that Almighty God will approve favourably our godly purpose, to which end let us faithfully and devoutly beg His blessing on this our undertaking.

Let us pray

O Lord God, Who dwellest in the light that no man can approach unto, yet condescendest to have habitations upon earth, where Thy children may call upon Thy Name, and receive comfort and consolation in the hour of bereavement, visit this place, which has been set apart for Thee, with Thy wonderful loving-kindness, cleanse it by Thy grace from all pollution, and ever keep it pure, and as Thou didst accept the Temple at the hand of Thy servant Solomon, so vouchsafe to accept this Chapel at the hand of Thy servant H. Adolph Howell. Send we pray Thee, Thy blessing upon this his humble gift and thus fulfill his desire, through Jesus Christ, Thy Son, Our Lord. Amen.

Let us pray

Have respect, O God, unto the gift, the prayer and supplication of Thy servant. ✠ Hallow this Chapel which he has built to Thine honor and glory, and for the convenience, comfort and consolation of those who may assemble herein to pay the final tribute of our most holy religion to their beloved and departed relatives and friends. Blessed be Thy Name that Thou didst put it into his heart to build this House to Thy praise and honor. Let Thy blessing be upon him and his faithful partner, upon their business and their substance, and accept this their pious and charitable work, to the benefit of all who may reverently enter this sacred place, through Jesus Christ Our Lord. Amen.

Benediction of Lectern

O Thou Who by the mouth of Thy servant David hast said that Thy Word is perfect, converting the soul; give Thy blessing, we beseech Thee, upon this ✠ Lectern, and grant that what may be read or spoken from it may so drop as the rain and distill as the dew, that Thy children who hear it may thereby be made fruitful in good works, to Thy honor and glory. Who liveth and reigneth, One God, world without end. Amen.

Dedication of Organ

O God, who by Thy servant David didst appoint for the Levites instruments of music to praise Thee, because Thy mercy endureth forever, graciously vouchsafe to receive at our hands this Organ, which we ✠ dedicate unto Thy service. Sanctify, bless and hallow this instrument of music, placed in this Thy tabernacle, that thereto we may attune our voices and sing with understanding, and be counted worthy to stand amongst those who shall sing the New Song before Thy throne, through Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Unveiling of the Tablets

Almighty God, Creator of the world, Redeemer of mankind, Guardian of all whether in the body or the spirit, we humbly and devoutly beseech Thee to purify ✠ hallow, and bless these Tablets soon to be unveiled to the memory of both thy righteous servants whom we desire thereby to hold in everlasting remembrance. Grant rest, O Lord, to the souls of these and all Thy faithful departed. Give them peace in the land of light and refreshment where pain and sorrow and sighing are done away, and in Thy goodness and mercy pardon and blot out every sin committed by them in thought, word, and deed, through Thy Son Who is the Resurrection and the Life; and Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, One God, world without end. Amen.

The "Negro Churchman" on behalf of the African Orthodox Church, extends its congratulations to Mr. H. Adolph Howell and his amiable wife, and thanks them for their support of this magazine from its inception and their cordial and constant kindness to the Archbishop and Lady McGuire. Health, happiness and success ever attend them!



S. Philip's Church, Sydney, N. S., Canada

On Saturday, November 28, 1925, the Ven. D. E. Philips, B. D., arrived in Sydney from New York, and was met at the station by His Lordship Arthur Stanley, D. D., Messrs Tull, Brookes, Braithwaite and other parishioners. After breakfast at the residence of the Bishop, calls were made for the purpose of introducing the newly arrived brother to the citizens.

On Sunday there was a heavy fall of snow and the day was very misty. Mass was said, the Bishop being celebrant. At 3 p. m., despite the unfavorable weather, there was a large attendance present to witness the Induction. His Lordship was the officiant, and preached from the text, "Do the work of an evangelist; make full

proof of thy ministry." He then read the Credentials of appointment, and presented Archdeacon Philips as Rector of S. Philip's Church, and Archdeacon of Nova Scotia. The latter then addressed the congregation reciting some of his experiences in the ministry, pledging to Sydney the best that was in him, and appealing for unflinching support. At Vespers the Archdeacon preached to another large congregation from the text, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

On Sunday, December 6, Archdeacon Philips said Mass, Mr. Theodore Tull, one of the Layreaders, serving as acolyte. The service was most inspiring and many Roman Catholic visitors were delighted with our liturgy and promised to worship with us on other occasions. The chapel was crowded at Vespers.

On Monday evening, a meeting of the vestry was held for the purpose of making plans to secure a more appropriate and permanent place of worship, after which the woman's Auxiliary was reorganized, Mrs. Ida Marshall being elected President, Mrs. C. Kennedy, Secretary and Mrs. J. Brookes Treasurer. We have been fortunate in securing a lot for our future church valued at \$500, and measuring 75x87. The first payment has been made.

The "Sydney Post," leading daily paper of this city has given our work much consideration. In addition to giving its readers a picture of the Ven. D. E. Philips, it has published the following:

"On Sunday afternoon, December 6, at 707 Victoria Road, a concert was given under the auspices of the Woman's Auxiliary. The president of the organization, Mrs. Ida Marshall, was in the chair. The program consisted of a solo by Mrs. Lambert Bryan recitations by Mr. Dennis Alleyne and Mesdames Leacock and Stanley Trotman; a vocal duet by Mesdames Straker and Marshall. Master Reginald McClean rendered two instrumental selections on the organ in his masterly style. Addresses were delivered by Mr. Norman Crawford and Ven Archdeacon Philips, with a few remarks by the chairman, Mrs. Marshall. There was a large attendance and the program was well appreciated. Mr. Norman Crawford, organist of S. Philip's African Orthodox Church, was the accompanist for the occasion.

Ven. D. E. PHILIPS, B. D.
Contributor

His Lordship Arthur Stanley, while in Sydney, baptized Malfalda, daughter of Mr. and Mrs. Theodore Tull on Sunday, November 8, Mrs. Tull offering thanks for safe delivery at the same time. On Friday, the 13th of November, the Woman's

Auxiliary paid a surprise visit to the Bishop, and on their behalf, Mr. Williams, senior layreader, presented him a gold crucifix and chain in appreciation of his services as former rector of S. Philips. Among the visitors on this occasion were Mr. John McKnight, director of the West Indian Band, and Mr. John Dillon, a violinist of great reputation. His Lordship made an appropriate address, after which a sumptuous repast was enjoyed until midnight. (Arthur Stanley).

✠
S. James' Church, Santiago, de Cuba—On November 15th, the Ven. R. D. Sibblis

said Mass and conducted Vespers, the layreader, Mr. J. Edwards assisting in the latter. A special offering was requested for the purchase of a Communion set. Mrs. Ray, the president of the Woman's Auxiliary, led in the response and others followed her example. The Archdeacon presided at the Vestry meeting on the 16th, there being present Mr. J. Edwards, Secretary; Mr. E. F. Roy, Treasurer; Mr. Wm. Walters, Mr. J. Sterritt, Mr. W. St. John McCreath, and Mr. A. Stockhausen. A fund was begun to meet the travelling expenses of the visits of the Archdeacon to this point. On the 19th a service of prayer and appeal for new members was held. Many earnest and inspiring addresses were made which resulted in several accessions to our membership. Another request was made for the purchase of communion vessels, and a liberal offering was made. On Sunday, November 22, the Archdeacon again offered the Holy Sacrifice of the Mass, and at Vespers he blessed the new Chalice and Paten, following which special thanksgiving was made and the blessing given to a large and happy congregation. (Reported by Mr. J. A. S. Edwards)

S. James' Guild of ladies was organized October 22, 1925, with Mrs. R. A. Ray, President; Mrs. P. Rouse, Secretary; Miss M. Thomas, Asst. Secretary, and the following members: The Misses Iris Williams, Edna Francis, Edna Dotton, Emilia Dotton, Julia Richards, Myrtle Richards, W. Gardner, R. White and Mrs. E. Petree. At the meeting held November 16th the Ven. R. D. Sibblis was present. He requested that the report of the Altar Guild of S. Mary's Church, New York City, in the "Negro Churchman" be read. This was done and all were delighted to learn of what our New York sisters are doing in their parish. He directed that we publish monthly in the same magazine an account of our work here in S. James, Santiago, that others abroad may know of our activities. He advised that every member of the Guild become also a member of the Choir. We then completed our plans for the Christmas services, especially for the furnish-

ings for the Altar. Eight new members joined the Guild at this meeting, making our number seventeen, exclusive of the officers. (Reported by M. Thomas).



The South African Orthodox Church—

Writing from Beaconsfield, Griqualand West, on November 16, 1925, the Very Rev. Daniel Alexander, Vicar Apostolic, in a communication to the Lord Archbishop Alexander, Primate of the African Orthodox Church, states in reference to the decision of the Fifth General Synod in September, 1925, with regard to the Petition asking that he be consecrated for South Africa:

"The decision is a reasonable one seeing that we are thousands of miles apart. We are sincere in our request for affiliation with the African Orthodox Church of the West, and I personally will strive to the utmost in my power that the relationship be not severed, because we have left the white man's church, and if we who have boasted of our connection with you, should today be too proud to undergo a two years' probation, how shall we be able to submit to the commands of God? What may perhaps alarm my brethren of the Clergy is, that after two years, their request may not be granted, and some other arrangement made, as in the case of the A. M. E. Church, but I for myself, will advise them that we submit to the decision of the General Synod, and serve our term of probation, in the hope that at its expiration no impossible restrictions will be placed upon our Local Synod. We earnestly desire to work in harmony with our brethren in the West, yet do not wish to lose our self-respect, and hope to be treated as men who can use their common sense. In March our Cape Synod meets, and I hope by that time the Rt. Rev. Reginald Grant, who has been appointed to supervise our work here in South Africa, will have sent us an outline of his plans. I further hope that our relationships with His Lordship may be as cordial as they have been with Your Grace, for you have been a true Father in God to us. Our Senate, having assembled to consider the decision, passed the following minute:

"That as we, on our own initiative, have sought affiliation with our brethren of the African Orthodox Church in the West, we agree to become a Missionary Province of the A. O. C. in America; that the Rt. Rev. D. W. Alexander be our Vicar Apostolic; that he be present at the Sixth General Synod in America to give a detailed account of our work; that we the clergy, who began the work in South Africa be recognized with the positions at present held by us, being willing at the right moment to be reordained with the valid

Catholic Orders; and that we express our appreciation of our Western brethren in their desire to do their duty by us for our upliftment, and also for their kind thought in recommending us to the Extension Fund of the Church. We pray that God Almighty, may keep us steadfast in the resolve we have this day taken, and make us faithful children of His Church."

In a letter to His Lordship Reginald Grant, the Very Rev. D. W. Alexander writes: "We want Your Lordship to grant us your confidence, ever trusting that we will look always to the welfare of the Church we both love, for I am not seeking pecuniary gain, because had I been so minded I would have long ago returned to the Anglican Church which is continually striving to get me to re-enter its ranks."

The Very Rev. Daniel Alexander, in his communication to Archbishop Alexander, encloses certain documents purporting to be his Letters of Consecration. He states that on October 6, 1924, when they organized the South African Orthodox Church, he was elected a bishop, and requested to seek consecration, which he did obtain at the hands of certain native bishops (not of the Catholic episcopate) before we of the West could reply to their request for affiliation and before they knew that we had the Apostolic Succession. Mr. Alexander says that he intended to let us know this had he come to the Fifth General Synod in September, 1925. In this letter of November, 1925 he states "I am telling this to Your Grace, because I want to be fair, and honest, that Your Grace may know how to arrange matters, and answer me on these points." He now uses an episcopal seal and mitre on his stationery, and signs himself the "Right Reverend." We see no reason why this information was not sent us from the beginning. His Lordship Reginald Grant, advised by the Primate and Consistory, can be depended upon to deal in a statesmanlike manner with the South African work and its leader.



S. Luke's Church, Cambridge, Mass.—On

October 26, 1925, the Woman's Auxiliary elected officers as follows: Mrs. James Skeete, President; Mrs. Walter Isaacs, Vice President; Mrs. Alfred Browne, Treasurer; Mrs. Ida C. Lee, Secretary. Two new members joined.

Our Third Annual Fair was held October 28, 29, 30 and every auxiliary of the parish was represented with a Booth, each engaged in friendly competition with others. For the first time the childrens' club, the Willing Workers, participated in the annual Fair, and won the admiration of all by their efforts. The entire Fair was pronounced a great success.

On November 2, His Lordship, Arthur Stanley, left for an official visit to Nova Scotia, returning December 6. At the Vesper Service on the latter date six new members were added to the parish of S. Luke's, viz: Mrs. Florence French, Mr. Darnley Headley, Mrs. Louise Headley, Mrs. Nora Husband, Mr. Joseph Alleyne and Mr. Albert Browne.

On Christmas Eve the Church School rendered the cantata "Behold I bring you Glad Tidings," the rector being the Director, and Miss Pearlina Fredericks, pianist, while Mr. Joseph Manning, superintendent conducted the classes. Following the delightful rendition of the Cantata, Santa Claus distributed gifts from the Christmas tree gladdening the hearts of all.

At midnight Mass was sung; Bishop Arthur Stanley, rector, was Celebrant and Preacher, the Vicar of S. James', Boston, and many of his members joining with our own congregation. On Christmas Day His Lordship celebrated and preached at S. James', the choir and members of S. Luke's assisting.

NOTE—On October 1, 1925, the Rt. Rev. Arthur Stanley issued a Layreader's License to Mr. Maurice T. Joseph to serve in S. James' Church, Boston, under the direction of Rev. James O. Greenidge, Vicar.

✠ ARTHUR STANLEY
Contributor

—✠—
S. James' Church, Boston, Mass.—Our parish rendered its first cantata on December 15, 1925, the Juvenile Choir being the participants, with Mr. J. L. Folkes as director and Miss Isador Raynor as organist. Too much praise cannot be given these young people for the efficient manner in which they presented their parts. The audience was especially delighted with Miss Ruby Foster who rendered an alto solo, "Come unto Me," Miss Ogilvie's soprano solo, and also Miss Maud Greenidge's solo. Among our distinguished visitors were Rt. Rev. Arthur Stanley, Bishop of New England; Rev. Fr. Oscar Hollinsed, rector of S. Michael's African Orthodox Church of our city, and the Rev. Mr. Raynor, minister of another religious body. Refreshments were served after the cantata to the guests by Mr. Frederick M. Foster, and our Secretary, Mr. Julian Cox. All who were present earnestly requested our Vicar, Rev. James O. Greenidge, to arrange for a repetition of the Cantata, which we trust he will do.

JULIAN COX
Reporter

—✠—
S. Joseph's Church, New York City—The work continues to show progress. The Church School has been completely reorganized and is increasing numerically. Mr.

John Lynch, a young man of great promise, was appointed superintendent by the Vicar, Rev. W. Kirnon, on November 23, and has already rendered good service and won the affection of every scholar. The Altar Guild, under the leadership of Mrs. D. Bandfield, Mrs. A. Irish and Mrs. Thos. Allen, is doing fine work, and our thanks are given to Mr. Wilfred Roach, Mr. John Piper and Mrs. Florence White for contributing flowers and candles. Every member of S. Mary's Guild is "on the job." On the first Monday of each month a literary program is offered by the guild. The last, held on December 7, was indeed a treat. Mrs. Jane Piper read a paper on "Success," Mrs. A. Irish on "The Power of the Past," Mrs. B. Kirnon on "Do What You Can," Mrs. C. Allen on "Self-reliance," and Miss M. Meade also gave a short paper. Mrs. A. Kirnon and Miss B. Buckley rendered vocal selections while Messrs. Thomas Allen and Nuisance offered musical numbers. Mr. N. C. Chambers and Mr. E. T. Henry made congratulatory remarks to the President and members of S. Mary's Guild.

On Sunday, December 6, at Vespers, His Grace Alexander of the archiepiscopal jurisdiction of New York and Primate of the African Orthodox Church, made an official visit to S. Joseph's Church, and confirmed seven persons with prayer, the laying-on-of-hands, and the Chrism of Salvation. The candidates were Dudley Herbert, Charles Isles, Percival Winter, Helen Locker, Victoria Samuels, Evelyn Warner and Carolin Mason. The Vicar presented the class and was requested by the Archbishop to catechise them publicly, which he did, receiving the commendation of His Grace for this evidence of the splendid instruction he had given, with the assistance of Miss Matilda Meade, to these young persons in the doctrines of the Church. Scores of persons were unable to gain entrance to the chapel and to hear the soul-stirring sermon of the Lord Archbishop on the occasion from the text, "He shall come as a refiner's fire and like fuller's soap."

On Sunday, December 13, at 3.30 p. m. a United Children's Service was held, the Church School of S. Anthony's joining with our Church School, and the Rev. H. C. Herod of S. Anthony's preaching the sermon.

There has been much sickness in the parish recently, the most serious case being that of Mrs. E. Ward, a member of our choir. Our fervent daily prayers on her behalf have been heard and she is now apparently on the road to a good recovery.

MATILDA MEADE
Reporter

Jacksonville, Florida

Editor "Negro Churchman":

Please allow me space in your valuable columns to say something relative to the prospect of organizing a Mission for the African Orthodox Church in this city.

I arrived here on November 12, and have been trying to start a School and Mission work. I was promised aid from different sources which is slowly materializing. I have been offered the use of the Prince Hall Masonic Temple for the purpose of conducting Divine Service once each week. I am also trying to interest different individuals by selling to them "The Negro Churchman," which, I trust will help to advertise the work.

I have the honor to be yours,

Rev. Fr. J. A. FERGUSON

540 W. Orange St.
Jacksonville, Fla.
Dec. 29, 1925

**Cathedral Chapel, New York City—Our**

Harvest Festival was observed on the Sunday next before Advent, November 22, 1925, the Archbishop being the Celebrant at Mass, and the Auxiliary Bishop the Preacher. The Chapel was beautifully decorated with fruits and vegetables much of these being of tropical production. A Committee of five men has been appointed to do campaign work for the establishment of the Cathedral Chapter of the Knights of Alexander. On Thursday, November 26, the day appointed for the Nation's Annual Thanksgiving, the Archbishop was Celebrant, and the Rev. Canon Brookes the Preacher. Our parish has forwarded to Bishop William Ernest, chairman of the Church Extension Fund, the sum of Forty Dollars in part payment of its Pledge for the Cuban Mission of \$150 per annum. This sum has been given by the Congregation and Church School from weekly offerings. Accompanying this was a sum of Ten Dollars forwarded from S. Mary's Church on their Pledge of \$75 for the Central American District. So far as is known these two Harlem parishes are the first to pay any part of their Church Extension pledges for the current year. An unusually large number of baptisms

and marriages have taken place in the Chapel of the Good Shepherd during the past month, but no funerals, for which we are grateful. His Grace, the Archbishop has had appointments for four successive Sunday evenings away from the Cathedral Chapel, but the Curate Rev. Gladstone Nurse rendered satisfactory service, assisted by Rev. Fr. Henry and Rev. Fr. Sheppard. Among recent entertainments given for parish need were a Love Feast and a Concert by the Willing Workers' Club. Mrs. Galloway being in charge of the former and Mrs. Mandrew of the latter. These two young matrons never fail to win large support both of talent and visitors. A huge success was the "Mock Conference" held on December 30 under the management of Mr. Theodore Bacchus. All who took part acquitted themselves with great praise, especially the "Presiding Bishop the Rt. Rev. Dr. Hannibal Bismarck Hardman," who was impersonated by Mrs. Theodore Bacchus. The "Conference Secretary" was "Dr. Writeman," impersonated by Deaconess Mary Agnes, and the Treasurer, "Dr. Dollarman," by Deaconess Angelina Theresa, both of whom acted their parts well. The play was written by the Primate as a day's recreation from more serious duties. The round of Christmas Services, including Midnight Mass, the Festival of S. John Evangelist, the Children's Fete and Cantata on Holy Innocents' Day, the New Year's Eve Mass, and the Opening Services of 1926, was inspiring and we are all now ready for another period of hard work. (Contributed).



Christ Church, Brooklyn—During the early days of the month of December, our congregation was privileged to make arrangements for the purchase of the Cosmopolitan A. M. E. Zion Church, situated on Classon avenue, near Atlantic avenue.

By the time these notes appear, all necessary arrangements for the conclusion of the purchase shall have been concluded.

The Church is excellently situated in an ideal locality, easily accessible to all our people and is, besides all that, also a valuable investment, because of its location so near to Brooklyn's most important thoroughfare.

Important events at our church during the past month, include our first confirma-

tion service, two cantatas and our special Christmas and New Year services.

The Confirmation Service was held on the evening of the Sunday before Christmas Day, December 20th. There were seven candidates, three males and four females, the first fruits of the present Rector's labors in the Christ Church Congregation.

The Candidates were presented by Rev. Fr. H. H. Henry, associate Rector, the lesson was read by the Rector, who also conducted the catechetical portion of the service. The act of confirmation was performed by His Grace, the Most Rev. Alexander, D. D., M. D. Archbishop and Primate, who was also our preacher at the evening service.

On Christmas Day our services were well attended. At 5 a. m. there was sung Mass and sermon, with Christmas Carols. At 8 a. m., Low Mass was celebrated by Rev. Canon G. S. A. Brookes.

On the evening of the Sunday after Christmas we enjoyed an excellent sacred concert rendered by the Choir under the direction of Prof. Wm. Selkridge, Director of Church Music.

The children of the Sunday School were entertained at a Christmas Tree given on Tuesday the 29th, at 8 p. m., under direction of Rev. and Mrs. H. H. Henry.

On New Year's Eve a very large crowd of worshippers attended solemn vespers. Litany and Sermon at 10.45 p. m. This service was immediately followed by Sung Mass at 12.05 a. m., on New Year's Day in observance of the Feast of the Circumcision.

Very many valuable gifts were given to the church at Christmas including an Altar Cloth painted in oils by Mrs. Bertha Higgins, sister of the Associate Rector, a pair of seven-branched candlesticks for the altar donated by Mr. C. Claude Farmer, Treasurer in memory of his deceased grandmother, Mrs. Skeene; a processional cross given by the Choir, a pair of ferns a donation from Mr. and Mrs. Haynes of Irving Place in memory of their departed daughter, and pulpit hangings given by Misses Grant and Reid.



CATHOLICS INITIATE JIM CROW POLICY

Philadelphia, Dec. 14—According to Clarence F. Clark, a Catholic, the Catholic Church is forsaking its established policy of fairness to all races and under Cardinal Dougherty, has established a jim crow church in West Philadelphia within the shadow of another Catholic



THE RT. REV. ARTHUR STANLEY
BISHOP OF NEW ENGLAND AND
NOVA SCOTIA

church. This is supposed to be contrary to the teachings of the great Catholic Church. All the people who are members of the Catholic Church who reside in a particular parish, are supposed to attend church in that parish, according to Mr. Clark.

Several of the members are protesting against the treatment accorded them.

A committee waited on Cardinal Dougherty and, according to the statement of the chairman, the Cardinal is in harmony with the segregation program. It is further reported that some of the white priests do not want colored people in their churches and suggested that colored people should be glad to attend the jim crow church. Father Deaver, who is the priest in charge of the colored work and who has shown great interest in the race problem since his appearance here, says that it is a matter of expediency; that the majority of the colored parishioners desire a separate church and that much good will be done that could not be accomplished otherwise.

The thing that is reported to give the colored members the greatest amount of concern is the fact that two services are being conducted at the same time in the identical church, service for colored people in the basement, and one on the main floor for whites. According to some of the members, the case will be reported to the Pope, as it is against the great established principles of the Catholic Church. —Philadelphia Tribune.

ST. PHILIP'S BUILDING FUND, NOVA SCOTIA

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The Right Reverend Reginald Grant, L. Th., D. D., Bishop of Long Island. Office, 602 Franklin Ave., Brooklyn, N. Y.

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The Rev. Sr. Mary Agnes, Deaconess, Secretary to the Primate, New York City.

The Rev. Sr. Angelina Theresa, Deaconess, Good Shepherd, New York City.

The Negro Churchman



In Tenebris Lumen

The Apostolic Succession of the First Bishop of the African Orthodox Church

1. Ignatius Peter III, Patriarch of Antioch and the East, assisted by two other Bishops, 1877, consecrated Paul Athanasius.
2. Paul Athanasius, assisted by Bishops George Gregorius and Paul Evanius, 1889, consecrated Archbishop Alvarez.
3. Archbishop Alvarez of Ceylon, in the Cathedral of Our Lady of Good Death, assisted by Bishop George Gregorius and Bishop Paul Athanasius, consecrated Archbishop Joseph R. Vilatte, May 29th, 1892.
4. Archbishop Vilatte, Exarch and Metropolitan of the American Old Catholic Church, assisted by Bishop Carl A. Nybladh, Primate of the Swedish American Church (himself consecrated in 1920 by Archbishop Vilatte) consecrated Archbishop George Alexander McGuire, Primate of the African Orthodox Church, on September 28th, 1921, at Chicago, Ill.

NEW YORK CITY, FEBRUARY, 1926

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The Negro Churchman

In Tenebris Lumen

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Bishop WILLIAM ERNEST, Contributing Editor

Bishop REGINALD GRANT, Contributing Editor

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A NATIONAL CHURCH FOR LIBERIA

We are delighted to note the trend in Liberia towards a National Church. From "The Liberian News" of November, 1925, we reprint the following paragraphs:

"The very significant address delivered by President King in Providence Baptist Church, Monrovia, before the Baptist Union Meeting in the month of September last, in which he expressly pointed out together with many other good Christian thoughts, the necessity of having a National Church in Liberia as a counterpart to our National Independence is fast taking effect in the mind of most of the leading members of the several denominations in Monrovia.

We fully concur with the idea as set forth by President King, who is not only a mere Christian, but is also a High Churchman of the Protestant Episcopal Church and see the necessity of such a Church; and we firmly believe that this would be the opportune time if President King would touch on this point in his Message before the National Legislature as food for thought. We are of opinion that very many of our church members will strenuously oppose this idea, and especially those who are receiving benefit from foreign mission boards. We cannot expect any more from them, because most of them are daily watching the Steamer's smoke, before they can make a Kitchen Smoke, The African Watchman in its September-October issue supports the idea of a National Church in its entirety. We highly congratulate the wide awake Editor for his forethought in the premises."

The Primate of the African Orthodox

Church, having been informed of this movement by a citizen of the Liberian Republic on a visit to the United States, wrote on October 19, 1925 to his Commissary Mr. William C. Corbin, desiring him to verify the report. Under date of Dec. 12th, Mr. Corbin in his reply stated:

"You are correctly informed concerning Liberian ecclesiastical affairs. The denominational organs (Baptist especially) and other papers are advocating a **United Church** after the fashion of Canada, but the President in a recent address said, 'Not only do we need a United Church; we should go a little further and have a NATIONAL Church'. He and the majority of the 'powers that be' are 'Episcopalians.'"

So are we—Episcopalians who for about five years have seen the necessity for a Racial Church. Liberia and Hayti will some day have their National Churches (which are bound to be Racial) "as a counterpart to National Independence." Intelligent Negro Churchmen in these two Republics are increasingly resenting the third-rate white men that the Protestant Episcopal Church is sending them as bishops. The fact is that they desire, and should have bishops, not only of their own Race, but of their own Republic. The men are there. Successors of Holly and of Ferguson can be found among the men whom they developed to be their co-workers. On the day that Father Campbell, an Episcopal monk who had spent only eighteen months in Liberia, was consecrated in New York City to be the successor of another white bishop (Overs) in the Black African Republic, the editor of this periodical was told by a colored priest of the Protestant Episcopal Church that he was informed that said religious body was

spending much money, and was about to expend much more in Liberia, and it needed a white man as bishop to handle it. We repeat the statement as made to us. This we do know, however, that no man white or black was more scrupulous in the expenditure of Mission Funds than the late Bishop D. Ferguson of saintly character, and whose financial house was always "set in order", so that when he was suddenly called from labor to rest, in Monrovia, his accounts and cash balances were found in the combination safe ready for inspection. Black men can be honest! Liberia is thinking straight along ecclesiastical lines as she has always done along political lines. We of the African Orthodox Church do not presume to offer any advice, but we may express our sympathy, and our willingness to serve our brethren in Liberia when and if they desire. They may not know that we are in possession of the essentials of a true Church, therefore we print an extract from an ordination sermon by our Archbishop:

"With a thankful heart, we of the African Orthodox Church assemble in this place and at this hour, conscious of our rightful participation in the seven Sacraments of the Holy Catholic Church and Her complete Ministry of greater and minor Orders. The Mass we celebrate is no mockery; the Orders we dispense, no imitation. In direct and unbroken succession from S. Peter, through his original Patriarchal See of Antioch, where believers were first called Christians, the Episcopate has come down to us. When in 1891 Mar Ignatius Peter III, Syrian Patriarch of Antioch, issued his bull permitting the consecration of the priest Joseph Rene Vilatte and when in obedience on May 29, 1892, Archbishop Alvarez of Ceylon, assisted by Bishops George Gregorious and Paul Athanasius, consecrated him to archiepiscopal authority over Orthodox Catholics in the New World, no one could have foreseen that the Great Head of the Church had selected these prelates to be the channel through which, on September 28, 1921, a valid and historic episcopacy should be delivered to Negro Churchmen of orthodox faith, to be safeguarded by them, and to be transmitted to their sons, not only in the West, but ultimately to those awaiting us in our Fatherland. Manifold and mysterious are the ways of God."

ORTHODOX THEOLOGY

Heresies Against the Doctrine of the Holy Trinity

There are mainly three types of heresy

which oppose this doctrine.

1. The Monarchian, which obliterated the distinction of the persons.

2. The Arian, which denied the Divinity of the Second Person.

3. The Macedonian, which denied the Divinity of the Third Person.

The Monarchian heresy held that there is one principle in the Godhead.

This heresy developed along two distinct lines of thought, one known as Psilanthropism, the other as Sabellianism.

Psilanthropism found its defenders in Theodotus of Byzantium who was excommunicated by Pope Victor, and in Artenas or Artenion, excommunicated by Zephyrinus.

Psilanthropism professed to protect the integrity of the Godhead by the denial of the Divinity of the Second and Third Persons of the Holy Trinity.

Sabellianism on the other hand claimed to safeguard the integrity of the Godhead by the denial of the distinction of the Three Persons.

The first upholder of Sabellianism was Noetus of Smyrna, who is probably to be identified with Praxeas, to whom we find reference in the writings of Tertullian.

The chief advocate and supporter of the teachings of Noetus was Sabellius, Bishop of Pentapolis, who lived in the middle of the Third Century A. D. Because of his strong support given these ideas, the teachings were named after him and have always been known historically as Sabellianism.

This heresy also took two forms, (1) Patripassianism, a confusion or identity of the Three Persons.

(2) Monadism, regarding the Three Persons as only aspects of revealed Deity, not real Persons.

The modern Swedenborgians hold the same view.

This idea was Docetism raised to a higher level, or the application of Docetic notions to the Three Persons in the Godhead.

✠ BISHOP REGINALD GRANT
Contributing Editor

THE PRIMATE'S JOURNAL

Nov. 31—Consecrated the Funeral Church of H. Adolph Howell on Seventh Ave., N. Y. C., to the Glory of God and the Burial of the Dead.

Dec. 7—Confirmed class of seven persons at Vespers in S. Joseph's Church, N. Y. C., and preached.

Dec. 9—Presided at a meeting of the Consistory held in the Primate's office.

Dec. 13—Preached at Vespers in S.

Paul's Church, New Haven.

Dec. 20—Confirmed a class of seven persons at Vespers in Christ Church, Brooklyn, and preached.

Jan. 11—At the request of Archdeacon Sibblis issued Layreader's Licenses to Mr. George Bernard and Mr. John Sterling Sterrett for use in Oriente, Cuba.

Jan. 13—Presided at a meeting of the New York Convocation held in Christ Church, Brooklyn.

Jan. 24—Confirmed a class of six persons in S. Paul's Church, New Haven at Vespers and preached.

Jan. 30—With the concurrence of His Lordship Reginald Grant We declared Christ Church, Brooklyn to be the Cathedral of Our Archiepiscopal Jurisdiction of New York, to continue as such until We or Our Successors shall otherwise determine. On the same date We appointed the Rev. Hugh Hutson Henry as Canon-in-Residence, while His Lordship, Reginald Grant, founder of Christ Church, becomes Dean of the Cathedral. We also appointed on same date Rev. Cyril Oscar Sheppard a Canon.

Jan. 31—At Vespers We installed the Rev. Canon Henry in Christ Church Cathedral, Brooklyn, while at the same time, and at Our request, His Lordship Reginald Grant installed Rev. Canon Sheppard in the Cathedral Chapel of the Good Shepherd, New York City.

NOTES BY THE WAY

The Rev. Edwin Urban Lewis, sometime priest in the African Orthodox Church, and who tendered his resignation as such last August to enter another religious body, has expressed great regret for his action and has applied in writing to the Primate and Consistory for readmission, promising, if accepted, fidelity to his ordination vows. The Consistory at its meeting in Christ Church Cathedral on Jan. 13th received the communication, deferring action until the meeting of February 10th. The matter is a delicate one and will be given very careful thought before a decision is made either way.

The Knights of Alexander, Good Shepherd Chapter, has been organized, and on Sunday, Jan. 31, at 4 p. m., His Grace Alexander Patron of the Order, installed the following officers to serve for a term of six months: Mr. Walter Francis, Knight Commander, Mr. Christopher Galloway, Vice Commander, Rev. Gladstone Nurse, Secretary; Mr. Theodore Bacchus, Treasurer; Mr. Clement Gordon, Chaplain. There are about a dozen charter members, and

all complied with the Instruction of Mr. S. G. Dames, Supreme Knight Commander of Miami, Fla., paying the initial fee of One Dollar. They await the pleasure of Mr. Dames for further instructions. Every congregation of the A. O. C. is expected to organize a Chapter of the Knights of Alexander. Consult your clergyman.

The Primate's Secretary is still at the post of duty owing to the response of His Lordship Arthur Stanley and Mr. Joseph Manning, both of S. Luke's Cambridge, and Rev. P. M. McDougall of Atlantic City. May the Primate not hope for a similar response from each clergyman and Lay delegate? The Secretary is an appointee of Synod, and no congregation should seek to escape its responsibility in meeting the small monthly stipend agreed on.

Confirmations...As several churches of the Archiepiscopal Jurisdiction have held confirmation services recently, His Grace Alexander will not make a list of appointments for this Lent, but requests for the purpose may be sent in. The clergy in other Jurisdictions will make arrangements with their own bishops as the Primate should not be expected to confirm elsewhere as heretofore.

The New Liturgy...The thanks of the Publication Department are herewith extended to His Lordship William Ernest, His Lordship Reginald Grant, the Ven. D. E. Philips, the Rev. Fr. Robt. A. Valentine, and Mr. Edward C. Moore for their cash orders for the Divine Liturgy. It is a great pity that we cannot add other names at this time. A little leadership in administration is all that is required. No Book of Common Prayer is of such high liturgical order as "The Divine Liturgy" of the A. O. C. Be LOYAL! Don't permit yourselves to be laughed at. Your Liturgy, or Prayerbook, or Massbook is your distinguishing mark, even as a country is distinguished by its flag. Float your own colors! Use your own Liturgy compiled by men of your own Race!

The Calendar. Feb. 17—Ash-Wednesday (Violet); Feb. 1, First Sunday in Lent, (Violet); Feb. 24, S. Matthias (Red); Feb. 28, Second Sunday in Lent (Violet); March 7, Third Sunday in Lent (Violet); March 14, Fourth Sunday in Lent, known also as Mid-Lent and Refreshment Sunday (Violet); March 21, Fifth (Passion) Sunday in Lent (Violet); March 25, Feast of the Annunciation (White); March 28, Sixth (Psalm) Sunday in Lent (Violet).

Our Advertisers. We desire to call attention to our advertising columns and to

interest our readers to the extent of giving their patronage to our advertisers. Again we have to thank Bishop Reginald Grant for securing us another "ad" from his district. Next?

Rev. Sister Theresa, Deaconess at the Cathedral Chapel of The Good Shepherd, at the request of the Rev. Canon Mair, has been assigned to temporary service in S. Mary's Church, New York City, by the Archbishop. We feel certain that Sister Theresa will render splendid help in this parish, and that Canon Mair will be relieved of many details of duty such as sick visiting, training of youth and work among women.



UNITED LENTEN SERVICES, 1926

The United Lenten Services for this year will be held in the Cathedral Chapel of the Good Shepherd. All the clergy of Harlem will be in attendance at all services, in robes, and will urge their respective congregations to be present. The service will be held every Wednesday night during the Lenten Season as follows:

Feb. 17—Ash Wednesday. Choir of The Good Shepherd, Rev. Sister Agnes, Organist, Rev. Gladstone Nurse, Cantor. The Preacher will be His Grace, the Archbishop.

Feb. 24.—Choir of S. Joseph, Mrs. Thos. Allen, Organist, Rev. W. Kirnon, Cantor Preacher, the Rev. Wilfred Kirnon.

Mar. 3—Good Shepherd Choir. Preacher, The Rev. Canon C. O. Sheppard.

Mar. 10.—S. Joseph Choir. Preacher, The Rev. Horace C. Herod.

Mar. 17.—Good Shepherd Choir. Preacher, The Rev. Canon Mair.

Mar. 24.—S. Joseph Choir, Preacher, The Rev. Joseph A. Ford.

Mar. 31.—Good Shepherd Choir. Preacher, The Rev. Gladstone Nurse.

April 1.—Maundy Thursday, Good Shepherd Choir. Preacher, the Archbishop.

April 2.—Good Friday, 10.30 a. m. and 12 to 3 p. m., The Archbishop.



JUST AS I AM (A Lenten Prayer)

By Dr. E. A. Abbott

Just as I am, I come to Thee!
O Jesus, Saviour, pity me;
Here at Thy feet I humbly bow;
Dear Saviour, hear me now.

Just as I am, in sin and shame;
Unworthy, Lord, to own Thy Name;

But now I come, on bended knee:
Have mercy Lord, on me!

Just as I am, O Lord, today,
I seek to tread the Narrow Way;
Come Thou, and go with me, I pray—
And teach me what to say!

Just as I am, Thou Dearest Friend!
O be Thou with me to the end;
I ask no other help but Thine:
Be Thou forever mine!

All that I am, I yield to Thee!
Today, dear Lord, on bended knee;
Take Thou my life and make it Thine
O blessed Love Divine!

Amen.



JOSEPH-MAYERS NUPTIALS

On Thursday evening, January 28th the marriage ceremony of Mr. Aethel M. Joseph of Liberta Village, S. Paul's Parish, Antigua, B. W. I., and Miss Alberta A. Mayers of the City of S. Johns in the same island, was performed by His Grace Alexander in the Cathedral Chapel of the Good Shepherd, New York City. The choir of the Good Shepherd and several of the metropolitan clergy were in attendance. Promptly at 8.30 the Processional Hymn, "How Welcome was the Call" was announced, and led by the Thurifer and Crucifer, the chorists and clergy entered the chancel where the bridegroom, attended by his brother, Dr. Albert L. Joseph, D. C., awaited the bridal party. To the strains of a Wedding March played by Rev. Sister Agnes, organist, the Bride entered leaning on the arm of her brother, Mr. Samuel A. Mayers, who acted as father-giver. There were several bridesmaids, flower-girls, and a page, all in beautiful gowns and costumes. The Wedding Ring was blessed during the singing of the Hymn "The Voice That Breath'd O'er Eden," and after the act of marriage the 128th Psalm "Beati Omnes" was sung. At the conclusion of the ceremony the register was duly signed during the playing of a Voluntary, after which the Recessional March was rendered, and the happy couple and their numerous friends and guests, white and colored, repaired to the place of reception. Mr. Aethel Montgomery Joseph comes from a well known family in the rural part of Antigua. Veterinarians, doctors, teachers and mechanics of various kinds have been produced from among the family of Josephs in Liberta. The "Negro Churchman" wishes Mr. and Mrs. A. M. Joseph a long and happy married life.

CHURCH NEWS

Cathedral Chapel of the Good Shepherd,

N. Y. C.—During the Epiphany season the services have been well attended. The preacher at Mass on Sunday, Jan. 3rd was the Rev. Prof. George M. James, B. Th., M. A., who had been spending his Christmas holidays with friends in New York On the day following Fr. James departed to Charlotte, N. C., where he serves on the Faculty of Johnson C. Smith University. On January 17th, while His Grace was in Christ Church Cathedral where he preached at Vespers, the Rev. Canon Henry preached at the Cathedral Chapel in New York. The Canon is a splendid preacher and in his discourse gave some sound advice on parental duties. On Wednesday, Jan. 13 the Quarterly Convocation of the New York Jurisdiction was held in Christ Church Cathedral, Brooklyn, and besides His Grace, the Archbishop, who presided, the Chapel of the Good Shepherd was represented by Rev. Gladstone Nurse, Rev. Sister Agnes, Rev. Sister Theresa, Mr. and Mrs. Wm. H. Ferguson and Mr. and Mrs. Pohlamus.

The children of the Church School rendered their Christmas Cantata so well on Holy Innocents' Night, that the Archbishop requested that it be repeated on Jan 3 after Vespers. The children have made appreciable progress musically and otherwise under the direction of Rev. Sister Agnes, and a Junior Choir is being trained from the pupils, in order that the regular choir may be relieved at one or more of the Vesper services each month. Among the efforts recently put forth to stimulate interest in parochial work were a Men's Smoker Jan. 19, and a Ladies' Tea Jan. 20. The Choir, with a few invited guests, held their annual banquet at the home of Mrs. Donaghue. They had a "glorious time". A vote of thanks was given to the hostess and committee in charge. Mrs. George Alexander Clarke has gone to spend the winter in Miami, Florida, and is a worshipper in S. Peter's A. O. C. there. On Sunday evening, Jan. 10th the Archbishop preached to the Oriental Social and Literary Club. On Jan. 24th His Lordship Reginald Grant preached a profound sermon on "The Conquest of Evil." He also preached at Vespers Jan. 31 and installed Rev. Canon Sheppard.



Christ Church Cathedral, Brooklyn—Reference was made in our last parochial notes of the negotiations then in progress and nearing conclusion for the purchase of a Church situated at 595-7 Classon avenue,

Brooklyn.

We have much pleasure in making record of the fact that the said purchase has been accomplished and that the African Orthodox Church has in Greater New York a church edifice of which it can justly be proud.

We greatly appreciate the high honor and distinction conferred upon Christ Church by His Grace the Primate in creating it the Cathedral of the Greater New York Jurisdiction. We rejoice also in the appointment of our co-worker, Rev. F. Henry as Canon-in-Residence.

The outstanding feature of the month was the Sacred Concert given on the 10th of Jan. at 3.30 p. m. under the direction of Dr. Thos. S. Jones, our esteemed secretary. There was a full supply of excellent talent on a well-ordered and well-rendered program.

Many who volunteered to assist were unable to find a place on the program owing to time limitations.

A similar concert is being organized and will be held on the 14th of February. An opportunity will then be afforded for our many friends who were unavoidably left off the last program to give us their kind assistance.

His Grace, the Archbishop was our special preacher on the evening of Sunday, Jan. 17th. He delivered a most inspiring sermon on the subject of "Christian Altruism."

The Cathedral was packed to its utmost capacity, to such an extent indeed that it was impossible to have the usual Recession at the close of the service.

✠ REGINALD GRANT, Dean



St. Matthew's, Chicago, Ill.—Thursday evening, January 6, 1926, marked the close of a series of religious and social activities which have done much in impressing the work of the African Orthodox Church upon the consciousness of the people of Chicago, and in creating a closer fellowship among the members and workers of the mission.

On Christmas Eve our mixed choir made its first appearance in vestments. In the presence of a congregation composed largely of visiting friends, Christmas carols were sung, after which there was a midnight celebration of the Mass. We heartily congratulate Mr. E. H. James, the choirmaster, on the splendid showing made by the very young people. Special mention must be made of Mrs. Laura Scott and Miss May Collymore for their solos; also of Miss Alice White and Mrs. Marie

O'Neil for the duet, all of which were nicely rendered. Procuring vestments for the choir was a remarkable feat and was made possible only through the enthusiasm and sacrifice of the members of the Ladies' Guild who furnished the materials and made the robes. The following ladies of the guild deserve special mention for their faithful devotion to duty:

Mesdames Irene Valentine, Bertha Collymore, Marie O'Neil, Eugenia Fray, Laura Scott, Ann White, Jane Campbell, Ethel Matthews, Miss Alice White and Miss Rachel Ward.

On Sunday, December 27, the temperature, which had been hovering around zero since Christmas Eve, was then many degrees below and for awhile it was thought necessary to cancel the children's program which was advertised for 5 p. m. But the little ones were not discouraged, and although the audience was small, the children told their "Christmas Story" to the joy and admiration of all.

On Monday evening, December 28, the Church school children and friends were entertained with music and refreshment. Children and adults alike joined in the frolic to their hearts' content, after which presents were distributed by the superintendent to every scholar.

The Vestry, Guild, and friends were received by Father and Mrs. Valentine at their residence, on Wednesday evening, Dec. 30. In an atmosphere of genuine hospitality and with much material evidence thereof, we had a truly wonderful time.

On Thursday evening, Jan. 7, 1926, the Vestry and Guild with their friends attended a reception given by Mr. Walter Collymore, a vestryman, at his home, 4926 Forresville Ave. Mr. Collymore had on numerous other occasions, expressed a desire to entertain us. Knowing the type of man he is, we all looked forward to a real treat, and we were not disappointed. There were persons at the Collymores whom we had not seen at the Valentines, and we gave up ourselves to friendly conversation and to parlor games. A very bountiful and most appetizing supper was served by Mr. and Mrs. Collymore. This closed a festive season which shall long remain in the memory of the Vestry, Guild, and friends of St. Matthew's Church.

We take this opportunity to thank Mr. Flavius White for making our reading desk, baptismal font, and a closet for vestments. They are the product of Mr. White's handicraft. He is willing and self sacrificing.

J. H. NICOLSON, Church Clerk

St. Philips, Sydney, Nova Scotia, Canada—

On Wednesday evening, Dec. 16, 1925, the regular meeting of Christ Church Anglican Men's Club took the form of a Social with S. John's and S. George's Club of Sydney as guests. The West Indian Band from Whitney Pier contributed the musical part of the program, and as most of the members of this band are members of S. Philip's African Orthodox Church, a special invitation was given to the rector, Ven. D. E. Philips, B. D. to be present. The Band received many congratulations for its splendid work on the occasion.

Mrs. Ida Marshall, president of the Woman's Auxiliary was successful in raising funds for a Processional Cross, Censer, Incense Boat and accessories, and these were used for the first time at the Christmas Eve Midnight Mass. Mr. Francis Williams formerly of the "Brethren" is now an ardent Churchman, and serves with great delight as our Crucifer, in addition to other positions in the parish. Mrs. Marshall and the Auxiliary are tendered our thanks for their timely gifts.

To Mr. Frederick A. Hamilton, B. A., LL. B., Barrister-at-law, we extend our grateful appreciation of his generosity in furnishing the African Orthodox Church in the Dominion of Canada with a Deed of Registration. Mr. Hamilton has not only given us of his office time, but attended our Vestry meeting Dec. 14 to make necessary explanations. For services rendered the Vestry voted the sum of Twenty-five dollars to be forwarded to this gentleman, and the secretary of the Vestry communicated to this effect. We received a most pleasant surprise in the reply of the learned Barrister, who requested that the sum be credited to our Building Fund, as a gift from him.

Mr. Francis Williams, our Junior Warden was also tendered a vote of thanks by his fellow-vestrymen for his purchase and presentation of a lot of land to the Trustees of S. Philip's African Orthodox Church on which we hope to erect our church building in the near future. Mr. Williams is making great sacrifices for this Church of his choice. Besides many other donations he contributes one dollar weekly to the Rector's stipend. His salary is by no means a large one, but being fully race-conscious, he gives his time, his money and his loyal service freely. He is junior Warden, Church School Superintendent, Chairman of the Building Committee and

Crucifer.

On Dec. 27 the Church School presented to a good audience the Christmas Cantata, "Shepherds of Long Ago." A vocal Solo was rendered by Miss Bowers, and recitations were given by Miss Amy Cambridge and Miss Grace Bryan. Short addresses were given by Mr. N. Crawford and Archdeacon Philips.

On Jan. 3 the Monthly Sacred Concert by the Woman's Auxiliary was given the president Mrs. Ida Marshall being chairman. Recitations were given by Mrs. C. Mayers and Mr. D. Alleyne, readings by Mr. C. Gibbons and Mr. N. Crawford. Mr. Sidney Bynoe, in a most appropriate address, pledged his support to the work. Remarks were made by the president and the rector.

On Thursday afternoon, Dec. 31, 1923, the first marriage ceremony of the A. O. C. in Canada, so far as is known, was performed by Archdeacon Philips, the contracting parties being Isaac Gibson and Rhoda Moore, both of Sydney. The chapel was crowded, when promptly at three o'clock the bridal party arrived while Mr. N. B. Crawford, organist, played Wagner's Bridal March. The bride was charmingly attired in a gown of white satin and was escorted by Mr. Francis Williams. Mr. Samuel Beckles served as groomsman. The choir was in full attendance and sang, while the incense was being prepared, "The Voice that Breathed O'er Eden." To the strains of Mendelssohn's Wedding March, the happy couple and their guests departed to 81 Tupper street where a grand reception followed. D. E. PHILIPS

St. James Church, Santiago de Cuba—The

Venerable Archdeacon Sibblis, paid his usual visit to the town of Santiago on January the second and remained here until the 8th instant. During his stay here he visited all the members of the A. O. C.

On Supnday, 3rd, two services were held one at 11 o'clock, and the usual evening service at 7. At the latter service the Archdeacon took for his text, "Seek ye first the Kingdom of Heaven and its righteousness, and all other things shall be added unto you," from which he gave a very impressive, and helpful address.

On Thursday night the regular prayer meeting was held. After the singing of a hymn, and the offering of several prayers, the Archdeacon took his text from the 12th Chapter of Hebrews, the 16th verse,

"Lest there be any fornicator, or profane person, as Esau who for one morsel of meat sold his birthright," and after an inspiring address, and the singing of a hymn, the meeting was brought to a close.

At 8.30 the same evening the members of the A. O. C. met for the purpose of electing members to serve on the Vestry for the present term. The Venerable Archdeacon presided. Following are the names of those elected: J. Sterrett, Secretary; Mr. E. F. Roy, Rector's Warden; Mr. A. Stockhousen, People's Warden, Mr. Z. T. Mitchell, Mr. J. McIntyre, Mr. W. N. Walters and Mr. E. Rouse. The Chairman then thanked the members of the committee for the good work they had rendered during the past and encouraged them to stimulate their minds, so that they might be able to tackle the great task which is before them. The meeting was then adjourned. (Reported by J. Sterrett).

St. Alban's Church, Cayo Mambi, Cuba—

On Dec. 27, the Sunday after Christmas, a special Service and Program was arranged. The choir rendered several anthems and many persons participated in recitations. The Ven. R. D. Sibblis preached an appropriate sermon, and Mr. Prince Henry delivered a splendid address. Mr. E. Hunt was responsible for the program, and is using his musical talent for the benefit of the A. O. C. He planned this service for the purpose of securing a Bible for the Lectern.

On Christmas morning, at five, the Archdeacon said Mass and a goodly number received the Holy Communion. We are about to erect a pulpit in S. Alban's. The materials have been secured, and we now await the aid of a good workman. (Reported by D. Bernard).

(Editor's Note—Long lists of names and items of programs cannot be inserted in this magazine, and reporters must govern themselves accordingly).

St. Paul's, New Haven, Conn.—On Dec. 13

His Grace Alexander preached for us at Vespers. On Dec. 20, two silver Collection Plates were donated by Mr. Lewis Lindo and Mr. John Weeks, both natives of Montserrat, B. W. I. Appropriate services were held on Christmas Eve and the Eve of the Circumcision. Christmas cards were sent to all members of the parish.

The Rev. Canon H. H. Henry of Christ Church Cathedral, Brooklyn, visited us at Vespers on Jan. 3, and preached a sermon

which was both spiritual and racial and which will be long remembered by all who were privileged to hear him.

Mr. Eugene S. Smith, Catechist, preached his first sermon on Jan. 17, his subject being the "Visit of the Magi." He made a splendid impression and gives promise of great things in the future.

On Sunday, Jan. 24, Eve of the Conversion of S. Paul, the Archbishop confirmed the following persons. Lily Amabel Huggins, Mary Louise Herbert, Zoie, Lilian Mills, Irena Georgina Carrol, Benjamin Norman James, and James Clarence Mills. The candidates were presented and prepared by Rev. F. Millington. His Grace addressed the candidates from the words, "In all thy ways acknowledge Him and He shall direct thy paths." (Reported by E. J. Millington).



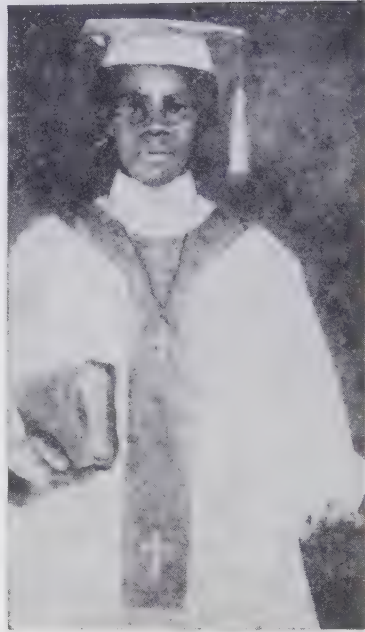
COLORED COMMUNICANTS IN THE
EPISCOPAL CHURCH

In the "Living Church" of Jan. 2, 1926, we find the following summary contributed and compiled by the Rev. George F. Bragg Jr., D. D.:

If one will draw a line, beginning at the southernmost boundary of the State of Virginia, carrying it across to California, on the Pacific coast, he will thus divide the country into two sections, the Upper and the Lower. The tables herewith give the distribution of communicants in separately organized congregations, by states. I have ignored diocesan lines, and have summed up the number of colored communicants in each state. The Living Church Annual for 1926 is the authority for the figures given.

THE UPPER SECTION

1. New York	7,713
2. Pennsylvania	4,035
3. Virginia	2,424
4. Maryland	1,959
5. District of Columbia	1,752
6. Ohio	1,469
7. Illinois	1,443
8. Massachusetts	1,274
9. New Jersey	1,210
10. Michigan	990
11. Missouri	659
12. Connecticut	509
13. Colorado	330
14. Rhode Island	230
15. Oakland, Calif.	209
16. Minnesota	190
17. Kansas	190
18. Nebraska	171
19. West Virginia	138
20. Indiana	58



THE REV. SISTER THERESA
New York

21. Delaware	57
22. Iowa	44
23. Oregon	44

THE LOWER SECTION

1. Florida	2,281
2. North Carolina	1,809
3. South Carolina	1,391
4. Georgia	1,114
5. Kentucky	319
6. Alabama	297
7. Arkansas	263
8. Los Angeles, Calif.	231
9. Tennessee	221
10. Texas	127
11. Mississippi	87
12. Louisiana	87
13. Oklahoma	64

The number of communicants in the Upper Section is 27,098, and the number in the Lower Section is 8,291. The total number of colored communicants reported as separately organized, is 35,389.

[Note. In a later issue of the same periodical Dr. Bragg stated that he had omitted about 1500 in the New Jersey count. This therefore should be added to the total as given above. The first colored congregation in the Episcopal Church* was founded in 1794—over one hundred and thirty years ago. Editor N. C.]

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- The Right Reverend Arthur Stanley, D. D., Bishop of New England. Office, 152 Brookline Street, Cambridge, Massachusetts.
- The Right Reverend Reginald Grant, L. Th., D. D., Bishop of Long Island. Office, 602 Franklin Ave., Brooklyn, N. Y.
- The Venerable Dixon Egbert Philips, B. D., Archdeacon of Nova Scotia.
- The Venerable Richard Daley Sibblis, Archdeacon of Oriente, Cuba.
- The Rev. Canon Hugh H. Henry, Christ Church Cathedral, Brooklyn, N. Y.
- The Rev. Canon Israel A. Mair, Rector, S. Mary's New York City.
- The Rev. Canon George S. Brookes, City Missionary, Brooklyn, N. Y.
- The Rev. Canon Cyril O. Sheppard, Rector, All Saints, New York City.
- The Rev. Fr. Oscar W. Hollinsed, Rector, S. Michael's, Boston, Mass.
- The Rev. Fr. Peter A. McDougall, Atlantic City, N. J.
- The Rev. Fr. Emmanuel J. Millington, Rector, S. Paul's, New Haven, Conn.
- The Rev. Fr. George M. James, B. Th., M. A., Professor, Johnson C. Smith, Charlotte N. C.
- The Rev. Fr. Robert A. Valentine, Rector, S. Matthews, Chicago, Ill. Brooklyn, N. Y.
- The Rev. Fitzgerald Bruce-Callender, New York City.
- The Rev. Wilfred S. Kirnon, Vicar, S. Joseph's, New York City.
- The Rev. Horace C. Herod, Vicar, S. Anthony's, New York City.
- The Rev. Gladstone S. Nurse, Curate, Good Shepherd, New York City.
- The Rev. James O. Greenidge, Vicar, S. James', Boston, Mass.
- The Rev. Joseph A. Ford, Vicar, S. Barnabas, New York City.
- The Rev. Ralph W. Hawkins, Curate, S. Barnabas, New York City.
- The Rev. Sr. Mary Agnes, Deaconess, Secretary to the Primate, New York City.
- The Rev. Sr. Angelina Theresa, Deaconess, Good Shepherd, New York City.

The Negro Churchman



In Tenebris Lumen



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NEW YORK CITY, MARCH, 1926

VOL IV NO. 3

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The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager

Bishop WILLIAM ERNEST, Contributing Editor

Bishop REGINALD GRANT, Contributing Editor

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TEN CENTS

"SEEING IS BELIEVING"

Fellow Workers in Christ of the African Orthodox Church, Greetings:

"Seeing is believing," as much so today as in the past centuries. In recognition of this fact, I have had taken the picture of S. Peter's Orthodox Church now under construction in Miami, Florida, in the hope that it will be placed in the current issue of "The Negro Churchman." We are arranging to make the building far more elaborate than originally planned, and it will require not less than \$18,000 to complete and furnish same. The cabinet work of our church is a mystery, and the people cannot understand how we are able to erect such a structure. After the building has been completed I shall give you, my fellow workers, the full details of "How We Built Our Church." The entire membership of the A. O. C. owes much to certain men of our race in S. Peter's. We are holding our lights high, to convince our city, and all who doubt Negro leadership, of their error. Several prominent gentlemen of Miami have expressed their approval of our cause, and I am of the opinion that when properly approached will readily contribute to our efforts.

We have decided not to begin services in our new church until it is fully completed and furnished. No date has yet been fixed, yet we feel that Easter Day will be the grand and glorious time when "our feet shall stand within Thy gates, O Jerusalem." On completion the deed will be conveyed to the Trustees of S. Peter's African Orthodox Church, Miami, Florida and this will mark a new feature in the history of Negro Churchmen in the far Southland. We have given heretofore our

monies to build places of worship, but we have never held the deed nor controlled the property. But with the dawn of a new day, and this church of our Race which God has so graciously planted among us, Negro Churchmen in New York, Brooklyn, Miami and Nova Scotia hold the deeds to all their church property. God is with us in Miami. We have conquered our foes on every hand and now have them guessing. We expect to have our Bishops in the North to come down to the Benediction of our Church, and as many more of our brethren as desire to make the trip. Anyway, don't miss General Synod in 1927 for history for the Negro will then be made.

Yours for the success of all that contributes to our racial uplift.

S. G. DAMES, Reporter

(Note. We understand that Mr. Dames is the "designer and builder" of the Church under construction. Editor.)

ORTHODOX THEOLOGY

Heresies against the doctrine of the Holy Trinity.

Paul of Samosata. One of the most famous champions of Sabellianism was Paul of Samosata.

Originally of humble birth, he was raised to the Episcopate of Antioch in the middle of the Third Century.

He denied any distinction of Persons in the Godhead, holding that the Son and the Holy Ghost are in the God-head as reason and spirit are in man, and that the generation of the Son was simply a going forth to act.

He anticipated Arian tenets and combined them with his Sabellianism.

In this view, Jesus was not God Incarnate, but a man morally deified upon whom the Logos descended.

This Logos was not, however, a personal being; but an impersonal divine activity.

Paul's teaching caused a number of Asiatic prelates to assemble at Antioch in 264 A. D.

By an ingenious sophism he cleared himself of the charge of heresy, but at a second Synod in 269 he was convicted and deposed.

He refused to yield, being supported by his patroness, Zenobia, Queen of Palmyra, and he had to be ejected by the civil power, at the command of the Emperor Aurelian 272 A. D.

This Antiochene Synod of 269 gained a firm importance from the fact, that it was afterwards alleged by the Arians that the term "homousios" had been rejected in this Synod by the Bishops.

The evidence is obscure; but it is possibly true, for when the Bishops were anxious to call the son "homousios" with the Father, Paul persuaded them that "homousios" implied some common antecedent "ousia" from which both Father and Son were derived. Consequently the Bishops put the word aside. This account of the matter is given by Athanasius De Synodis, 45.

A different account is given by Hilary, De Synodis, 86. He says that the rejection of the word at Antioch was due to the fact that Paul, himself, accepted it.

These cases of Beryllus and Paul of Samosata show how almost impossible it is to keep distinct Heresies upon the Trinity from Heresies upon the Incarnation.

✠ REGINALD GRANT
Contributing Editor

HOSANNA IN THE HIGHEST

(A Palm Sunday Meditation)
By Dr. E. A. Abbott

Palm branches let us spread today,
Along the King of Kings' highway;
Let all the people rise and say:
"Hosanna in the highest!"

"Hosanna!" Let the people sing!
Hosanna! to the Saviour-King;
O let the happy joy-bells ring:
"Hosanna in the highest!"

"Salvation!" Let the nations cry;
"Salvation!" Let the echo fly;
The King has come! Salvation's nigh:
"Hosanna in the highest!"

O Zion's daughter, weep no more!
Your King has come! Rejoice, adore;
And praise His name forevermore:
"Hosanna in the highest!"

Hosanna be to God most high!
"Hosanna!" Let the echo fly;
Ride on, O King! Ride on to die!
"Hosanna in the highest!"

DESERTED AT THE ALTAR, YET NOT DESERTED

The African Orthodox Church received a great deal of publicity when the Associated Press broadcast over the country the circumstances attending the marriage of Miss Alene Best, one of our white parishioners in S. Luke's A. O. Church, Cambridge, Mass. Miss Best was confirmed by His Grace Alexander, before the election and consecration of His Lordship William Ernest, who was then the rector of S. Luke's, presenting Miss Best with other members of the confirmation class which he had prepared for the occasion. The "New York Times," the most eminent newspaper of this metropolis, carried the following article prominently displayed on the front page of one of the sections of its Sunday issue of February 14th.

Cambridge, Mass., Feb. 13.—A strange story of a bride deserted at the altar only to be proposed to on the spot by a guest she had met but two weeks before has become known with the marriage of Alene G. Best, 17 years old, to William H. Doolin, a 19-year-old army clerk.

Mrs. Doolin, the only white girl known here to have been confirmed in a Negro church, was married by the Right Rev. Arthur S. Trotman in St. Luke's African Orthodox Church in the presence of a mixed company. Doolin is white, as was John J. Halligan, 21, Mrs. Doolin's first fiancé.

Mrs. William Best, mother of the bride, whose husband is janitor of the church, told reporters the story last night. Bishop Trotman, the choir and numerous acquaintances were assembled in the church on January 17 waiting for Halligan. Time passed, the bishop grew impatient, the bride nervous and the mother tearful.

Finally, just as hope was abandoned, Doolin, a boarder in the Best household and a guest at the ceremony, stepped forward and offered to substitute. Mrs. Best stopped weeping.

"Go see the bishop," she said she told the youth.

The bishop was willing but pointed out the legal delay required, and so the wedding cake was put away. Several days later Halligan appeared, but, according to Mrs. Best, could give no reason for his absence

and Miss Best declined to change her mind.

Now the ceremony has been performed, and this time neither bride nor bishop was kept waiting. "We're all happy," Mrs. Best beamed as photographers snapped pictures of the couple. Doolin smiled in confirmation. Mrs. Doolin toyed with her bridal veil, but said nothing.

NOTES BY THE WAY

Mr. Edwin Horatio Collins, candidate for Holy Orders, who has recently recovered from serious illness, desires through this magazine to thank the members of the African Orthodox Church in New York and Brooklyn for their earnest prayers and generous contributions. He mentions particularly the following: Bishop Reginald Grant and members of Christ Church, Brooklyn, Canon Mair and members of S. Mary's, New York, Rev. H. Herod and members of S. Anthony's, New York, and His Grace Archbishop Alexander. If we are not mistaken S. Joseph's Church, New York should be included in this list.

The Rev. Dr. E. A. Abbott, a distinguished clergyman, scholar and poet of the African Methodist Episcopal Zion connection, and a frequent contributor to this magazine, has sent us a letter which is published in this issue and in which he speaks in high terms of Archbishop Alexander, Bishop Reginald Grant, and "The Negro Churchman." We are not able to see ourselves as others see us, but it is encouraging to know what leaders of other Negro religious bodies think of our movement as independent Churchmen who see no future for our children by remaining in the membership of the Church of England or the Protestant Episcopal Church. The Zion Methodists started with black leadership. One hundred years late, we of the African Orthodox Church are COMING.

The Rev. Charles P. Julian, M. D., one of the most, if not the most distinguished, Moravian clergyman in the British West Indies, regardless of race, was a worshipper in the Cathedral Chapel of the Good Shepherd at High Mass on Feb. 28, having arrived in New York City the same day, after leave of absence of six months spent in Canada. Dr. Julian is now Superintendent and Warden of the Moravian Churches in S. Kitts. He and our Primate are old friends being graduates of the same College and the same Theological Seminary, and both having pursued medical courses while engaged in the ministry. Their medical degrees and licenses have never led them away from their clerical vocation.

A safe journey home and a continued successful career to Rev. Dr. Julian!

The Rev. Fr. P. A. McDougall of Atlantic City was another worshipper at the Cathedral Chapel on Feb. 28, at both Mass and Vespers. He has certain plans for his work during Lent and the coming summer which we trust will work out as he desires.

Lady Ada E. McGuire, G. P. H., wife of the Primate anticipates returning to New York on or about July 1, next. She has been making some improvements to "Magnolia Villa," her bungalow located four miles from the City of St. Johns, Antigua, the most important of which has been the building of a concrete cistern capable of holding a thousand gallons of water. She has also been engaged in planting (or farming) in a small way, adding to her stock of fruit trees, especially American grape fruit. An enthusiastic welcome awaits Lady McGuire.

The Consistory of the A. O. C., having had under consideration the application of one of our former clergyman for readmission to our ministry, and having information that another such clergyman is desirous of making similar application decided at its February meeting to settle its policy in dealing with all such cases now and in the future. Accordingly the Primate offered the following for discussion: "Resolved, that pending final action by the next General Synod, it is the judgment of this Consistory that, except for very weighty reasons, no clergyman who has left the African Orthodox Church to serve in any religious body not under racial leadership shall be readmitted into our ministry." All the members of Consistory present joined in the discussion and were unanimous for the adoption of the resolution. It was felt however that the judgment of our absent bishops and General Secretary should be requested, following which, at the March meeting, the vote will be taken. We are serious in this business of racial religious independence. Let those who prefer alien leadership stay where they are. And those who, like Demas, have been ordained by us, then have forsaken us to serve under white leadership, must be made to realize that only one prodigal was ever received with great festivities. The clergy of the A. O. C. are men with a vision and when they once lose that vision, their place is on the outside—no longer within.

United Lenten Services continue at the Cathedral Chapel of The Good Shepherd as follows:

Mar. 3—Good Shepherd Choir. Preacher, The Rev. Canon C. O. Sheppard.

Mar. 10.—S. Joseph Choir. Preacher, The Rev. Horace C. Herod.

Mar. 17.—Good Shepherd Choir. Preacher, The Rev. Canon Mair.

Mar. 24.—S. Joseph Choir, Preacher, The Rev. Joseph A. Ford.

Mar. 31.—Good Shepherd Choir. Preacher, The Rev. Gladstone Nurse.

April 1.—Maundy Thursday, Good Shepherd Choir. Preacher, the Archbishop.

April 2.—Good Friday, 10.30 a. m. and 12 ot 3 p. m., The Archbishop.

The Calendar. March 7, Third Sunday in Lent (Violet); March 14, Fourth Sunday in Lent, known also as Mid-Lent and Refreshment Sunday (Violet); March 21, Fifth (Passion) Sunday in Lent (Violet); March 25, Feast of the Annunciation (White); March 28, Sixth (Palm) Sunday in Lent (Violet). April 1, Maundy Thursday (White for Mass); April 2, Good Friday (Black); April 3, Easter Even (Violet; White for Eve.); April 4, Easter Day (White).

CORRESPONDENCE

To the Editor, The Negro Churchman:

Sir—Kindly permit me space in the columns of your valuable journal to say a word on behalf of the Negro Churchman and its editor.

The African Orthodox Church is privileged in having at its head such a distinguished character as His Grace, The Most Rev. George Alexander McGuire, Archbishop of New York and Primate of said church. Archbishop Alexander is one of the leading churchmen of, not merely the race, but the nation and the world. He is a blessing to both the African Orthodox Church and the African race. He is truly an accomplished linguist.

Like most true-hearted, whole-hearted, race-conscious leaders, Archbishop Alexander has had his "ups and downs," his bitters and his sweets; they have said everything of him but the right thing, or, as the Methodists would say: "They have called him every thing but a child of God"—but out of all the Lord has brought him by His love; and still, He doth His help afford, and hides his life above!

I have always loved and admired education and educated men, and for this reason I have loved, do now love, and ever will love and admire the head of the African Orthodox Church. Imposing in stature, commanding in personality, compelling in speech, convincing in argument and ripe in experience and scholarship, the Most Rev. George Alexander, D. D., M. D., D. C., stands as an intellectual and spiri-

tual bulwark for the African Orthodox Church.

I believe in giving a man pretty, sweet-smelling flowers while he is alive and can see, smell and appreciate them, and not wait until he's too "proud" to see, or, smell them. I am a race-conscious Negro churchman, and while I am not a member of the African Orthodox Church, I wish it well for the simple reason that it is a race church, founded by a true race man for race people.

May our Heavenly Father ever bless and prosper the African Orthodox Church and its chief apostle!

The Negro Churchman

I cannot, I dare not close this voluntary contribution without saying a word of commendation of the Negro Churchman. I must congratulate you, Mr. Editor, on the very splendid make-up and appearance of your magazine. The Negro Churchman is one of the "best-looking" journals of the race. Well printed, with less typographical errors, and printer's devil mistakes than most Negro journals, well edited, with good, clean, pure food for thought in every issue, the official organ of the African Orthodox Church stands out as one of the leading journals of the race.

A great blessing came to the African Orthodox Church and the Negro Churchman when the Rev. Dr. Reginald Grant, L. Th., D. D., was admitted to its fold, consecrated bishop, and made Contributing Editor of its official organ.

Bishop Grant is a churchman of note, and an educator of high standing, of whom the Church and race should feel proud indeed. His monthly talks on "Orthodox Theology" are quite refreshing to mind and spirit. We are hoping that the clergy of the African Orthodox Church are availing themselves of these very splendid opportunities and are making good use of the good bishop's great mind and pen, each month.

Let every member of the Church—clergy and laity, stand solidly back of the Negro Churchman! Let your rallying cry be: "A Negro Churchman in every African Orthodox Churchman's home!" It can be done! It should be done! Now, shall it be done? What shall the answer be?

(Rev. Dr.) E. A. ABBOTT

Cheraw, S. C.

Lent, A. D., 1926

CHURCH NEWS

S Luke's Cambridge, Mass.—During the Epiphany Season the services were well attended. The Feast of the Conversion of St. Paul was observed on Sunday the 1st

of January. His Lordship Arthur Stanley preached at Vespers from the text, "Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister."

On the same afternoon the Monthly Sacred Concert was held. A large and varied program of vocal and instrumental music was rendered. Several student violinists gave their assistance in the making of the program, and to them many thanks were given.

On the 7th of Feb. at 4 o'clock p. m., Mr. William Henry Doolan and Miss Alene Gertrude Best, both of 252 Green street, Cambridge, were united in Holy Matrimony by Bishop Arthur Stanley at their home on Green street. Mr. Doolan is a member of the transportation platoon of the 13th Infantry Regiment of the United States Army, and is stationed at the Army Base, Boston. The bride was given in marriage by her father, while her mother acted as matron of honor; and Mr. Harold B. Miner another soldier attended the groom as best man. Miss Best was gowned in a white silk embroidered dress, and wore a silk net veil trimmed with lace and caught with a diamond pin. After the ceremony a wedding supper was served, and the entire party attended Vespers at S. Lukes at 7.30 p. m. The bride and her parents (who are white) are members of S. Luke's Church.

On February 12th the Choir Guild, represented by Messrs. A. H. Bispham and James E. Gill, gave a social and dance for the benefit of the organist. Mr. Lambert G. Trotman supplied the dancers with music, and an enjoyable evening was spent. An interesting part of the program was a Tom Thumb wedding.

On Sunday the 21st, Ora Emmaline, the infant daughter of Mr. and Mrs. Joseph Emmanuel Lynch of 160 Brookline street, was received into the One Holy Catholic and Apostolic Church by the Sacrament of baptism.

Beginning on Ash Wednesday night a series of Lenten Services are being held in the homes of the members. The first was held at 24 B Union street, the home of Mr. Walter C. Isaacs.

Mr. James Adolphus Forde of 164 Brookline street was licensed and appointed a Lay Reader and Church School Teacher in St. Luke's as from the 1st of February, 1926. On Thursday, January 7, Mr. Reginald H. Warner and Miss Vivian M. Garner, both of Cambridge were united in Holy Matrimony at the home of the foster parents of the bride. The ceremony was performed by Bishop Arthur Stanley, a large company of friends being present.

Mrs. James Maloney sailed for Barbados on January 23 and will remain there for a period seeking health. Our organist, Miss P. Frederick has recovered from a very severe cold with which she has been troubled for two weeks during which time however she continued her duties at the organ. On January 24 Inez Elmina, infant daughter of Mr. and Mrs. Claudius St. Clair Jones was received into the One Holy Catholic and Apostolic Church by the Sacrament of Holy Baptism.

✠ ARTHUR STANLEY

S. James, Boston, Mass.—We held our Harvest Festival on December 20, 1925, and it was a great delight to see the large quantity of fruits, vegetables and groceries brought by our members. A very large Christmas tree was also in evidence with gifts for the children. Our congregation and vicar worshipped with S. Luke's people in Cambridge at the Christmas Midnight Mass and on Christmas Day they worshipped with us in S. James. On this latter occasion His Lordship Arthur Stanley was the preacher. The sermon was enjoyed by all. One seldom hears in these days such preaching as we were fortunate to listen to on Christmas Day. May our bishop be spared for long years to dispense to his flock such wholesome instruction from God's Holy Word. During the Epiphany Season we held service every Wednesday evening. On Ash Wednesday there was a very large attendance signifying a desire on the part of our members to keep Lent right. On the First Sunday in Lent our Vicar, Rev. J. O. Greenidge, baptized Ruth Elizabeth Veronica, daughter of Mr. Joseph, our layreader. All departments of church activity are in full swing. A new supply of Hymns Ancient and Modern and of the Cathedral Psalter, ordered from England by our Vicar, has arrived and given great joy to all, especially the choir. Durnig February Mrs. Lillian Foster and Mrs. Rhoda Weeks were on the sick list but our prayers for their recovery have been heard and both are now on the convalescent road. JULIAN COX, Secretary.

Cathedral Chapel of the Good Shepherd, New York—Since the beginning of Lent the seating capacity of our Chapel has been taxed to its utmost. The Archbishop announced that he would preach at successive services during the Holy Season a series of sermons on the Decalogue. As a Prologue His Grace preached at Mass on the First Sunday in Lent from the words, "God spake these words and said." At Vespers he preached from the First Commandment, and on the Second Sunday in

Lent, he continued with the Second and Third. In his well known masterly and original style His Grace is presenting these Commandments to the intellects and hearts of his hearers, and he never fails to deliver in connection with his sermons, a racial message, since this is the key to the success of the African Orthodox Church. We have no new doctrine or ceremonials for our people, but we have a new perspective, racial leadership and racial control in ecclesiastical work.

The United Lenten Services of the congregations of the A. O. C. in Harlem, held in the Cathedral Chapel on Wednesday evenings are splendidly attended by the clergy and members, and are proceeding according to the schedule.

A Community League has been recently organized. Mr. John Wesley Caines being elected President. It is to be hoped that this organization will accomplish much needed social and benevolent work in the community. Mr. E. T. Henry of the Church of S. Joseph, assisted in the organizing of the League, he being founder and president of the Community League in his parish.

On February 7th the Willing Workers gave their usual monthly Concert. Mr. Clement Gordon, Vice President, was the director, and he excelled all former concerts in the array of musical and literary talent secured. The financial results were the second best of the series.

Every Wednesday morning during Lent the Archbishop says Mass at 6.30. A goodly number attend and communicate, as they are able to leave at 7 a. m. for their daily work.

SISTER AGNES, Reporter

Christ Church Cathedral, Brooklyn, N. Y.—During the solemn season of Lent on Thursday evenings, devotional services are being held. The chief feature of these services, is a study of the life of Christ, illustrated by lantern views.

On Ash Wednesday, the Dean resumed duties, after a short holiday extending over three weeks. During his absence all parochial duties were very efficiently and satisfactorily performed by Rev. Canon H. H. Henry.

Our Lyceum, of which Dr. T. H. Jones is president, and Mr. J. E. Worrell, vice president, is proving to be quite an attractive feature of our church activities. Two very interesting meetings of the Lyceum were held during the past month and were both largely attended.

Our regular monthly Sacred Concert was held on the afternoon of Sunday, February 14. Dr. Jones, the director, as he cus-

tomarily does, succeeded on this occasion also, in bringing together quite a perfect combination of excellent talent, whose performances delighted a large and appreciative audience.

We are looking forward to the Sacred Concert, which is to be given, under the direction of Madame Ifil. A real treat is anticipated, as some of the best musical talent in New York will be on the program.

During Holy Week, special services will be held every evening.

On Good Friday, the chief services will be, The Three Hours Devotional Service, and Vespers, at which, will be rendered Stainer's "Crucifixion."

The Ladies of the Women's Auxiliary Missionary Society serve refreshments after concerts, and after meetings of the Lyceum, for the purpose of augmenting their missionary funds.

✠ REGINALD GRANT

Bluefields, Nicaragua, C. A. The work here is under the Catechist, Mr. W. S. Jones, a very zealous worker and missionary, who is showing all the qualities necessary, such as patience, self-denial and steadfastness. In addition to the Bluefield work Mr. Jones is hoping to open up later at Rama and Great River. Divine Services are held twice on Sundays and on Wednesday evenings. The church membership is forty and there are two day schools with 181 pupils. Bluefields has a population of nearly 15,000, Spaniards being in the majority. S. Peter's Church, Miami, has recently sent through the Church Extension Fund \$26 for this mission, and S. Mary's, New York, \$10 through the same source. Any help of the same nature for the Central American or other overseas work of the African Orthodox Church should be sent, with particular directions as to the field intended, to the Rt. Rev. William Ernest, D. D., 355 N. W. 14th Terrace, Miami, Florida. His Lordship is not only in charge of the Central American Mission, but is chairman of the Church Extension Fund, and to him all donations by parishes and individuals should be sent. Very recently he received a donation of One Crown (five shillings) from Rev. H. S. Hartley, M. D., of Port of Spain, Trinidad.

S. James, Santiago, Cuba.—On January 24 a meeting was held, the Ven. D. Sibblis being present, to discuss the building of a church. Mr. Ernest Roy acted as chairman and Mr. E. W. Rouse as Secretary. Much enthusiasm was aroused by

the address of Mr. McIntyre, and also by that of Mr. Stockhusen. Other speakers were Mr. Z. T. Mitchell, and Master G. Rouse. Solos and recitations were rendered between the addresses by Mrs. Grant, Mrs. Antoine, Miss Inez Davis, Miss M. Thomas.

S. Joseph's, Trinidad, B. W. I.—After an unfortunate interruption of two months, our services were resumed September 1, 1925. Since then the services have been well attended. On November 8th we celebrated our Harvest Festival. In the afternoon the Church School presented the Harvest Service entitled "Forward All." Our chapel was richly decorated with the harvest gifts. On the following day the festivities were continued with a secular program by our young people which brought much enjoyment to those assembled. On Sunday, December 6, Wilhelmina Rebecca, daughter of Robertha Grant, one of our members, received Holy Baptism. On Monday, December 21, our Christmas Tree attracted a large attendance both of young and old. It was tastefully decorated, laden with toys and other gifts, and illuminated with candles, being the work of Mr. A. Wright our Junior Church Warden and Day School Assistant. Divine Services were held on Christmas Day at 4 a. m. on Holy Innocents at 9 a. m. and December 31 at 11 p. m. Our Carol service, postponed for a week, was held on January 3, at which time the Church School prizes for 1925 were distributed. The First Prize for good attendance and proficiency in studies, was won by Miss Rita Haynes, a Junior scholar, while the second and third prizes were won by Miss Ivy Haynes and Miss Louisa Archcer, respectively. Other scholars received gifts of the New Testament and Scripture Text cards. Under the Catechist, Mr. Joseph Grayson-Carey, the outlook for 1926 for our Trinidad work is encouraging, but without an unordained man at the helm, and the work being still undeveloped, many do not yet feel that it has the stability to attract their membership. It is to be hoped that during the present year the Catechist will receive Holy Orders and some tangible work done towards purchasing or erecting more suitable quarters in S. Josephs which, for some time at least, must be regarded as the chief center of our Trinidad Mission. Our work is now under the supervision of the Rt. Rev. Reginald Grant of Brooklyn, N. Y., and we are firmly convinced that he will initiate plans for the development of this promising field.

JOSEPH GRAYSON-CAREY, Reporter

S. Philip's, Sydney, Nova Scotia.—On Sunday, January 3, 1926, our Church School was reorganized. The classes were Number One, or "Little Flock" with Mr. Francis Williams as teacher; Number Two or "Candace" with Mrs. Ida Marshall as teacher; and Number Three or "Knights of Alexander" with Archdeacon Philips as teacher. Mr. Williams is now Superintendent, while the Archdeacon acts as Secretary-Treasurer. On this day there were sixteen scholars present. Since then the number has been increased by three. There is now a splendid rivalry both in attendance and offering. Our collection for this Sunday was \$1.82. Our Junior Knights of Alexander had resolved to lead in the collections. Class "Candace" said nothing, but in spite of the absence of their teacher in Philadelphia, have been leading for the last two Sundays, contributing as high as \$1.24 on one occasion. This Auxiliary has been taxed at \$25 towards the Building Fund, and the scholars are working hard towards this achievement. We wish to thank Messrs. Francis Williams and Christopher Gibbons, and Mrs. Ida Marshall for their good work in holding the members together, especially during the absence of a regular clergyman. On Monday evening, January 18, a Lovefeast and Social was held in our small chapel. The Wardens and Vestry had voted on this with the object of bringing both officers and members closer together. The members of the Woman's Auxiliary had pledged to provide the refreshments at their own expense. The following was reported in the "Sydney Post" later in the week.

Social at St. Philips' Church

On Monday evening, January 18th at St. Philip's African Orthodox Church a grand social was held for the officers and members. The devotional part having been ended, the Ven. Archdeacon Philips made some opening remarks in which he extended a welcome to those present. The serving of refreshments then followed in which Mr. Francis Williams and Mesdames Bryan and Kennedy took a prominent part. When everyone had partaken of the delicacies provided, the Archdeacon called for addresses. Mr. Williams opened this part of the programme and spoke satisfactorily. Then followed a series of other addresses from Messrs. N. B. Crawford, Theodore Tull and Mrs. C. Kennedy. Mr. Cyril Kennedy who was unavoidably absent sent in his prepared address, which was read by Mr. Sydney Trotman. A rising vote of thanks was moved in appreciation of this suitable address. Mr. Sidney By-

roe made a splendid speech. This was impressive and portrayed the qualities of an orator in future. A vote of thanks was moved by Mr. Christopher Gibbons, seconded by Mr. Lambert Bryan.

It was regretted that Mrs. Ida Marshall, president of the auxiliary, on account of the death of the Rev. Moore, could not be present, having left for Philadelphia earlier in the evening."

Quite a number of our members and friends have been reported ill during the last month. Among these may be mentioned Mr. Cyril Kennedy, our Senior Warden; Mrs. Arthur Trotman, wife of our esteemed Bishop; Mr. and Mrs. Fitz Lewis; Masters Ernest Olton and Mayers, active members of our Boy Scouts; Mrs. Lillian Newton, Mr. P. Connell, and Mr. James Hoyte, President, Sydney Division, U. N. I. A. We wished and prayed for their speedy recovery. We have been experiencing some cold days. The mercury went to nine degrees below zero on two occasions, and recently to twelve below. The general atmosphere has been mild for all this, and no one seems to be suffering because of the cold. We feel it only when it is stormy. ARCHDEACON PHILIPS,

Reporter

CANON X. OF THE AFRICAN ORTHODOX CHURCH

General Regulation of Ministers and their Duties.

Section 1. No Priest in charge of any congregation of this Church, or in case of vacancy or absence, no Wardens, Vestrymen or Trustees of the Congregation shall permit any person not a Minister or Reader of the African Orthodox Church to officiate in any manner in Divine services.

Sec. 2. There shall be no pulpit exchanges by Priests of this Church with the ministers of other religious bodies. The Bishop alone may, for extraordinary reason give in writing permission to a Christian man with a special message, on the request of the Priest in charge to speak from the Lectern or Pulpit of any church in his Diocese or Jurisdiction. Any infraction of this Canon will furnish cause for the discipline of the offender.

Sec. 3. Any Priest, in good standing, may be elected by the Wardens and Vestrymen of any congregation of this Church as the

Rector of said Church, provided that the consent of the Bishop having jurisdiction has been first given and his approval of the Priest in question stated in writing.

Sec. 4. Every Priest in charge of a congregation shall give due notice of an Episcopal visit and present such persons as are ready and desirous to be confirmed, with a list of their names and their former religious connections, to the visiting Bishop.

Sec. 5. Every Priest in charge of a congregation of this Church shall keep a Register of Baptisms, Confirmations, Communicants, Marriages and Burials, with a list as far as practicable of the families under his care, which Register shall be open to the Bishop for inspection and shall be the property of the Parish for the use of subsequent Priests.

Sec. 6. It shall be the duty of every Priest in charge of a congregation to select all Hymns and Tunes to be sung at any time of worship. He shall suppress all light and unseemly music which may profane the service of the sanctuary of God.

Sec. 7. Every Priest in charge of a congregation, or if the charge be vacant, the Wardens of the congregation, shall annually present a report thereof to the Synod or Jurisdiction at its regular meetings according to the form designated by the Canons of the Diocese or Jurisdiction. If any Priest of this Church from any cause or inability neglects to perform his duties in the congregation under his charge or should fail to appoint or permit any other Priest of this Church to perform such duties, the Wardens and Vestrymen of such Congregation shall report the facts in the case to the Bishop who shall take any action deemed necessary by him.

Sec. 8. A pastoral connection in this Church may at any time be terminated by the consent of both parties, or by the decision of the Bishop or Bishop's Council having jurisdiction, on the appeal by one party, after giving the notice to the other party. In case the Priest refuses to abide by the decision of the Bishop or Bishop's Council having jurisdiction he shall forfeit his right to a seat in the General and Diocesan Synod and shall be further subject to discipline for disobedience of the Ecclesiastical Authority. In case the Congregation refuses to abide by such decision it shall forfeit the right of Lay representation in the General and Diocesan Synods, and shall be liable to be otherwise disciplined by the Bishop having jurisdiction. Either party shall have the right of Appeal to the final decision of the ensuing General Synod.

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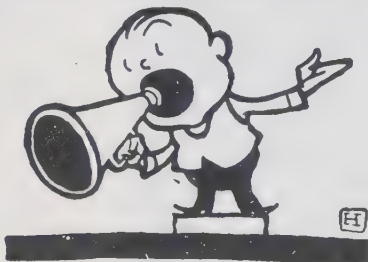
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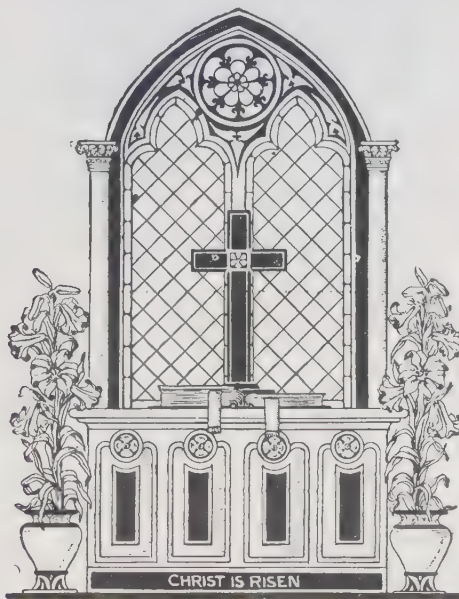


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The Negro Churchman



In Tenebris Lumen



NEW YORK CITY, APRIL, 1926

VOL. IV No. 4

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The Negro Churchman

In Tenebris Lumen

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NEW YORK, APRIL, 1926

TEN CENTS

JESUS LIVES

Dr. E. A. Abbott's Easter Message

"I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

—Rev. 1,18.

"Jesus lives! Thy terrors now
Can no longer, Death, appall us;
Jesus lives! By this we know
Thou, O Grave, can'st not enthrall us.
Alleluia!"

Easter has come at last! In proportion as we have kept Lent we shall enjoy Easter. To those who have spent Lent as they spend the rest of the year Easter has but little meaning; but to those who have sorrowed for their past sins this day has a welcome message of encouragement. It speaks of SIN vanquished, and the STING OF DEATH taken away for evermore.

"Peace, perfect peace, death shadowing us and ours?"

Jesus has vanquished death and all its powers."

"I am He that liveth and was dead!" Who that seriously thinks of death when he is well and strong does not feel a repulsion at the thought? Most mercifully, bodily weakness takes away this fear, and few show any dread when death is close upon them. But the healthy shrink from the thought of dying; to some it is a continual horror, and through fear of death they are all their lifetime subject to bondage.

S. Paul says, "Inasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death; that is, the devil; and deliver them who through fear of death were all their lifetime subject to

then, that Death has been subdued. One bondage."—Heb. 2, 14, 15. Let them know has passed through its gates and come out unharmed and what He has done His followers may do likewise. We too shall live though we die.

Behold Jesus, alive for evermore! He holds the keys of sin, death, the grave and hell. He has all power in heaven and in earth, and He has grace to give to all His members. They live because He lives. He lives on earth in them. Their holiness and their love sweeten and purify the world. Helped by His Holy Spirit, they bring mankind to better things. They are the very salt of the earth.

"Jesus lives! To Him the throne

Over all the world is given:

May we go where He has gone,

Rest and reign with him in heaven.

Alleluia!"

Jesus lives! Yes, He lives! This is the thought for us today. He is no dead philosopher. He is no dead teacher. He is a living Man and a living God. Without Him the world would be as dark to us as it was to the Disciples on the day after that memorable "Good Friday." They mourned and wept, and we too should have reason to weep if there were no Jesus. But now we can go forth into the world assured of victory over the enemies of our souls—sin, death, hell and the grave, for all power is given unto Him in heaven and in earth.

"Jesus lives! For us He died;

Then, alone to Jesus living,

Pure in heart may we abide,

Glory to our Saviour giving.

Alleluia!"

Jesus lives! Jesus lives! The longer we can keep this thought, the better it will be for us. Let us not forget Him now that Easter has come. Easter thoughts are naturally joyous, for they speak of the future and of hope. Jesus lives, alleluia! In Him too we may live. God grant us grace to

live all our days in Him, and at length fall
asleep in His arms, to wake up on that last
Easter morning.

"Jesus lives! Henceforth is Death
But the gate of Life immortal;
This shall calm our troubled breath,
When we pass its gloomy portal.

Alleluia!"

HALLELUJAH! CHRIST IS RISEN!

Easter Hymn by Dr. E. A. Abbott

Hallelujah! Christ is risen
From His three days' prison;
Sing, ye thankful people, sing
Praises to your King;
Spread the tidings far and near,
Christ your Lord is here;
He is risen from the dead,
Risen as He said.

Hallelujah! Sing today
Sing and shout and say
"Christ is risen from the dead
Risen as He said."
Hallelujah! Praise to God
For His Son, our Lord;
Hallelujah, now we sing
To our risen King.

Christ is risen from the dead,
Risen as He said:
Sons of men, your voices raise
In hymns of joy and praise;
Raise your voices loud and sing
Praises to your King;
He hath triumphed gloriously,
He shall reign victoriously.

Amen.

PLAGIARISM OR NOT?

Reading a fortnight ago the February, 1926, issue of "*The Missionary Seer*," published monthly by the Department of Foreign Missions of the A. M. E. Zion Church, and edited by Rev. W. W. Matthews, D.D., we chanced upon an article on page 13 which, as we read it, seemed very familiar. We had not proceeded very far when we recognized our own child arrayed in strange attire and bearing a new name, which, however, did not deceive us. As editor of "*The Negro Churchman*," we recalled an article on page 6 of said magazine for January, 1925, which we ourselves had prepared out of fragmentary notes sent us from Cuba. We append this article, followed by that which appeared thirteen months later in "*The Missionary Seer*." What think ye? Is this a case of plagiarism or not? We don't mind the use of our material, but for heaven's sake, please give us credit for its origin.

EXHIBIT A BELL DEDICATED AT S. JAMES' CHURCH, CUBA

Address [Abbreviated] by Rev. R. D. Sibbels

2 Chron. 6:12. "And he stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands towards heaven."

"Beloved, these words were spoken thousands of years ago of a dedication service, picturing King Solomon's posture as he spread forth his hands towards heaven asking God's acceptance of that which had been presented for use in His holy service. Today, we English speaking Negroes in Cuba and Antilla have assembled in like manner to dedicate to the glory of Almighty God this beautiful church bell, and to ask His acceptance of the same. Such occasions among the Hebrews were marked with great rejoicing, and as a Race Negroes are not a whit behind. If, five years ago, we as strangers in a strange land had been told that we would in this short period have secured a church building in this town, with a bell calling our brethren to the Worship of God, we would have doubted such a statement. But here as we today under our own vine and figtree, in this dedication service, rejoicing and praising God who has supplied this great need of ours. Hence following the example of King Solomon, let us, who have been so long downtrodden, address our Father in Heaven. "O Lord God, besides whom there is none other, we pray Thee that Thou wilt bless this bell which we dedicate this day to Thy service, that it may continue precious in Thy sight. Regard also with Thy favor Thy humble servant whom Thou has appointed over this Thy flock, that he may ever walk before Thee with a perfect heart all the days of his life. Sanctify these Thy people present before Thee in this great service, and help them to dedicate their lives to Thee. Whenever this church bell rings may it serve as the constant reminder of their obligation to assemble themselves for Thy worship, and in this House to call upon Thee and to offer praises to Thy holy Name. Uphold, we pray Thee, the hands of our Bishops and other Clergy in the Holy African Orthodox Catholic Church which Thou hast graciously planted among our Race, and to Thee the Father, Thee the Son, and Thee the Holy Ghost, One Holy and Undivided Trinity, shall be ascribed all honor, might, dominion and power, now and forever. Amen."

—(*Negro Churchman*, Jan., 1925.)

EXHIBIT B
BELL DEDICATED AT BEULAH A. M. E.
ZION CHURCH, EAST BETHLEHEM,
ST. CROIX

Dedicational Address Delivered by

Rev. James Agaard

Text: 2 Chronicles, 6:12: "And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven."

"Beloved, these words were spoken thousands of years ago, of a dedication service, picturing King Solomon's posture as he spread forth his hands towards Heaven, asking God's acceptance of that which had been presented for us in his Holy Service. Today, we, the people of St. Croix, Virgin Islands, and the members of the African Methodist Episcopal Zion Church, have assembled in like manner, to dedicate to the glory of Almighty God this beautiful bell, and to ask his acceptance of the same.

Such occasions among the Hebrews were marked with great rejoicing; and as a people, Christians are not a whit behind. If five years ago we, as a small congregation in this island had been told that we would in so short a period have secured a church building in this district, with bell, calling our brethren to the worship of God, we would have doubted such a statement. But here are we today, under our vine and fig tree, in this dedication service, rejoicing and praising God, who has supplied great need of ours. Hence, following the example of King Solomon, let us, who have been so long looking for this day, address our own father in Heaven.

"O Lord God, besides whom there is none other, we pray thee that thou wilt bless this bell which we dedicate to thy service, that it may continue precious in thy sight. Regard also with thy favor thine humble servant, whom thou hast appointed over thy flock, that they may ever walk before thee with a perfect heart all the days of his life. Sanctify these thy people present before thee, in this great service, and help them to dedicate their lives to thee. Whenever this church bell rings, may it serve as the constant reminder of their obligation to assemble themselves for thy worship, and in this house to call upon thee, and to offer praises to thy holy name. Uphold, we pray thee, the hands of our Bishop and other clergy in the holy Church of thy Son, Jesus Christ, which thou hast so graciously planted among our people; and to Thee, Father, Thee the Son, and Thee the Holy Ghost, one Holy and undivided Trinity, shall be ascribed all honor, might, and dominion, and power, now and forever. Amen."

— (*Missionary Seer*, Feb., 1926.)

NOTES BY THE WAY

CONSISTORY. The regular monthly meeting of the Consistory of the African Orthodox Church was convened in the office of the Primate, Wednesday evening, March 10. All members were present, and by invitation the clergy of the various city congregations who had taken part in the United Lenten Service held immediately before in the Cathedral Chapel of The Good Shepherd. The agenda covered items of business varied in character, ranging from inquiry into the status of two congregations in the archiepiscopal jurisdiction to the consideration of an application as a Candidate for Holy Orders by a layman in the British West Indies. Most of these items were disposed of, some others being left to the judgment of the Bishops concerned or deferred to the next monthly meeting. The most important transaction, however, was the taking of final action upon the question of readmission into our ministerial ranks of clergy who had left our communion to serve in religious bodies not under racial leadership. At the previous session it had been shown that Rev. Edwin Urban Lewis, who had left us for one such religious body last August, had made application for readmission in January, 1926, and that Rev. James P. Roberts, who had left us last April for another such body, had written for information as to the proper form for seeking readmission. As the matter had been thoroughly discussed at the February meeting, it was necessary only to get the judgment of the three absent brethren to whom the question had been submitted for their godly consideration. His Lordship, Arthur Stanley of New England, and the Ven. Dixon Egbert Philips of Nova Scotia were emphatic that such clergymen should not be again received. His Lordship William Ernest of Florida suggested that they be received under certain conditions, and further, that nothing be specified in our decision concerning churches not under "racial" leadership, but merely "religious bodies" in general. The Consistory was not in sympathy with this suggestion as the only reason for our existence as a Church, separate from those with which we were formerly connected, is that we believe each race much develop its own ecclesiastical leadership. The man who loses that vision is a misfit so far as the African Orthodox Church is concerned, and should not be readmitted to our ranks after having left us to serve under white religious leadership. His Lordship Reginald Grant then moved the resolution, as previously suggested by the Primate, "That pending final action by the next General Synod, it is the judgment of this Consistory that, except for very weighty reasons, no clergyman who has left the African Orthodox Church to

serve in any religious body *not under racial leadership* shall be readmitted into our ministry." On being duly seconded the motion was unanimously passed.

EXTRAORDINARY MEETING OF GENERAL SYNOD. "The Primate, for urgent reasons, by and with consent of at least two-thirds of the Officers of General Synod, may on sixty days' notice call an extraordinary meeting of the General Synod." See Article IV., Constitution of the African Orthodox Church. At our last General Synod in 1925, it was determined that the stated meetings of General Synod shall be held bi-ennially, and Miami, Florida, be the place for the convening of Synod in 1927. The Consistory and Convocation will consider with the Primate, at the April meeting (April 14) the desirability of calling an Extraordinary Meeting of General Synod in September of the current year, to convene in Christ Church Cathedral, Brooklyn, or the Cathedral Chapel of the Good Shepherd, New York. September 2, 1926, will mark the fifth anniversary of the organization of the African Orthodox Church, and September 28, the fifth anniversary of the obtaining of a valid Apostolic Episcopate in the consecration of the Lord Primate of the Church. It is proposed that we convene on Sunday, Sept. 26th, and adjourn on Wednesday, Sept. 29, the Feast of St. Michael and All Angels. The purpose would not merely be for Commemoration and Thanksgiving, but for initiating plans looking to a Cathedral Foundation for the whole Church. At present there is a Pro-Cathedral Church in Brooklyn, and a Pro-Cathedral Chapel in New York City, by virtue of action taken by His Grace the Archbishop and the Auxiliary Bishop for Long Island. But the respective properties are under the local control of the clergy, vestry, or trustees of said congregations. In time other Auxiliary Bishops may request the Primate to declare some central church in their jurisdiction a Cathedral. This would only hold good where there is a resident Bishop serving as rector, and consequently would become Dean of such Cathedral. In New York City, however, and in the section known as Harlem, there should be a Cathedral Church as a Jerusalem, a Mecca, a Canterbury, or a Rome for Negro Churchmen, a Church for all people of our Race, under the control of the General Synod of the A. O. C., and such Chapter as it may determine. No one parish should claim, or should be expected to build, such edifice. It should be the property of the whole A. O. C., administered for our Race. Should the approaching anniversary and the Cathedral Foundation as stated receive favorable consideration, Archbishop Alexander, as per constitutional authority, will issue in the near future a

call for an Extraordinary Session of General Synod.

CHANGE OF PRINTER. It was through the suggestion of Mr. Coleridge F. Boyce, proprietor of The Independent Press, that "*The Negro Churchman*" came into being. Mr. Boyce printed this Magazine throughout 1923 and 1924. A change in location was responsible for our giving the work to other firms during 1925 and the first three months of 1926. With this issue we return to our "first love" in recognition of his services in many ways to the A. O. C. Should there be any typographical defects in this issue we crave the indulgence of our readers, feeling sure that Mr. Boyce will make good as time passes.

THE KALENDAR. Sunday, April 4, Easter (White); First (Low) Sunday after Easter, April 11 (White); Second Sunday after Easter, April 18 (White); S. Mark's Day, April 25 (Red); May 1, Saint Philip and Saint James (Red); May 2, Fourth Sunday after Easter (White).

BE APPRECIATIVE

By Dr. Harry McD. Evans

(A paper read at a Lyceum, Mar. 14, 1926)

Why should I, a Negro like yourself, exhort you to be appreciative when I am fully aware of the fact that you are the most decile and most appreciative of all peoples? The fact is that we are most docile to the dictates and behests of the white man who is our oppressor; we are most appreciative of the few good things he indirectly does for us; in so much so that we unwisely go out of our way to show our appreciation to him.

But, fellow men and women of this Negro race, I say to you, be appreciative of your own kind. By that I mean that you should not only recognize the good deeds done by individual members of our race, but that you should also show your appreciation.

Have you ever stopped to consider that the white man does not wait for you to sing his praises for the achievements he has attained? But to the contrary, he gets on the housetops and boastfully exclaims, "See what I have done"; and in so doing forces you to accept his vaunted myth of superiority? Men and women, the time is here when we should sing our own praises.

It has been said that "no race can rise higher than its women"; also, "the hand that rocks the cradle rules the world." Be that as it may, yet a great question arises. Have you young men ever stopped to think of the terrible hardships endured by our women? Of the temptations, sufferings and

privations that they have to undergo? yet withal they come out on top.

When I look around and see the baneful and disastrous results on our women, due to the contact of the social status of this civilization, it makes me shudder; yet, on the other hand, consolation is brought to me when I behold those who are able to live through it all and come out victorious. Hence I say to you, young men, be appreciative of your women.

Men and women, be appreciative of your own kind. Here sits a gentleman before you to whom you owe a great deal of appreciation, and I want to emphasize that fact. There are several reasons why this gentleman, in the person of His Grace the Archbishop, should be appreciated; but the paramount reason, the outstanding feature, is the religious ideal which he advocates.

If you were to look on your Altar you would see something that perhaps some of you behold and take lightly. I refer to the image of a black Madonna with a black infant in her arms, representing the Son of the living God. Methinks I hear some one say, Oh! that is only a picture. Yes, I agree that it is only a picture. But are you aware of the deep significance for which that picture stands? Or the great ideal which it embodies? You may not comprehend its idealistic value today, but I hope some future time you will.

This ideal is the production of years of patient study, untold sacrifices and heartbreaking experiences on the part of His Grace who has had the courage to advance it for our approval. It is therefore meet and right for us to show our appreciation to him.

You know, folks, I am one of those individuals who believe in giving flowers to a man while he is alive. I believe also in showing love and kindness to living beings; for when a man is dead he cannot appreciate the beauty and fragrance of the flowers you so generously place around him, therefore I say to you, now is the time to show your appreciation.

Are you aware of the fact that there is many a man in this world who has a job without a task? This may sound somewhat strange, but let me say that while the two words may appear synonymous, they are not literally the same. To repeat myself, I say that there is many a man in this world who has a job without a task. By that I mean that the man may fill a certain position, be on the job, and yet has no task to perform.

But here sits the Archbishop before you, with an able job, and a tremendous task to perform. He holds a unique position in the history-making of this race of ours. Hence my exhortation to be appreciative of his services.

Let me also mention the name of another great man who is now confined behind prison bars because he essayed to advocate the idea of African Nationalism. A man with a broad vision, and a deep thought, a man with a job and a task. The man who dared to teach African solidarity is none other than the indomitable leader, Marcus Garvey. Men and women, I reiterate, be appreciative of their services.

These two men whom I have mentioned, His Grace the Archbishop, and the Hon. Marcus Garvey, are on parallel lines; they are each equal in their devotions and services to our race. They are outstanding characters in the guidance of the destiny of the race; the former, our spiritual advisor, the latter, the director of our economical and social welfare.

These men are worthy of our appreciation, and it behooves us therefore to show it not only in words but also in deeds.

Appreciation is like a charming flower which brightens a dull life. It acts as a stimulant to the recipient, stimulating him to continue his deeds of kindness.

Children, be appreciative of parents; husbands, be appreciative of your wives; wives, be appreciative of your husbands; parents and guardians, be appreciative of your children and wards.

You all are familiar with the well-known adage which says: "Hand wash hand makes hand become clean." I exhort you to be appreciative, knowing that you shall go through this world but once, therefore, any good that you can do, any kindness that you can show to any human being, should be done and shown while life lasts, for you will never pass this way again.



IMPRESSIONS OF THE SOUTHLAND

By Rev. Prof. G. G. M. James, M. A.

The longer I remain in the South, the more I love the Southland. The climatic conditions are mild, and winter seems to be a mixture of the four seasons of the year. The further South, the hotter the summer. This is true of Georgia, where in the summer of 1925 I experienced some days hotter than the hottest days I have spent in the tropics. The atmosphere seems pure and very bracing, and I love nothing better than a walk immediately after breakfast and immediately before retiring at night.

I say I love the Southland, not only because of its health conditions, but also because of its tremendous possibilities for Negro progress.

Segregation has a positive value, namely, separate leadership, separate organizations, separate institutions, separate business en-

terprises, separate labor markets, all of which are open fields for Negro activity.

Indeed, segregation has its evils, social and economic; but its positive value more than overbalances its evils.

If any one were to ask my opinion of segregation, I would say, "Segregation is a blessing in disguise."

If the Negro of the Southland is wise, he would eagerly grasp all opportunities now open to him and lay for future generations a foundation of recognition, prestige, fame, honour and glory.

Once, in a conversation with a dear friend, Rev. Dr. Barrow, of the Episcopal Church, he said, "If you want to save money, the Southland is the place." I have found this statement quite true, as I study more and more the economic conditions of the South.

The cost of living is by far below the Northern standard, housing and land-settlement schemes offer by far better facilities of ownership than those of the North; and the labor market maintains a healthy condition for colored labor.

Having lived in England for 12 years for the purpose of my education, and having noticed that there was not a particle of waste land in that country, one of my first impressions of the Southland (of America) was its undeveloped condition.

A few days ago in conversation with a friend in Charlotte, I said it was a mistake for colored people to migrate to the North. Here they had opportunities for settling upon the land: a condition which might not always exist; and if they were wise they would invest in real property, and thus would gradually become as powerful as any other Southern race.

To this statement he agreed, and added, "that he had lived in New York for many years, but had decided to make the South his home for the very reasons which I had given."

I have so far touched upon the conditions of the South as they affect the Negro. Now I would like to say something about the Southern Negro as a citizen, and in doing so I shall endeavor to show what part he plays.

The pride of the South is the aristocracy of the whites, but this is built up and maintained perpetually by colored labor, especially in the form of domestic service. Here the Southland owes a debt of gratitude to the Negro who serves at tables, in the kitchen, in the drawing room, in the nursery, in the laundry, at the wheels of automobiles, and similar forms of indispensable colored service. Just a few days ago, I had the pleasure of visiting the palace of the late Mr. Duke, the millionaire, situated at Myers Park, Charlotte. I was amazed, as I was shown around, at the cleanliness, the loftiness, the beauty, the grandeur, the

comfort, the luxury, which were associated with the palace. It indeed, as I said to the maid, reminded me of some of the great English Manors which I visited while in England. It is pleasing to note that Mr. Duke's palace is kept up by colored service throughout, and this is an instance of the dependence of Southern aristocracy upon colored service.

The Negro is also indispensable within his own group. Here in the South, partly cut off from the civilization alongside of which he lives, the Negro must depend largely upon his own leadership for education, culture and refinement; and this fact is visible in his religious, educational and social organizations.

This direct dependence upon its own group gives rise to the necessity of the best colored leadership, local and imported, irrespective of nationality, if colored America is to keep pace with a conglomeration of rapidly advancing neighbors. Our white neighbors are availing themselves of the best leadership, native and foreign; and the Negro should be wise enough to adopt a similar policy with respect to his leadership.

In conclusion, North is North and South is South, and the Negro has made the South what it is. The cradle of aristocracy, and the former home of slaves, the Southland is the link between ancient and modern America, in that through the Southern Negro she has preserved the plantation melodies and spiritual songs, which are a reflection of ancient civilization and, incidentally, the greatest contribution which America has made to the world of Art.



HARLEM CHURCH NEWS

CATHEDRAL CHAPEL OF THE GOOD SHEPHERD. Archbishop Alexander concluded his series of sermons on the Decalogue on the evening of Palm Sunday. We have seen no greater interest manifested in preaching than in these sermons. They were practical talks coming straight from the shoulder, and this feature seemed to command the attention of all. His Grace had this to say in connection with the series: "In addition to the Gospel of Faith we must preach the Gospel of Morality. We are listening frequently to sermons on Doctrines such as the Incarnation, the Atonement, Judgment, Resurrection and Eternal Life, but sermons on the Ten Commandments are the great homiletical need of the hour."

Many new members have joined the Congregation, the Choir and the Church School during the past Lent. Parochial activities have kept at their usual high standard, including the Monthly Lyceum of the Willing Workers on March 14, and the Monthly Sacred Concert by the Vestry March 21. On

Friday, March 26, our Primate arrived at the 60th Milestone of his life's journey. In the next issue we shall tell our readers "How We Celebrated Our Archbishop's Sixtieth Birthday Anniversary." The Holy Week Services were observed as usual: Palm Sunday, Low Mass at 7:30; Blessing and Procession of Palms at 11, High Mass and Sermon at 11:15; Confirmation Service at 4:15; Solemn Vespers at 8. On Wednesday in Holy Week Mass was said at 6:15 and Lenten Service held at 8 P. M. On Maundy Thursday Mass was celebrated at 8:15 and a Sermon preached by the Archbishop on the "Blessed Sacrament of the Altar." On Good Friday at 10, the Mass of the Presanctified was said and the Adoration of the Holy Cross observed. From noon to three the "Three Hours' Meditation" on the Last Words from the Cross was conducted by the Archbishop. On Holy Saturday the New Fire was blessed and the Paschal Candle lighted. On Easter Day Low Mass will be said at 5:30, and it is hoped that the larger number of our communicants will receive at that hour.

ST. MARY'S CHURCH. On Lincoln's Birthday, at a "Birthday Party" given by Mrs. J. Brice, we were pleased to have in our midst His Grace the Archbishop and Rev. Canon Sheppard. The Chapel was thronged and those who heard the Address of His Grace, especially the younger people, will remember for life the good advice given them.

The congregation of S. Mary feel that they cannot sufficiently express their gratitude to the Primate for sending us Rev. Sister Theresa to assist Rev. Canon Mair, our rector. She has been with us for just six weeks, but it really seems six months. While we feel that the Cathedral Congregation of the Good Shepherd has lost a good worker, S. Mary's has gained in her its "live wire," and all our people from the oldest to the youngest have started with new zest to labor for the Kingdom of God.

On Sunday, March 21, a Sacred Concert was given by the Woman's Auxiliary, Mrs. Mair being the promoter. It has been the most successful affair given during the present year. Very special talent was secured including the "Harmony Four." A really pleasant Sunday afternoon was spent. The Canon gave the Benediction at the close of the program.

[EDITOR'S NOTE: We understand that Sister Theresa has only been "loaned" to S. Mary's pending a joint request by herself and Canon Mair for a permanent transfer.]

NOVA SCOTIA CHURCH NEWS

On March 1 at a Parochial Meeting convened for the purpose it was unanimously

decided that plans be immediately undertaken to erect a Church Building of our own. Economic conditions are still bad, and many of our men are employed only two or three days in each week. But we cannot sit with folded arms and await brighter days. Our faith is tested when we reach out toward the seemingly "impossible." We have placed ourselves in relation with Messrs. Chapells, Limited, of this city of Sydney, and are considering their terms for building. Our people must rise to the occasion for S. Philip's Church is an *absolute necessity*.

The regular monthly concert of S. Philip's Parish was given by the Woman's Auxiliary on March 7. Vocal solos were rendered by Mr. Emanuel Phillips, Mesdames B. Bowles, A. Jones, Dudley Francis, Lambert Bryan, and Archdeacon Philips; an Organ Solo by Miss Grace Bryan; two papers on "An Aim in Life" and "Woman's Duty to the Church" by Archdeacon Philips and Mrs. Cyril Kennedy, respectively; a Recitation by Mrs. Arthur Trotman. Mrs. Ida Marshall was Chairman, and Mrs. C. Kennedy read the Scripture Lesson. The Chairman made a forceful address in which she emphasized the aims and objects of the Woman's Auxiliary. A vote of thanks was moved by Mr. Norman B. Crawford following the taking of the collection. During Lent we celebrate Low Mass every Wednesday morning and hold Lenten service in the evening, following the example of the Church of the Good Shepherd, New York City. We have recently issued the following circular:

My Dear Friend:

The work of the African Orthodox Church has been established in Canada since 1920. Many and great have been the difficulties encountered. Ministerial and financial changes have proved to be hindrances in the progress of our work. We are now, after six years, without a regular and suitable place of worship.

It is our desire to DO SOMETHING towards this. A lot of land has been given by one of our members. But what is this without a suitable building in a climate where the mercury registers twelve or more degrees BELOW ZERO in Winter? There are over five hundred people, chiefly colored, in the locality without a regular CHURCH HOME. Many have grown careless spiritually. They need our assistance. They need our ministrations.

We have decided with a contractor for a Church building. The least he can do in order to seat about two hundred persons is to furnish one for FIVE THOUSAND DOLLARS (\$5,000). As every dollar means a great deal to us we are soliciting something from you.

WE THANK YOU VERY MUCH.
PLEASE GIVE US WHAT YOU CAN.

On behalf of St. Philip's African Orthodox Church, I am,

Yours in the Master's service,

DIXON E. PHILIPS, Rector.

ORTHODOX THEOLOGY

Heresies Against the Doctrine of the Holy Trinity

ARIANISM

We now consider Arianism. This heresy is primarily directed against the Holy Trinity; but it is also closely connected with false views of the Incarnation.

Arianism denied the Deity of the Second Person of the Trinity.

Very little is really known of the early life and training of Arius.

We begin with him here as a parish priest of Baucalis, a suburb of Alexandria.

His opposition to the heresy of Sabellius led him to lay too great stress upon the distinction of the persons, so much so as to make him deny their co-equal divinity. But his attention was confined to the Second Person.

Arianism was a rationalistic heresy. It was based on an argument from human relationship to Divine, unwarrantably transferring to the latter the limitations of the former.

Thus Arius argued that if a human son is posterior to his father, therefore the Son of God is posterior to the Father. Hence "Once the Son did not exist."

The characteristic formulism of Arianism was *en pote hote ouk en*, "there was a time when he was not." Hence it followed that the Son was a creature, *ktiston*, and peccable or mutable *trepton*.

This heresy was illogical, because Arius began by insisting on the true Sonship, which implies a community of nature with the Father, and ended by making the Son a creature.

Moreover, the Arian idea of the Incarnation was false, for it taught that the Incarnation was merely the assumption of the Son, of a human body, his nature supplying the part of the soul.

Hence, Scriptural expressions relating to Christ's humanity were applied to His pre-existing nature, and then it was argued from these that His human nature was inferior to the Divine.

The one and only formula which the evasions of the Arians could not escape was adopted by the council of Nicaea in 325 and incorporated in the creed. This was the *Homousios*, or co-essential.

Arianism has never been adopted by any large number of convinced adherents at any time in the history of the Christian Church. Subsequent to the Council of Nicaea there was a strong party in the Church under the leadership of two Bishops Eusebius.

They were known to be opponents of the Nicene creed and to Athanasius, the champion of orthodoxy. Their opposition was due not to the fact that they were convinced Arians, espousing the heretical cause, but to the little-known truth, that they were mainly opposed to the term. "Homousios" as a formula open to heretical misinterpretation, and not supported by Holy Scripture.

Arianism, as a definite form of Christian doctrine within the Church, or as a definite party outside it, had completely passed away before the rise of medieval Catholicism.

Bishop REGINALD GRANT,

Contributing Editor.

CHRIST CHURCH CATHEDRAL

The solemn season of self-denial and special devotion is quickly approaching its close, and at the time of writing we are making preparations for the special daily devotions of Holy Week, and for the high festive services of Easter Day.

The Sacred Concert, which was given on Sunday, March 14, under the direction of Mme. Ifill, proved to be indeed the excellent musical treat that we had anticipated it would have been. The list of performers, all of whom did excellently, is to long be repeated here. The very charming solos sung by Mme. Frazier Robinson were the special features of the program. A short one-act play, "The Twins, and How They Entertained the New Minister," also deserves special mention.

Rev. J. F. Selkridge, who before applying for admission to the Ministry of the African Orthodox Church was a Bishop of the United Christian Church, has been admitted to minor orders, and will be made Deacon on Easter Sunday at the mid-day service. Rev. J. C. Bayne, formerly of the A. M. E. Zion Church, will also be admitted to the Deaconate at the same time.

Former Bishop Selkridge, in his letter of application for admission to Holy Orders, stated the pleasure it gave him to find an opportunity to work in our Church and his willingness to give up every honor, title or position that was his outside of the A. O. Church in order to be able to take Holy Orders therein, and to begin his work side by side with his brethren in the ranks.

We wish our newly ordained brethren every success in their newly chosen sphere of labor.

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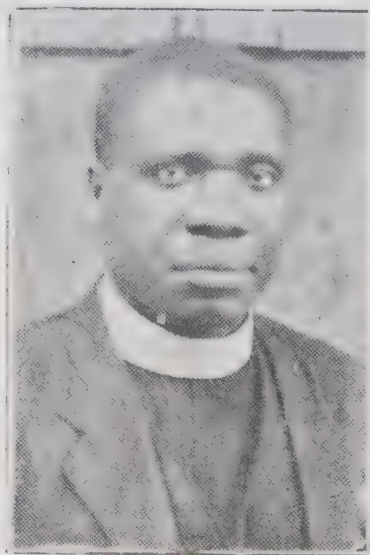
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CHRIST CHURCH CATHEDRAL
African Orthodox
BROOKLYN, N. Y.

The Negro Churchman +

In Tenebris Lumen



THE VEN. D. E. PHILIPS, B.D.

NEW YORK CITY, MAY, 1926

VOL. IV NO. 5

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In Tenebris Lumen

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CORNERSTONE LAID IN MIAMI, FLORIDA

On Palm Sunday afternoon the cornerstone of the new S. Peter's African Orthodox Church in Miami, Florida, was laid in the presence of an immense throng of people. The program in connection was a splendid one. The Procession was magnificent and impressive. His Lordship William Ernest in Mitre, Cope and Crozier, bringing up the rear. The rite used on the occasion was that in the "Priest's Prayer Book" and was conducted by the Bishop, Dr. Charles Frederick Duncan of Jacksonville who was the first to carry the glad tidings of the African Orthodox Church to Florida, and thus made it possible for the Church of St. Peter to be organized, was invited to lay the stone, which he did after an address which a listener described as "wonderful." Dr. Aionzo P. Holly of West Palm Beach officiated as Master of Ceremonies in his usual dignified manner. It was to him that Dr. Duncan, a friend and classmate of our Primate Alexander in Medical College, had conveyed the news of the establishment of the A. O. C. Dr. Holly, being the "Sponsor" for S. Peters, gave an eloquent historical address demonstrating the many blessings, spiritual and otherwise, which God had bestowed upon the Negro Race. Being a devout and scholarly student of the Scriptures he drew largely from this source for his facts. There were several other speakers and all emphasized the necessity for racial leadership. Two vocal selections were rendered by Madam Chatham, famed as the "world's greatest coloratura soprano." It was the first time that the majority had witnessed the laying of a cornerstone after ritualistic usage, and they were thrilled with the solemnity of the occasion. Part of the program was conducted within the

building which at present is only partially supplied with seats, and a large number were compelled to stand. Upon the cornerstone is this inscription:

S. PETER'S AFRICAN ORTHODOX
CHURCH

Organized Sept. 7, 1924

ARCHBISHOP ALEXANDER, *Primate*

Within the stone were placed and sealed: Two copies of "The Negro Churchman" bearing the pictures of His Grace the Primate and His Lordship William Ernest, a Document of the History of S. Peter's Church, a copy of the "Negro World," a copy of the "Miami Times", and several coins. The Vestry sent to the Archbishop a gold coin as a souvenir of the occasion with their regret that he could not be present at the ceremony.



DEED OF CONSTITUTION

Whereas, the undersigned are desirous of forming themselves into a congregation of Christians for the public worship of God.

Now This Indenture Witnesseth, that for and in consideration of the premises and of the said parties affixing their hands and seals, and under and by virtue of Section 1, of Chapter 178 of Revised Statutes of Nova Scotia, 1823, do hereby constitute themselves a Religious Congregation under the name and style of St. Phillips African Orthodox Church.

The said congregation is hereby Established in the City of Sydney in the Province of Nova Scotia and connected with the African Orthodox Church of Miami, County of Dade State of Florida, United States of America.

The Minister for the time being, together with Cyril Kennedy Francis Williams, Theodore Tull, and Lambert Bryson, shall be Trustees of the property of the said congregation.

Any Three (3) or more of the Trustees shall have the power to Do, Transact, Manage, or Conduct the business of the said congregation and may Buy, Sell, Mortgage or Lease any property, or Make or Enter into any Agreement or Agreements which all the Trustees could have Made or Entered into, or may Do any acts or act for and on behalf of the said congregation, which all the Trustees are by law empowered to do.

The Trustees or any of them may be removed by a majority vote of the members present at a meeting duly called for that purpose.

The Officers, mode of election, rights, privileges of members and mode of admission of future members shall be according to the Constitution, Rules and Canons of the said African Orthodox Church of Miami, Florida, United States of America.

In Witness Whereof, the said parties to these Presents have hereunto set their Hands and affixed their Seals, this Twenty-first day of December, A. D., One thousand Nine Hundred and Twenty-five. [Here follow signatures and seals of parties].

DIXON EGBERT PHILIPS
SIDNEY BYNOE

Witnesses

*Province of Nova Scotia
County of Cape Breton, S. S.*

On this 16th day of January A. D. 1926, before me, the subscriber, personally came and appeared Dixon Egbert Philips and Sidney Bynoe, subscribing witnesses to the foregoing Indenture, who having been duly sworn, made oath and said that Francis Williams, Norman B. Crawford, Cyril A. Kennedy, Theodore Tull, Lambert Bryan, Gertrude Kennedy, Harriet Mayers, Christopher Gibbons, Ida Marshall, Oscar D. Crick, Sidney Oliver Trotman, Prince A. Cambridge, William Boucher, Kathleen Bryan, William Holloway, Dudley Leacock, Mrs. Helen Leacock, Barton Poirer, Henry Marsh, Eloise Tull, Mrs. Elizabeth Trotman, John Olton, Mortimer Nichols, Conrad Mayers, Charles King, Joseph Bishop, Fitz Herbert Lewis, Wilbert Connell, and Alexander Parris the parties thereto signed and sealed the same in their presence.

ALEXANDER CAMPBELL,
[SEAL] *A Commissioner of the
Supreme Court of Nova Scotia*

THE PRIMATE'S BIRTHDAY OBSERVANCE

On March 26 His Grace Alexander completed his sixtieth year. In the evening there was a large congregation present many of which came with their clergy from

the other African Orthodox Churches in New York City. The special service was conducted by Rev. G. H. St. Claire Nurse, and the clergy and several of the laity made congratulatory addresses. Then followed the presentation to His Grace of a purse of Sixty Dollars in gold, a Lace Alb, a Corded Cincture, a Lace Surplice, and a Purple Biretta. The purse of gold is being reserved to secure for the Primate a Purple Cassock, that which he has worn since 1921 when he was consecrated "Laying seen better days." This will cost \$150, and with other sums in hand, we now have about \$100 of the total. Rev. Sister Agnes then read many letters and telegrams from the clergy and congregations at a distance, including Chicago, Atlantic City and Nova Scotia. Several lay persons outside of New York also sent telegraphic greetings.

A Committee of Ladies then invited the clergy and other special guests to a banquet on the upper floor of the building. This part of the program was vigorously entered into, some twenty persons enjoying immensely the tempting menu that had been prepared by the ladies of the Church. After-dinner speeches followed, the speakers being the Rev. Canon Sheppard; the Rev. Canon Henry, the Rev. Canon Brookes Mrs. Ada McGuire Higgins, Dr. Harry Evans, Dr. Albert Joseph, and His Lordship Reginald Grant, Rev. G. St. Claire Nurse being toastmaster. All were entertaining in their remarks and gave high tribute to the leader and founder of the African Orthodox Church. Indeed the speeches would make good reading if we had space to reproduce them. His Grace replied, as he had already done during the religious service to the kind expressions both in word and deed which had been made. He was deeply grateful, and highly appreciated the loyalty and devotion of his coworkers, clerical and lay. He objected to being designated as "old", and assured them that he was "sixty years young". Since then he has been heard saying after the Coué formula (modified), "Day by day in every way, I am growing younger and younger." He concluded his address by stating that he felt fit for twenty more years of hard work, but regretted that after forty years in parochial service he still had to be the rector of a congregation to earn his daily bread, and he hoped that the African Orthodox Church would consider the advisability of relieving him of this necessity, in order that he might give all his time to the duties of the Primacy, the Deanship of the Endlich Theological Seminary, the Editorship of the Church Magazine, the more extensive visiting of congregations at home and abroad, and the planting of new churches in untouched but ready fields. He was very emphatic and

earnest in this appeal and hoped that the A. O. C. would relieve him in the not distant future of the "drudgery", as he now felt it to be, of parish work.

A very pleasing incident which was not on the program occurred during the address of His Lordship Reginald Grant, about one o'clock. His Grace was to be the final speaker and glancing at his watch inadvertently began to wind it. The creaking was so marked that it interrupted the speaker and he stopped amid roars of laughter. The watch was an old one of the Dollar variety. The speaker then continued: 'Had we heard that watch creaking before today we would have added another gift on this occasion. However, Your Grace, pass it down to my end of the table, and do me the honor of wearing my watch in its place.' The Primate demurred. Somebody had lent him that watch during Synod two years before to time the speakers, and at the close of the meeting had been ashamed to call for same, hence he had adopted the "orphan," as his own gold watch given him by the good people of Sydney, N. S., was perverse and refused to work more than a few hours at any time. This deserted watch had been a faithful companion and had never failed him, but if His Lordship insisted he would submit on condition it be placed in a future museum of the African Orthodox Church suitably labelled as the "Watch of the First Archbishop." His Lordship persisted that he must become the proud possessor of the noise-making timepiece, and passed his beautiful Elgin gold watch down to the Primate as a birthday gift. There was no alternative but acceptance, and His Grace, in deep emotion, thanked his latest son in the Episcopate for the spirit which prompted the generous act.

The conception of this birthday observance is due to the two deaconesses, but Sister Theresa having been assigned to temporary service in S. Mary's Church since February, Sister Agnes put it into execution. The cash contributions received and used to secure the above mentioned gifts are the following:

S. Matthew's, Chicago, \$20.00; S. Joseph's, New York, \$10.00; Christ Church, Brooklyn, \$30.00; S. Philip's Nova Scotia, \$6.00; S. Luke's, Cambridge, Mass., \$15.23; S. Anthony's, New York, \$3.00; S. Mary's, New York, \$3.00; All Saints, New York, \$1.50; S. Barnabas, New York, \$2.00; Dr. Cholmendeley, \$1.00; Rev. W. Collins, \$1.00; Good Shepherd, New York, \$38.30.

The undersigned desires to thank all who have cooperated with her to make the Sixtieth Anniversary of the Primate's Birthday such an unqualified success. It has required much correspondence and at-

tention to details but has been gladly done as "a labor of love".

Rev. Sister MARY AGNES



ORTHODOX THEOLOGY

Macedonianism

This heresy applied to the Third Person in the Trinity, the same denial of deity which the Arians had applied to the Second Person.

Macedonius was Bishop of Constantinople in the middle of the Fourth Century A. D.

His heresy had far less vital force than Arianism, although in itself it was quite as deadly, because the whole economy of salvation as now carried on in the world is the work of God the Holy Spirit.

Some of the later clauses, added to the Nicene Creed in its revised Jerusalem or Constantinople form, were inserted especially to oppose the heretical tenets of Macedonianism.

This heresy was especially condemned by the Second General Council in 381 A. D.

HERESY

Definition of Heresy. Heresy, that is "choice", is the self-willed selection of a particular mode of thought in opposition to the teaching of the Church.

Heresy, therefore, is not so much negative: the denial of some truth, as positive, the insistence upon some particular aspect of the truth to the neglect or contradiction of a complimentary truth.

The Catholic Faith preserves the proportion. Heresy impairs this by one-sided exaggeration. Very frequently, heresy originated in a real though mistaken zeal for one side of truth.

Consequently it is obvious that heresy is not necessarily irreverent; but reverence misguided and self-willed what the Apostle called "will-worship", a religion of one's own choosing, Col. 2:23 and it thus contrasts with the receptive docility of the believer in the Catholic Faith.

✠ REGINALD GRANT



Christ Church Cathedral, Brooklyn, N. Y.—Since the special devotions of Holy Week, there seems to have awakened a wider and deeper interest among our people at Christ Church, and it is growing as the days go by.

On Palm Sunday His Lordship Reginald Grant, for the first time in Cope and Mitre, blessed the palms which were distributed to the largest congregation we have had any Sunday morning in our Church, and owing to the crowded condition of the Church, only the Choir num-

bering 35 could join in the Procession of Palms. At 4 o'clock in the afternoon, a large and appreciative audience listened eagerly to the Debate "Resolved that Science is a greater factor in human civilization than Religion," which was very keenly contested.

On Maunday Thursday night, 19 candidates were confirmed by His Lordship Reginald Grant in the presence of a crowd which filled the Cathedral to its utmost capacity, every standing space being taken.

Good Friday was a day of "specials" for the many who visited the Cathedral during the three hours Devotion, and who listened to the addresses on the Seven Words delivered by His Lordship Reginald Grant. The rendition of Stainer's "Crucifixion" in the evening by our Choir, assisted by Mr. O. G. Braithwaite of N. Y. and Mr. Critchlow of Brooklyn, was equal to that heard in the West Indian Islands or anywhere in this metropolis. His Grace Archbishop Alexander in congratulating the Choir and Organist gave wonderful encouragement in his usual inspiring manner. Many friends from N. Y. C. including Rev. G. Nurse, Mrs. Agnes and Theresa and others came to listen to this Masterpiece, rendered by voices of the race and led by Mr. Wm. W. Selkridge, who deserves special congratulation for rendering that great piece of music so efficiently, with a Choir, many members of which sang it for the first time. Space will not allow us to enumerate the large number of Gifts which poured in on Easter Eve, and which beautified our Altar and Sanctuary for Easter Day.

Easter Day: At 6 a. m. Mass was celebrated by Rev. Canon H. H. Henry and the Sermon was delivered by Rt. Rev. Reginald Grant. At 11 a. m. Revs. John F. Selkridge and J. G. Bayne were ordained "Deacons" by His Lordship Reginald Grant, who also sang Mass. The Sermon (an abridgement of which is found elsewhere in this issue) was preached by Rev. Canon H. Henry. At 3.30 p. m. a large crowd was entertained by the children who rendered the Flower Service, given by Mrs. Etta King and Mr. L. Allsop, our Churchwarden. In the evening, the Choir with special assistance gave a Musical Entertainment, which brought a happy day to a delightful close.

On Saturday, April 10th, we were able to pay off a substantial portion of our 2nd Mortgage, and we are very grateful to our Heavenly Father for this and many other temporal and well as spiritual blessings He has bestowed upon us. On Sunday, April 18th, 8 p. m., we appreciated the beautiful, eloquent, and instructive sermon delivered by His Grace Archbish-

op Alexander on the subject, "Lessons of Springtime" which seemed to be his best, in spite of his slight affection of the throat.

His Lordship Reginald Grant is enjoying a well-earned 10-days rest after the arduous duties of Lent and Eastertide. We hope he will be thoroughly recuperated when he returns to his work.

H. H. HENRY,

Associate Rector

Cathedral Chapel of the Good Shepherd, New York City.—The demand for seating accommodations is increasing. Our chapel could be filled five times over by the eager crowds who desire to enjoy the rich liturgical services and listen to the inspiring sermons. This has been true not only of the Lenten and Easter services but of every Sunday Morning. On Palm Sunday His Grace previous to pontificating, conducted the office of Blessing of the Palms followed by the Procession. His text for the sermon was "And when he had come near he beheld the city and wept over it." In the afternoon a Confirmation Service was held the following persons being presented by Rev. Sister Mary Agnes who had prepared them: John Wesley Caines, Donald Small, Glendon Breedy, Frances Williams, Isabel Breedy, Dorothy Jacobs, Maud Lewis. On Easter Day, Low Mass was celebrated by His Grace at 5.30 and a large proportion of the communicants received at this service. At 11 a. m., following the Asperges and Procession, His Grace pontificated at Solemn High Mass, and preached from the text, "Now is Christ Risen from the Dead and became the Firstfruits of them that slept." The Choir rendered in effective style Monk's Mass in C, and sang as Introit "Christ Our Passover," as Gradual "Christ is Risen," and as Offertory "We declare Unto You Glad Tidings". During the afternoon the Willing Workers under the direction of Mr. Clement Gordon gave an Easter Program and a large audience was entertained by the able addresses and finely rendered musical items. The Vesper Service was sung by the Junior Choir, and was followed by the Easter Cantata of the Church School. The pupils did unusually well, responding to the careful training given them by Rev. Sister Mary Agnes. The parents and friends were generous in their praise of the good work done and it is hoped that very soon again another such occasion will be provided. The Annual Parish Meeting of the Church of the Good Shepherd was held, according to the Canons on Easter Monday Evening. The financial report which follows this article was read, and vestrymen were elected for the ensuing year. On Thursday, April 15, a Flower Drill was

given by the Church School and was easily the best entertainment ever given by the children. The chief credit for the occasion must be given to Miss Dora Michael who gave freely of her time and talent to prepare the pupils. The Drill is to be repeated later in May by popular request.

Sister MARY AGNES

Church of The Good Shepherd, N. Y. C.
April 1, 1925—March 31, 1926

Receipts

Cash Bal. in hand from Mar 31, '25	38.22
Weekly Pledges & Gen. Offerings	14.94.98
Easter Offerings for Year 1925..	245.36
Whitsunday Special Offering	48.40
Sixth Anniversary Offering	271.00
Harvest Offerings and Sale.....	38.20
Christmas Special Offering	36.76
Special Offering for Coal	56.50
Missionary Offering (Ch. Ext.)..	43.34
Entertainments & Assessmnts by	
Vestry.....	120.60
Building Fund Rally by	
Rev. G. Nurse.....	68.60
Building Fund Donation from	
Chicago.....	14.25
Sale of Hymns A. & M. by Vestry	13.50
Insurances Collected Through Fire	57.19
Rentals Collected on Church	
Property.....	1675.63

Grand Total.....\$4222.53

Expenses

Salary of the Rector	1317.27
House Rent of Rector	674.00
Salary of the Organist	260.00
Church Cleaning	112.45
Furnace Attention	40.00
Xmas Gifts to Church Workers..	25.00
Pledge and Offering Envelopes..	30.04
Printing Circulars and Tickets....	12.75
N. Y. Edison Co. for Electricity..	153.77
New Amsterdam Gas Co. for Gas	85.33
Stephens Fuel Co. for Coal.....	208.52
Samuel Gorcey for Plumbing	47.75
A. Weng for Furnace Repairs ..	24.25
Other Bldg. Repairs & Supplies	31.75
Bal. of Instalments on Comb. Safe	45.00
Supplies & Palms for th eAltar..	13.10
City Taxes, 1925	167.74
Insurances	73.40
Interest on First Mortgage	220.00
Principal on Second Mortgage ..	200.00
Interest on Second Mortgage	362.50
Loans with Interest repaid	37.57
Missionary Collections	43.34
Miscellaneous Disbursements	2.85
Cash, Bal., March 31, 1926.....	34.15

Grand Total.....\$4222.53



S. Luke's Church, Cambridge, Mass.—The Lenten Midweek Services held in the homes of the members came to a close on the 31st of March the last being in the

home of Mrs. Agnes Frederick, 34 Hancock street.

On Palm Sunday, Low Mass was said at 8 a. m. and Sung Mass at 11 a. m., and Vespers at 7.30 p. m. His Lordship pontificated and preached at both services. During the celebration of the 11 a. m. Mass the Palms were blessed and at its close a procession was formed and the members received the palms each member bowing to the crucifix on the Altar as he or she received the palm.

On Good Friday a United Service was held at St. James' Church, Boston, and exercises for the Three Hours Devotion were conducted by His Lordship. Addresses on the Seven Words were delivered. The Rev. James Grenidge, Mr. Edward C. Moore and Mr. James A. Forde, Lay Readers, assisted in delivering the addresses.

On Easter Day, Low Mass was said at 8 a. m. and Sung Mass at 11 a. m. His Lordship pontificated and preached. A large number of communicants availed themselves of the opportunity to renew their faith in the Risen Yord. At Vespers His Lordship took for his subject: "Faithful Women."

At 1.30 p. m. funeral services were held in Old St. Paul's Church, Portland Street, over the mortal remains of the late Mrs. Elaine Niles of 363 Allston Street, who departed this life on the 30th of March last. His Lordship preached from the text, "She is not dead but sleepeth." The deceased leaves her husband an dtwo children to mourn thir loss.

On the same day at 4 p. m. the Church School gave their Easter Cantata, entitled "The Triumphant King." The choruses and recitations were well rendered, and a large and appreciative audience applauded the children during the exercises. Mrs. Ida C. Lee, and Miss Pearlina Frederick are to be congratulated for the musical training of the School. Mr. James A. Forde gave the address from the text, "Suffer the little children to come unto Me, and forbid them not."

On the 11th of April, Esline Elizabeth, the infant daughter of Mr. and Mrs. Clement Isaacs, and John, the infant son of Mr. and Mrs. John Nichols were given the Sacrament of Holy Baptism and became members of the One Holy Catholic and Apostolic Church. The same day at 3 o'clock p. m. the Sacred Cantata, "The Risen King", by Dr. H. Schneckner, was rendered by S. Luke's Choir (augmented) in Rhodes Hall, 40 Prospect Street; kindly assisted by the Universal Band Quartet under Professor Baroni. It was a success. His Lordship Arthur Stanley acted as musical director and Miss Pearlina Frederick was the accompanist. "The Hallelujah Chorus" from Handel's Messiah, was sung at the close of the Cantata. A repetition

of the Cantata was asked for by the audience and Tuesday evening the 27th of April was fixed as the date, and the Western Avenue Baptist Church as the place where it will be repeated.

On the 18th instant a General Parish Meeting was held at 4 p. m.; the business of the Parish was discussed and Wardens and Vestrymen were elected. Mr. Walter Isaacs was elected Senior Warden; Mr. James E. Gill, Junior Warden; Mr. Edward C. Moore, Clerk; Mr. Aberdeen Bispham and Mr. James Adolphus Forde, Vestrymen.

✠ ARTHUR STANLEY

S. Matthew's Church, Chicago—Easter Day was joyfully spent by the children and adults alike; everyone seemed to be in the best of spirit and the arrangements seemed perfect. Our much esteemed friend and co-worker, Miss Maybelle Booth, now residing in Los Angeles, Cal., sent us for the occasion a beautiful handworked altar cloth of fine linen. The altar was prettily dressed by Miss Grace Phoenix and the floral offering presented by our faithful members Mrs. Eugenia Fray and Mrs. Laura Scott gave an air of victory and great rejoicing. The Cross and six white candles stood out prominently and spoke a silent message of the Resurrection. The robed choir was in full numerical strength. The anthem "I know that my Redeemer lives" was beautifully rendered under the direction of Mr. E. H. James.

The music was much improved, for which we are grateful to the Misses Phoenix who kindly offered us the use of their organ for the day. Mr. A. E. Osborne, our young organist was more at home with the organ, and the Easter selections were nicely rendered. The solo was sung by Miss Clarissa Phoenix; her interpretation was splendid. Miss Marie O'Neil, our reliable alto, took her place in the duet.

Choral Mass was sung at 11 a. m. At 4:30 p. m. the children's program was creditably rendered in the presence of a large and appreciative audience. Crucifixes were distributed to the scholars; and prizes for securing new members were awarded to Gilbert Brown, Everett Collymore, May Collymore, and Ethel Lowry. These participated in the program together with Jack Collymore, Flossie Collymore, George White, Dorothy White, Margaret Collymore, Leslie Brown, Kenneth Webb, Carlton Hunt, Kenneth Simms, Cyril Valentine, Robert Valentine, Jr., Oscar O'Neil, Vivian Southern and Violet Valentine.

At 8 p. m. Vespers were sung. The message of Easter was presented in practical sermons delivered by the Rev. Father Valentine who preached in the morning from

the text, "I know that my Redeemer Lives," and at vespers from "Who shall roll us away the stone."

The Children's frolic and fun on Easter Monday evening was a success; Mr. C. A. Morgan, the Superintendent, said it was a good ending. Prizes for Lenten Banks were given to Mr. F. A. White, Mrs. E. Fray, Oscar O'Neil and Violet Valentine.

The altar cloth presented by Mrs. Maybelle Booth was sent with the following message:

"A gift for the altar of S. Matthew's Orthodox Church from a devoted and loyal member, who though miles separating person, still has her church at heart. I have taken every stitch in love and you can see how manifold they are. I am asking you to use it on Easter Day, if nobody else is before my request. I am sending it Special Delivery and insuring it too. May God bless the church, Priest, Officers and members and all interested. I hope in the near future to have the privilege of making an altar cloth for an altar in our own Church Building. The work is new and needs prayer, faith, and work, lots of the latter but if we will combine them all, then, success will be ours. I hope the Easter Services will be wonderful, spiritually and financially."

R. A. VALENTINE

S. James' Church, Boston, Mass.—Lenten services were held regularly on Wednesday evenings, the attendance being uniformly good. We received much spiritual benefit from the addresses of the various speakers. On the third Sunday in March John Benjamin, infant son of Mr. and Mrs. John Roach, natives of Montserrat B. W. I., received the Sacrament of Holy Baptism from the Vicar Rev. J. A. Greenidge.

On Good Friday the Three Hours' Devotion was conducted by His Lordship Arthur Stanley, the other two congregations, S. Michael's and S. Luke's uniting with us. On Easter Day large congregations attended both services and splendid sermons were delivered by the Vicar. Among the sick are Mr. Edgar Smith, vstryman and Mrs. Julia Greenidge. Prayers were said regularly for them by the Vicar, and they are now recovering rapidly. We are mourning the loss of Miriam Maughton, one of our helpers in the work of S. James. She passed into Rest Eternal on April 7. Mayshe rest in peace. JULIAN COX

S. Paul's Church, New Haven Conn.—During the illness of Rev. Fr. Millington, the services were conducted by Mr. E. S. Smith and Mr. D. Benjamin. On Feb. 21, a Sacred Concert was given under the direction of Miss A. Brown. The Rev. Can-

ON BROOKES, formerly Priest at S. Paul's visited and preached for us. On the 23rd of February we permitted the use of our chapel to the New Haven local of the U. N. A. A., the Rev. F. A. Love being the speaker. On March 7 the Rev. Canon Blair visited and preached for us. The Rector resumed duties on March 21 after an illness of five weeks and now resides permanently in New Haven. On Easter Day, in addition to Sung Mass and vespers, a Children's Service was held at 4 p. m. under the direction of Miss Ellen Hamilton. On April 18 a Concert was given by Miss Lillian Mills, one of the recently confirmed and energetic members. She hopes to prepare for the work of a deaconess shortly. A Musicales was rendered April 22 by Miss A. Huggins. The talent for the occasion consisted of a number of young men and women trained by Miss Mammie Hope, noted musician and teacher. To her and all who participated we tender our thanks. On April 11, Mr. Isaac Benjamin, a former Treasurer, presented a Bible to S. Paul's Church, and Miss Emily Sibblis a Book of Gospels and Epistles for the Sanctuary. On our convalescent list is Mr. Joseph Winter who was ill with pneumonia.

FR. E. J. MILLINGTON

S. Philip's Church, Sydney, Nova Scotia
Throughout the Lenten Season, in spite of heavy snow storms we celebrated Low Mass every Wednesday morning at eight o'clock. This was in itself a sacrifice, as on several occasions the priest had to kindle his own fire and then celebrate the Mass all alone. This weekday celebration was a novelty to our members. Mesdames Ida Marshall and Lambert Bryan were the only two who availed themselves of this privilege on one or more occasions.

We regret we were unable to take part in person on March 26, in the Sixtieth Anniversary of our esteemed, venerated, and beloved Lord Archbishop and Primate Alexander. Besides celebrating Low Mass on the day in question and offering special prayers for Vision, Zeal, Purity, and Strength, we forwarded birthday greetings by telegram. The following letter was mailed earlier in the week.

Office of the Archdeaconry
The African Orthodox Church
Nova Scotia, Canada

51 Hankard St., Sydney.

March 26, 1926

The Most Reverend Alexander, D. D., M.
D., D. C., etc., etc.,

Lord Archbishop and Primate African Orthodox Church,

224 West 135th Street New York City
Most Reverend and dear Father in God,

We wish to express our sincere congratulations and "many happy returns of the day," upon this the anniversary of your sixtieth birthday.

As a feeble token of our highest appreciation, we beg to enclose th accompanying cheque for six dollars (\$6.00).

That you may be given health, vision, and the necessary virtues to further the Cause of the Holy African Orthodox Church.

We beg to remain,

Lord Archbishop,

Your faithful children in Christ,

(Signed) Dixon E. Philips, Cyril Kennedy, Lambert Bryan, Theodore Tull, Dudley Leacock, Francis Williams, Norman B. Crawford.

Our Easter celebrations have been inspiring and encouraging. Large attendances were reported throughout the day, and the response to the Easter envelopes hearty and to a great extent, generous.

D. EGBERT PHILIPS

COMPENDIUM OF SERMON

By Rev. Canon H. H. Henry at Christ Church Cathedral, Brooklyn, N. Y., on the occasion of the Ordination of Rev. J. F. Selkridge and Rev. J. G. Bayne on Easter Day, April 4th, 1926.

Subject: Christ's Charge to Peter. St. John XXI. 15-17.

On this glad Easter Day, having just admitted these two brethren to the Diaconate in the ministry of our Church, it seems to me there is no subject more fitting to present to them and you than the incident connected with our text which occurred not long after Our Blessed Lord's Resurrection, and which bears a special message for Deacons or Servants of Jesus Christ.

Christ's resurrection was "Good morning" to all the disciples but it was more to Peter. He had thrice denied his Master and his best Friend whom he so shamefully renounced was dead and buried and sealed in the tomb. Now that all his hopes were baffled there was nothing left for him and the other disciples with him to do but to return to their boats and nets. But the Lord was risen indeed, and had a special commission for Peter to whom it must mean that Christ had forgiven all.

Whenever Jesus gathers the apostles together for the purpose of instruction, He always speaks to them as representatives of the future Church. Peter, therefore, stands before Christ not as an individual, but as a

representative. He does not, however, represent each individual member of the Church, for observe that not all the apostles are present at this appearing. There are only seven the sacred number. Not every member is fitted to perform the duties of feeding the lambs and shepherding the sheep. Some have not the age nor the experience; some have not been endowed with the necessary gifts and graces, both natural and spiritual. The command, therefore, to feed the lambs and shepherd the sheep is given primarily to ministers.

Before Our Lord gives Peter his commission, He enquires about his possession of the essential qualification of Love, "Simon, son of Jonas, lovest thou Me?" This is a searching question. Like the surgeon's knife, it pierces to the very foundation of life. Three times is the question repeated, and each time with a greater sting. "Lovest thou Me?" Many commentators agree that the three-fold repetition is intended to remind Peter of his three-fold denial, but this seems to me to be utterly inconsistent with the nature of Jesus Christ or with the methods of God.

God is merciful and gracious, slow to anger and of great mercy. God surely forgives. "I have blotted out as a thick cloud thy transgressions, and will not remember thy sins any more." So God forgives. "Thou wilt cast all their sins into the depths of the sea, and their iniquities wilt Thou remember no more."

But further, Jesus had prayed for Peter that his faith fail not, and exhorted him to have faith in God in the hour of denial, and indeed lavished special affection upon him in dealing with him. But, why does He ask this question three times? To impress for all time upon His Church the fact that Love to Christ is the one essential and indispensable qualification for all Christian service. Love to Christ must be the spring and fountain of all work for Him. Without Love, it is impossible to please God. Without Love it is impossible to serve God. Without Love it is impossible to serve your fellowmen.

The question is thrice repeated also, because there are three classes in the Church having special needs, requiring special care, and demanding special Love.

1. Christ's first charge relates to the beginning of the Christian life. "Feed my

lambs." This is very important, for the training we get in our youth is the one we will most likely follow all our life. Character is largely determined by family care and training, and if the lambs of the Church only receive the right influence, example and instruction, they will be lights in the world. And those who are now undertaking the care of these lambs may well pray St. Paul's prayer for the Phillipians, that their "Love may abound more and more in knowledge and all discernment, that they may distinguish things that differ," so that those whom they present before the Master may be "pure and without offence or blame until the day of Christ."

2. The second command was: "Shepherd My sheep." Here we have shepherd and "sheep", instead of "feed" and "lambs." These are favorite terms with Christ to denote the relation between Himself and His Church. It is because the shepherd is so indispensable to the sheep, and the sheep so dependent upon the shepherd that their names are chosen by Jesus to express the tie which binds Him to them.

"Shepherding the sheep" is different from "feeding the lambs". The minister has now to do with mature men and women who are acting for themselves, and shouldering their own temporal and spiritual responsibilities. Therefore "take heed to yourselves and to all the flock in which the Holy Spirit appointed you overseers, to shepherd the Church of God which He purchased with His own blood."

The Love of Christ must constrain the true minister of God.

3. One more class of Christ's sheep yet remains, the aged class. We take special care of the young. Then, sermons and prayers and all kinds of efforts are inspired by the men and women who form the bulk of the congregations. But Christ does not neglect the aged in His provision for His Church, so He says to Peter, "Feed My aged sheep."

The three things which Christ said to Peter are utterances of the divinest love. Peter, do you love Me? Then you may live for Me. Peter, do you love Me? Then I will plan the life I wish you to lead for Me. Peter, do you love Me? Then you may prepare to serve in My vineyard until death.

(Continued in the next issue.)

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- The Rev. John G. Baynes, Christ Church, Brooklyn, N. Y.
- The Rev. Ralph W. Hawkins, Curate, S. Barnabas, New York City.
- The Rev. Sr. Mary Agnes, Deaconess, Secretary to the Primate, New York City.
- The Rev. Sr. Angelina Theresa, Deaconess, Good Shepherd, New York City.

The Negro Churchman



In Tenebris Lumen



THE Rt. Rev. WILLIAM ERNEST, P. D.

NEW YORK CITY, JUNE, 1926

VOL. IV No. 6

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The Negro Churchman

In Tenebris Lumen

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NEW YORK, JUNE, 1926

TEN CENTS

RETIRES FROM THE PRIMACY

(Archbishop Alexander's Letter)

New York City, May 19, 1926

The Rt. Rev. William Ernest, D. D.,
Miami, Florida.

My Lord Bishop:

On Sunday, May 2, after celebrating Mass and preaching in your Cathedral Church of S. Peter's, Miami, I experienced a physical collapse, which, but for the skilled medical aid you summoned to the church, and the prompt attention rendered by your Lordship and congregation before the arrival of the physician, might have terminated disastrously. Two years ago, while preaching in a large New York auditorium, I suffered a similar attack, and but for the timely aid of Dr. C. M. Duncan of Jacksonville, who was present on the platform, my life might have ended then. As a member of the medical profession myself, I am fully aware of the significance of these warnings.

For nearly two score years I have been engaged in in a very strenuous ministry, most of it having been spent in the missionary departments of Church service requiring much travel, raising of funds, and organizing and development of new fields. On September 2, 1921 when the African Orthodox Church came into existence I was elected its first Bishop and Primate. But, for nearly two years previous, I had been active in the constructive work which made it possible to lay the foundations in 1921.

During these years God has signally blessed our efforts, and it is not necessary to recount here our marvellous growth at home and abroad as this is well known among us. At present we are especially thankful to note the progress of our work in Cuba, the Dominican Republic, and Nic-

aragua. The call of two independent bodies of our brethren in Africa demands our earnest attention and support.

It is quite evident to me that the leadership of the African Orthodox Church requires that another Bishop, younger than I, and of greater physical endurance, be placed at the helm, and I therefore give notice to your Lordship, both as the Bishop next in seniority, and as Secretary of the Conclave or House of Bishops, of my resignation as Primate of the African Orthodox Church, same to take effect on September 2, 1926, the fifth anniversary of my election. In this decision I feel that I am acting under the guidance of the Holy Spirit, and in the best interests of the Church and those dependent upon me.

Nothing in this resignation will affect my duties as Bishop in my present Jurisdiction, or my services in connection with the Publishing Department or the Endicott Theological Seminary, since, relieved of the responsibilities of the Primacy, I shall be able to devote more time to these important departments. My action being final, and not subject to reconsideration or modification, Your Lordship's duty, as outlined in Canon VIII. Sec. 10, is clear. It is needless to say that my counsel, co-operation, and experience will always be at the disposal of Your Lordship, or whichever Bishop shall be elected Primate by the Conclave.

Now I suggest that Your Lordship immediately send copies of this letter to the other two Bishops, the Consistory and the Editor of "The Negro Churchman." Thanking you for the loyal support which you have given me during these years of my Primacy, and the preceding period of construction,

I am Your Lordship's faithful co-worker

✠ ALEXANDER. Primate

ORTHODOX THEOLOGY

Gnostic Heresy

The insoluble enigma of the origin of evil had occupied the attention of the East and West from very early times. It was natural therefore that when a Christian Philosophy came into being, some minds should attempt to find in it some solution of the difficulty, and failing to do so should weave for themselves a Philosophy, partly Christian, partly Oriental, partly Greek.

At the root of these Gnostic Speculations lay the belief of the inherently evil nature of matter. Matter was regarded as a thing repugnant, that it was impossible for the Deity worthily to come into contact with it. This pure dualism was of Persian origin, and sometimes took the form of two gods. One was the author of good, the other the author of evil. One the Supreme Good God, the other the creator of matter, the demigod. This was known as the Manichæan Heresy.

Manichæan Heresy

This was the belief of Marcion, of Valentinus and of Manes.

Some Gnostics formulated systems of emanations of aeons in order to bridge over the gulf between spirit and matter. Their theories were of course fallacious, since there must come to a point—no matter how far removed from the original Spiritual God—where spirit ends and matter begins. No aeon could unite with the two short of an Incarnation, a real Incarnation. But an Incarnation was what Gnosticism would never accept.

Simon Magus

The earliest Gnostic is generally accounted to be Simon Magus, probably not the Simon Magus of the "Acts". His system was briefly as follows.

From the Eternal God issued ennoia, "intelligence," and from "intelligence" many successive pairs of male and female "aeons".

Creation was brought about by Angels who issued from "intelligence" whom they imprisoned in a succession of material bodies. The last of these was Helena, Simon's female companion. Simon believed himself to be the chief aeon of this system and that he descended into human nature first as Jesus and secondly as Simon in order to rescue "intelligence" which he identified with the Holy Spirit.

His Christology was therefore Docetic, i. e., the Human nature of Christ was unreal and fantastic; and since he held all matter to be evil, he denied any resurrec-

tion of the body. In this latter tenet he was followed by all Gnostics.

Cerinthus

Cerinthus lived at Ephesus and there is a tradition that he had a personal encounter with St. John. He rejected the whole of the Old Testament, accepting only a mutilated Gospel of St. Matthew.

His Christology was Psilanthropic. He held that Jesus was a mere man, with no miraculous birth, the son of Joseph and Mary, eminently righteous and at his baptism the Divine "Aeon" or higher Christ descended on him, leaving him again just before the Crucifixion.

This separation between the man Jesus and the Divine Christ is what St. John combated in his epistles when he insists upon the phrase "Jesus Christ come in the flesh", i. e., the reality of the Incarnation and the Passion. Christ came not by water only, The Baptism, but by the water and the Blood, the Passion. (I John 5:6-7).

✠ REGINALD GRANT ✠

COPY OF DOCUMENT

Placed in the Corner Stone of S. Peter's A. O. Church, Miami, Fla.

In the Name of the Father and of the Son, and of the Holy Ghost. Amen.

Grace, Benediction, Peace and Prosperity to all present and to all the Faithful in Christ.

Whereas by the Grace of Almighty God through Jesus Christ our Lord and Saviour in making us the happy recipients of His loving kindness and tender mercies to the end that He has raised up one of our own brethren amongst us to call us into the Light of Ecclesiastical Freedom, in the person of our Reverend and Beloved Primate and Archbishop George Alexander McGuire. Doctor of Medicine, Doctor of Divinity, Doctor of Christianity, so that on the twenty-eighth day of September, in the year of our Lord nineteen hundred and twenty-one, the same George Alexander McGuire was publicly consecrated the FIRST Bishop of the African Orthodox Church, by the Most Reverend Pere Vilatte, Exarch and Metropolitan of the Old Catholic Church in America assisted by Bishop Carl A. Nybladh Primate of the Swedish American Church, (himself being consecrated in the year of our Lord nineteen hundred and twenty by the aforesaid Pere Vilatte, in Chicago, Illinois) in the Church of Our Lady of Good Death Mulberry Avenue, Chicago, Illinois. U S A.

And whereas through the clerical call and earnest ministry of this our Primate, others of our Race, have in due course of time, been duly consecrated as Bishops in

this Branch of the One Holy Catholic Church, namely:

The Right Reverend William Ernest Robertson, Doctor of Divinity, Consecrated November 18, 1923.

The Right Reverend Arthur Stanley Trotman, Doctor of Divinity, Consecrated September 10, 1924.

The Right Reverend Reginald Grant Barrow, L. Th., Doctor of Divinity, Consecrated September 8, 1925.

And whereas by the working of the power of the Holy Spirit which operated on the minds of other men in this city of Miami, in the State of Florida, in the United States of America, we were called by God through the instrumentality of Messrs. Samuel T. Martin, Nathaniel T. Dean, Alonzo P. Holly, M. D., James C. Hepburn, Stafford G. Dames and others, to seek a freedom whereby we may worship Almighty God "in spirit," "in truth," "without fear," "under our own vine and fig tree," on the Seventh day of September, in the year of our Lord nineteen hundred and twenty-four, we organized ourselves, fully cognizant of its full meaning, and in response to the voice of God calling us into the effulgence of this beatific light, whereby our children and their posterity might enjoy in all respects "the faith once delivered to the saints," we called on our beloved Primate to receive us into this Branch of the One Holy Catholic Church which God "so graciously planted in our Race." To this he responded with love and cheer. . . .

Wherefore we have assembled ourselves together on this day the twenty-eighth of March, nineteen hundred and twenty-six, to lay the Cornerstone of St. Peter's African Orthodox Church, to the honour and glory of God, and for the uplift of our Race. With hearts full of gratitude we lift our voices in praise to Him who hath been our Guide, our Leader, our Strength, our Rock of sure defence.

Not only are we thankful for these aforementioned blessings, but also are we grateful for the privilege accorded us by this benevolent Government of the United States of America, whose principles of Liberty and Religious Freedom have been the medium for the working out of this part of the Divine plan. We therefore pray that long life and blessings abundant be bestowed on our honoured and beloved President, Calvin Coolidge, who now guides the helm of State of this great and mighty nation. We also pray that the high principles of Liberty and Religious freedom on which this magnificent Government is founded, might more and more extend

themselves till all prejudice, crime and other evils be blotted forever from her domains and from off the face of the earth, so that humanity all the world over will recognize that "God hath made of one blood all nations of men for to dwell on the face of the earth."

And further, we praise and magnify the Holy and Blessed Trinity for the men and women of this our ancient and once honoured Race, who faltered not but upheld the banner of the cause by their loyalty and their sacrifice. As we record their names below so that posterity might know of them and call them blessed, may their names also be recorded in heaven, that they were not ashamed to stand for Christ and Right and Truth, they will be presented before the King eternal by Him who is the Way, the Truth, and the Light, to whom with the Father and the Holy Ghost be all glory, praise and majesty throughout all ages and ages. Amen.

Vestrymen and Foundation Members

Samuel Theodore Martin, Sr. Warden; Nathaniel T. Dean, Jr. Warden; Samuel F. Poitier, Treasurer; Lionel A. Williams, Secretary; James Constantine Hepburn, Stafford Gamaliel Dames, William Ward, Oswald Bethel.

Other Foundation Members

Mr. Philip Dean, Mr. Harold Dean, Michael O'Brien, Mrs. Agnes Carey, Mrs. Frederica Dean, Mrs. Charlotte Poitier, Mrs. Euterpie Hepburn, Mrs. Maud Martin, Mrs. Alice Dean, Mrs. Vera Wilson, Miss Maud Christie, Mrs. Aletia Hepburn, Miss Viola Dean, Miss Teresa Wilson, Miss Leoni Duncombe, Miss Alice Minus, Miss Doris McPhee, Mrs. Sarah Symonette.

Architect and Builder, Mr. Stafford Gamaliel Dames.

(Signed and Sealed)

✠ WILLIAM ERNEST

Aux. Bishop and Rector
—On to Miami! General Synod, Sept., 1927

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KNIGHTS OF ALEXANDER, *Attention!*

All Knight Commanders, Secretaries and Treasurers will kindly take notice and govern themselves accordingly.

A Bank account has been opened in the Dade County Security Co. of Miami, Fla., in the name of the Supreme Chapter of the Knights of Alexander, with the approval of the Primate. You are requested to forward to General Headquarters in Miami the One Dollar entrance fee of all Knights, and ten per cent of the sums received monthly from dues and entertainments. No withdrawals from the General Fund will be made until ordered at General Synod in 1927. All Secretaries

should make their monthly reports in quadruple form, forwarding a copy to each of the following: The Most Rev. Alexander, D. D., M. D., D. C., 224 West 135th street, Fla.; Mr. Stafford G. Dames, Supreme Treasurer, 355 N. W. 14th Terrace, Miami, Fla.; Mr. Stafford G. Dames, Supreme Knight Commander, 120 N. W. 10th St., Miami, Fla.; and to your local clergyman or layman in charge. With the copy of your report to the Supreme Treasurer forward Money Order covering the amount sent by your Chapter. Your monthly dues, charity and benevolent obligations are those which each Chapter is authorized to regulate for itself. Begin NOW to prepare for the General Synod of 1927. Let each Chapter of the Knights of Alexander send a delegate. The Primate will assign us sufficient time on the Agenda for our reports and for ratifying our General Laws and Rules. We Men of the Race mean to promote this Church of our Race. To this end concentrate all your neergies and put over th program. Do your full and prompt duty in this particular. The Synod of 1925 ordered a Chapter established in every Parish. Have you yet complied? Yours for success,

S. G. DAMES, S. K. C.

On to Miami! 1927

THE ENDICH THEOLOGICAL SEMINARY

Another year of instruction has come to its close. At the beginning, last September, there were fourteen students, of which two were registered in the correspondence course. Those who were preparing for Priests' Orders were Rev. A. C. Hamilton, Rev. J. A. Ford, Rev. G. S. Nurse, Rev. H. C. Herod, Rev. W. S. Kirnon, and Rev. J. O. Greenidge. Of these six deacons only Rev. H. C. Herod continued through until the May examinations, which it is believed he has successfully passed, and will be elevated to the priesthood during next September.

The Candidates for Deacons' Orders were Rev. R. Hawkins (sub-deacon), Mr. F. Nicholls, Mr. S. W. Davis, Mr. J. Teshea, Mr. J. C. Simons, and Mr. E. S. Smith. The three who continued until the May examinations were Messrs. Davis, Nicholls and Simons, and these, we hope, will also be ordained to the diaconate next September. Dr. Chas. Lowe, a chiropractor, and Christian worker in another religious body, attended the lectures for information, but did not continue until the close of the year's work.

The course included lectures and Recitations in Catholic Theology. History of Re-

ligion, Liturgics, Homiletics, Bible Introduction, General Science, General History, and Practical English. We append the examination questions with name of examiner, in each of the subjects, except the last this having been a rather lengthy set of questions prepared by Rev. Canon C. O. Sheppard, and for which we have not space.

LITURGICS

The Most Rev. Alexander, Examiner

- I. (a) Define Liturgics, Liturgy, Divine Liturgy.
(b) Name the principal Liturgies, Eastern and Western.
(c) From what sources is the Liturgy of the African Orthodox Church derived?
- II. (a) Mention all the titles given to the Holy Eucharist.
(b) Distinguish between the following Masses: Low, Sung, Solemn, High, Pontifical, Requiem.
(c) When may a Requiem Mass be celebrated?
- III. (a) Define Gradual Sequence, Mass of the Catechumens, Mass of the Faithful, Offertory.
(b) Explain the term Canon and give its several uses.
- IV. Why, when and how are the following seasons observed: Advent, Epiphany, Lent, Easter, Pentecost?
- V. Mention, with dates and proper liturgical colors, all the Fixed Festivals observed in the African Orthodox Church from June 1 to November 30.
- VI. Name and describe the vestments worn at Mass by the celebrant and his assistant ministers.
- VII. Name and describe the several articles worn or used by a bishop only.
- VIII. (a) Define Censer, Missal, Altar, Credence, Sacring Bell.
(b) Discuss the use of Candles and Incense in our worship.
- IX. (a) Name the several articles which the priest should carry to the altar for a proper celebration of the Eucharist.
(b) Describe each of the three (3) elements used for the Offertory.
- X. In connection with the Nicene Creed, give its origin, its sequel and its liturgical use.

HOMILETICS

The Most Rev. Alexander, Examiner

- I. (a) Mention three types of sermons, and give a suitable text for each type.

- (b) What is Biblical Criticism? Discuss its value and dangers.
- II. (a) What do you consider the aims, and scope of preaching?
- (b) Under what aspects would you preach Christ?
- III. What qualities of character should you possess to be an effective preacher? Give reason for each.
- IV. (a) Discuss the evils of purely emotional preaching, and of purely intellectual preaching. What do you recommend in this connection?
- (b) Give a suitable text for a sermon on the following occasions: All Saints Day, Christmas Day, New Year's Eve, Harvest Festival, Ordination of a Deacon.
- V. Give appropriate topics for (a) two sermons on Revealed Theology, (b) two on the Holy Catholic Church, (c) two on the Church's teaching, (d) two on Christian Ethics.
- VI. Prepare a complete sermon sketch, indicating clearly the Topic, Introduction, Divisions, Subdivisions and Conclusion, from ONE of the following texts: (a) Matthew 22, 42, "What think ye of Christ?" (b) Acts 9, 6, "Lord, what wilt Thou have me to do?" (c) 1 John 5, 21, "Little children, keep yourselves from idols."
- VII. Write a sermon, fifteen minutes in length following in every detail the sketch prepared as required by the previous question.

CATHOLIC THEOLOGY

Rt. Rev. Reginald Grant, Examiner

- I. Explain the following terms:
- Perichoresis
 - Dualism
 - Pelagianism
 - Communicatio Idiomatum
 - Sacrament
 - Grace
- II. Write a full note on the Arian Heresy, including deliberations and decisions of the Council of Nicaea.
- III. Give a definition of "Incarnation."
- IV. What are the essentials of a Sacrament?
- V. Discuss briefly the relation of Reason and Revelation.
- VI. Explain the meaning of the term "Apostolic Succession".
- VII. Upon what facts do we of the African Orthodox Church base our claims to the possession of the Apostolic Succession?
- VIII. What are the four (4) principal functions of the Church?
- IX. What are the three (3) elements of

the doctrine of the Atonement? (Explain in particular any one element).

X. Why did the Incarnation take place? (Discuss and explain).

HISTORY OF RELIGION

Rt. Rev. Reginald Grant, Examiner

- I. What is the distinction between monotheism and henotheism? (What is the danger of henotheism?)
- II. How would you justify the statement that Judaism is the parent of both Christianity and Mohammedanism?
- III. Explain the term "The Messianic Hope" and trace briefly the rise and development of this belief.
- IV. Give a summary of the actual teachings of Jesus.
- V. Write brief survey of religious ideas in the Roman Empire.
- VI. Why are the first three (3) Gospels called the "Synoptic" Gospels?
- VII. Write short notes on: Origen, Marcion, Constantine, Athanasius.
- VIII. What effect did the early persecutions have upon the primitive Christian Church?
- IX. How would you justify the statement that "Christianity is emphatically exclusive"?
- X. Why did the Christians suffer relatively more severe persecutions during the first three (3) centuries A. D. than did the Jews?

BIBLE INTRODUCTION

The Rev. Canon G. S. Brookes, Examiner

- I. Tell in your own words something regarding the origin of the Bible, its authorship, preservation, and general purpose.
- II. Are there any acceptable testimonials regarding the AUTHENTICITY of the Bible apart from those found in the Old and New Testament? If so, name some of them.
- III. Prior to what is commonly known as the Christian Era, several very important happenings took place in the language and translation of our present Bible. Name some of them.
- IV. The theory of evolution attempts to discredit the positive statement of the Bible regarding the creation of the earth and of man. Give a few facts from this study which silence their theory.
- V. The Bible declares that man was created in the image of God. Give your expressions from the impressions received from this study as to the full meaning of the Biblical declaration.

- VI. What caused the failure of the priesthood, which finally led to the downfall of Israel?
- VII. What was God's plan for David, and what has that plan to do with Christians of today?
- VIII. Give some facts regarding the authorship and general value of the Psalms.
- IX. Give in detail some of the harmonies found in the four Gospels regarding the Divinity of Jesus.
- X. What is the best thing that you have learnt from this course of studies?

GENERAL HISTORY

Rev. Canon H. H. Henry, Examiner
(N. B.—Answer only ONE part of the questions marked *)

- I. Write briefly on (a) the Religion of Egypt, and (a) the Art and Science of Egypt.
- II. Write a short account of one of the following:
EITHER (1) The Assyrians, and the Rise and Fall of the Assyrian Empire
OR (2) The Religion, Law and Science of the Babylonian Empire.
- III. What do you know of the Religion and early History of the Jews?
- IV. In what respects did the Phoenicians differ from the Jews?
- V. What influence did Cyrus have on the Persians?
- VI. Which of the three Ancient Oriental Countries—India, China, Japan—has exerted the greatest influences on modern civilization? Give reasons and facts substantiating your opinion from your knowledge of their ancient history.
- *VII. Mention a few important facts about ONE of the following: *EITHER* (1) Greece; *OR* (2) Sparta.
- *VIII. Answer ONE of the following:
EITHER (1) What does the Battle of Marathon mean in History? *OR* (2) What is meant by "The Age of Pericles"?
- IX. Mention something of importance in connection with:
 1. Philip of Macedon
 2. Demosthenes
 3. Socrates
 4. Aristotle
 5. Alexander the Great
 6. Pyrrhus
 7. Hannibal
 8. Antiochus
 9. Pompey the Great
 10. Julius Caesar
- *X. Mention facts of importance concerning:

EITHER (1) Carthage and the Punic Wars
OR (2) the Decline and Fall of the Roman Empire.

SCIENCE

Rev. Canon H. H. Henry, Examiner
(*N. B.—Answer any TEN of the following TWELVE questions)

- I. (a) Mention the names of any FIVE of the best known planets, giving as nearly as possible their sizes and distances from the Sun.
(b) Point out any moral lesson you have learnt from these immensities.
 - II. (a) What are Stars? How do they differ from Planets?
(b) Mention briefly a few important facts about: "The Moon", "Polaris", "Constellations".
 - III. Define "Gravity", and explain fully "The Force of Gravity".
 - IV. What is "Time"? Mention and explain all its divisions.
 - V. Explain the following terms: (1) Self-luminous; (2) White Light; (3) Sound Waves.
 - VI. (a) Explain "Electricity" and "Magnetism", pointing out the chief differences between them.
(b) Explain "Dynamo", "Mariner's Compass", "Inclined Plane", "Pulley", "Friction".
 - VII. How do you account for: Clouds, Rain, Snow, Dew, Rainbow, Mists and Fogs?
 - VIII. Define "Chemistry" and mention some of its practical uses.
 - IX. (a) What are "Chemical Elements" and "Chemical Compounds". Mention a few examples of each.
(b) Of what are the following substances composed: Human Flesh, Water, Air, Milk, Salt, Sugar?
 - X. State what you know of "The Earth's Crust".
 - XI. Describe: Delta, Glaciers, Icebergs, Lava, Granite.
 - XII. Write what you know of: "Flora and Fauna", "Fossils", "Volcano", "Earthquake".
- On to Miami! General Synod, Sept., 1927
- #### THE PRIMATES SECOND VISIT TO FLORIDA
- Fellowmen of the A. O. C., Greetings.
"All things come to those who wait" as was demonstrated in the recent visit to St. Peter's Church in Miami, the "Magic City". His Grace Archbishop Alexander. There was universal joy when it be-

came known that this great and noble race leader had arrived, and the only regret felt was that his stay was to be limited to four days. That the African Orthodox Church is in Florida to stay is now the firm conviction of all observers, and the best reason for this is the fact that the people want it. We of St. Peter's Church propose, by the help of God, to organize other congregations and erect other churches in this State, as well as to reach out to our brethren in the neighboring Caribbean islands.

His Grace spent Sunday, May 2 in our midst. At 9 a. m. our Church School held its weekly morning session. At 11 a. m. His Grace pontificated at Mass and preached. At 1.30 p. m. His Lordship William Ernest, our Rector, administered Holy Baptism; at 3 p. m. the Church School held afternoon session; at 5 p. m. our Lyceum met, and at 7.30 p. m. His Lordship conducted Vespers after which His Grace administered Holy Confirmation most impressively and preached another sermon. It is sufficient to say that the Archbishop preached twice during the day. "Good wine" remarks Shakespeare, needs no "bush". The only dissatisfaction noted was that these two were all we could have from him, but we shall hope for more at no distant date. The visit of His Grace is the first signal of preparation for the General Synod of 1927. Henceforth let the rally cry of the entire A. O. C. be "On to Miami and Florida". We want every Bishop, Priest, Deacon, Deaconess and Subdeacon to be with us. Our prediction is that this will be the best General Synod held in the history of the Church. Let our young clergymen in particular come prepared to win Florida.

We cannot conclude this brief article without expressing our profound gratitude to the ministers, choirs and congregations of various denominations in our city for their assistance rendered at the public meeting which we held in St. Peter's Church on Monday evening, May 3, in honor of His Grace the Archbishop. We desire to thank those who took part with us from Mt. Zion Baptist Church, the Seventh Day Adventist Church, St. Matthew's Baptist Church and last, but not least, St. Mary's Wesleyan Methodist Church, and beg to assure them of the pleasure it will give us to reciprocate their Christian fellowship when opportunity offers.

And now Fellowmen, let us march onward and build up this great, independent Church of our own Race, so that we may

hand it down to our posterity. "On to Miami and Florida" in 1927. Yours for the Master's Cause under Negro leadership,

STAFFORD G DAMES, Reporter

PAROCHIAL NEWS

It is necessary, in this issue at least, to abbreviate the reports sent to the Editor from the various parishes, and we trust that our contributors in this department will understand that our space is limited and trim their "notes" to suit it. We have on file several poems and general articles awaiting publication in future issues.

S. Mary's, New York City—On Sunday, April 18, at 3 p. m., His Grace the Archbishop administered the Sacrament of Confirmation to a class of five juniors who were thoroughly prepared by Rev. Sr. Theresa. The services on Mother's Day were sponsored by Mrs. E. Nicholls who secured the Rev. F. Bruce-Callender as the morning preacher, and His Lordship Reginald Grant as evening preacher. In the afternoon at the Children's Service Mrs. S. Humber presided and Dr. E. E. Rollins was the chief speaker. On Thursday, May 13, the birthday of Rev. Canon Mair, Rector, was celebrated. His Grace the Archbishop, Rev. Canon Shepherd, Rev. Sister Agnes and others attended and spoke congratulatory words. The Rev. Sr. Theresa and a Committee of ladies prepared a sumptuous luncheon and presented many useful gifts to the Rector.

S. Joseph's, New York City—On Sunday, May 2 this congregation worshipped under its own vine and fig tree in their property purchased at 248 W. 13th St. At 3 p. m. large delegations from various fraternal societies attended the exercises, when inspiring addresses were delivered by Rev. Canon Mair, Rev. Sr. Agnes, Rev. J. Ford, Rev. H. Herod, Rev. I. Collins, Mr. E. Burke George James, J. Gill, R. Kirnon, S. Harris, D. Reed, E. T. Henry, A. Ford and Rev. T. Beach. The contributions were very generous. On Monday evening, May 3 an "Old Maids' Convention" was held at the Y. W. C. A. under the management of Mrs. Thomas Allen, the hall being crowded. On Sunday, May 9, at 11 a. m. Rev. Canon Mair was the preacher, and at 3.30 p. m. a Mother's Day program was rendered under the direction of Mr. and Mrs. Richard Bandfield. Mr. E. T. Henry, the Catechist preached at Vespers. On Sunday, May 16, Rev. J. Ford preached at 11 a. m. The Church School continues to do good work, new children joining frequently, due to the untiring services of Evelyn Warner.

S. Paul's, New Haven—During the illness of Rev. F. Millington the services were conducted by Mr. E. S. Smith and Mr. S. Benjamin. Under the direction of Miss Hilda Brown a Sacred Concert was given on Feb. 21. Rev. Canon Brookes, founder, visited and preached in S. Paul's during Lent. The Local Division of the U. N. I. A. met in S. Paul's on Feb. 23, the speaker being Hon. F. A. Toote. The Rev. Canon Mair was visiting preacher March 7. The Rector of the parish having recovered resumed duty March 21 and now resides permanently in New Haven. On Easter Day, in addition to Sung Mass and Vespers, a Children's Service was held under the direction of Miss E. Hamilton, organist. Miss Lillian Mills gave a Concert on April 18, and on April 22 a Musicales was rendered by Miss A. Huggins and Miss M. Herbert. The talent for this occasion was prepared by Miss M. Hope, noted musician and teacher. On April 11 a Bible for the Lectern was presented by Mr. I. Daniels and a Book of Gospels and Epistles for the Altar by Miss E. Sibblis. On May 9, the Fifth Anniversary of S. Paul's and Mother's Day were appropriately observed. The Rector preached at 11 a. m., and at 4 p. m. addresses were made by His Lordship Arthur Stanley of Cambridge, Mass.; Mr. Samuel Tyson, a law student, and Mr. Ernest Wilkey of New York. The visiting Bishop preached at Vespers a very helpful sermon which will long be remembered. Among the anniversary gifts were a Missal Desk by Miss A. Francis and Miss M. Lewis, a Prie-Dieu by Mr. E. Smith made by himself, a Lectern hanging by the same gentleman, and a beautiful clock by Mr. James, Senior Warden.

Good Shepherd Cathedral Chapel, New York City—After spending May 2 in Florida, and May 9 at Lake Placid where he delivered the Oration at the John Brown Birthday Celebration, His Grace Alexander preached at Sung Mass on the Sunday after Ascension and on Whitsunday. The Rev. G. S. Nurse officiated during the absence of the Archbishop and was assisted by Rev. John G. Baynes on May 9 as preacher. A new Baptismal Font given by several contributors was blessed by His Grace on Whitsunday, and immediately after he baptized therein Mildred Elinor infant daughter of Rev. and Mrs. Ralph Hawkins. It was through the thoughtfulness of Mr. Samuel Eaton a former parishioner, that the effort was made to procure this Font as a surprise to the Archbishop on his return. The Church School repeated very successfully its Flower Drill on May 19.

The Latin American Fields—We have in our editorial office important news from the Republics of Santo Domingo, Cuba and Nicaragua where the work of the African Orthodox Church is making rapid progress under our leaders there. We are also in receipt of pictures of the workers, and we shall devote du space to these three fields in our July issue.

—On to Miami! General Synod, Sept., 1927



Christ Church Cathedral, Brooklyn—On Saturday, May 8th death removed from our midst the oldest member of our congregation, Mrs. Elvira Wilson, aged 85 years. Mrs. Wilson was active up to the last, having attended Mass on the Sunday morning previous to the departure.

She lived an exemplary Christian life, and was dearly beloved by all with whom she came in contact. Requiem Mass was said on Tuesday morning, May 11, the funeral service was held at the Cathedral at 2 o'clock in the afternoon, and interment took place at Evergreen Cemetery. The numerous floral tokens bore testimony to the esteem in which she was held in the community. May she rest in peace.

The Choir Guild was entertained at 121 Lefferts Place on Friday evening, April 30th, in appreciation of the very valuable services rendered to the Church during the Seasons of Lent and Easter. We thank Mrs. Hemerdinger, for her kind act in lending us her parlors on that occasion, and we also thank all those who worked hard to contribute to the success of the entertainment. On Sunday evening, May 16th, the Choir Guild, under the direction of Mr. Wm. Selkridge rendered a Sacred concert assisted by such excellent performers as Mme. Robinson, Miss A. Marshall, Prof. Pile. Mr. E. Selkridge, violinist. The Misses Grosvenor, Mrs. Mulzac. Mr. and Mrs. Miller and others. This Sacred Concert was acknowledged to have been one of the best rendered here and it was a matter of regret, that the inclement weather prevented very many from attending it. It has been decided to repeat it at an early date. Our Church picnic is scheduled for the 22nd of July and is to be held at Pelham Bay Park. The week beginning June 27th and ending July 4th, will be devoted to our Anniversary celebration. Special programs of high order will be rendered every evening during that week. We ask all our members and friends to cooperate in every way to make our Anniversary Celebration unique.

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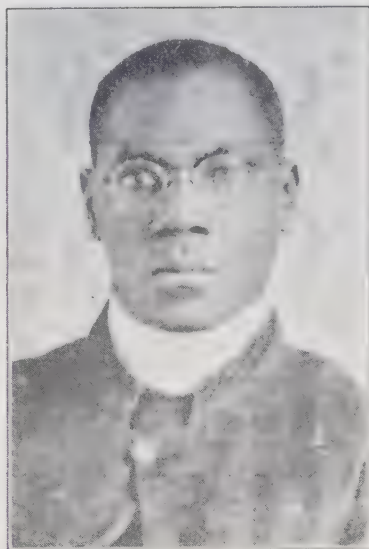
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CLERGY LIST 1926

- The Most Reverend Alexander, D. D., M. D., D. C., Archbishop of New York and Primate of the African Orthodox Church, Office, 224 West 135th Street, New York City.
- The Right Reverend William Ernest, D. D., Bishop of Florida. Office, 355 N. W. 14th Terrace, Miami, Fla.
- The Right Reverend Arthur Stanley, D. D., Bishop of New England. Office, 152 Brookline Street, Cambridge, Massachusetts.
- The Right Reverend Reginald Grant, L. Th., D. D., Bishop of Long Island. Office, 602 Franklin Avenue, Brooklyn, N. Y.
- The Venerable Dixon Egbert Philips, B. D., Archdeacon of Nova Scotia.
- The Venerable Richard Daley Sibblis, Archdeacon of Oriente. Cuba.
- The Rev. Canon Hugh H. Henry, Christ Church Cathedral, Brooklyn, N. Y.
- The Rev Canon Israel A. Mair, Rector, S. Mary's, New York City.
- The Rev. Canon George S. Brookes, City Missionary, Brooklyn, N. Y.
- The Rev. Canon Cyril O. Sheppard, Rector, All Saints, New York City.
- The Rev. Fr. Oscar W. Hollinsed, Rector, S. Michael's, Boston, Mass.
- The Rev. Fr. Peter A. McDougall, Atlantic City, N. J.
- The Rev. Fr. Emmanuel J. Millington, Rector, S. Paul's New Haven, Conn.
- The Rev. Fr. George M. James, B. Th., M. A., Professor, Johnson C. Smith, Charlotte, N. C.
- The Rev. Fr. Robert A. Valentine, Rector, S. Matthews, Chicago, Ill.
- The Rev. Fitzgerald Bruce-Callender, New York City.
- The Rev. Wilfred S. Kirnon, Vicar, S. Joseph's, New York City.
- The Rev. Horace C. Herod, Vicar, S. Anthony's, New York City.
- The Rev. Gladstone S. Nurse, Curate, Good Shepherd, New York City.
- The Rev. James O. Greenidge, Vicar, S. James', Boston, Mass.
- The Rev. Joseph A. Ford, Vicar, S. Barnabas, New York City.
- The Rev. John F. Selkridge, Christ Church, Brooklyn, N. Y.
- The Rev. John G. Baynes, Christ Church, Brooklyn, N. Y.
- The Rev. Ralph W. Hawkins, Curate, S. Barnabas, New York City.
- The Rev. Sr. Mary Agnes, Deaconess, Secretary to the Primate, New York City.
- The Rev. Sr. Angelina Theresa, Deaconess, S. Mary's New York City.

The Negro Churchman +

In Tenebris Lumen



ARCHDEACON SIBBALS, Oriente, Cuba

NEW YORK CITY, JULY, 1926

VOL. IV No. 7

TEN CENTS

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The Negro Churchman

In Tenebris Lumen

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Bishop WILLIAM ERNEST, Contributing Editor

Bishop REGINALD GRANT, Contributing Editor

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VOL- IV No. 7

NEW YORK, JULY, 1926

TEN CENTS

AN APPRECIATION FROM SOUTH AFRICA

The Most Rev. Alexander, D.D., M.D., D.C.,
Prince of the Order of the Crown of Thorns
Archbishop and Primate
The African Orthodox Church.



Your Grace,—Greetings:

We, the Clergy and Laity of the A. O. C., having become aware that Your Grace's Birthday was on the Twenty-sixth of March, on which date Your Grace attained the age of three score years, although late, we pray that God may bless you and keep you under the shadow of His Almighty Protection, that Your Grace may be the Spiritual Guide to the Millions of Our Bloodkin over the World.

That you may be spared to see many happy returns of the day, is the prayer and wish of Your Children in South Africa. We need to thank you for having made us inheritors of the One Holy Catholic and Apostolic Church of the Orthodox Faith. May God bless Your Grace.

On behalf of the Clergy and Laity in the Province of South Africa.

DANIEL W. ALEXANDER,
Vicar Apostolic,
Province of S. A.



(This "Appreciation" is beautifully inscribed in Old English letters in Red and Black colors by the Vicar Apostolic.—Editor, N. C.)

AN APPEAL TO THE PRIMATE From Archdeacon Sibblis

Antilla, Cuba,
19 June, 1926.

The Most Rev. Alexander, D.D., M.D., D.C.,
Archbishop and Primate of the A. O. C.,
224 W. 135th St., N. Y. City.

My dear Archbishop and Primate:

The **Negro Churchman** for June came to hand this morning, and I read therein the notice which you sent to His Lordship William Ernest of Florida, of your intention to resign from the Primacy of the African Orthodox Church, which position you have held from September, 1921, to the present.

Now, as it is our intention that you shall hold said position until it pleases Almighty God to call you to His Eternal Rest, we must ask you, dear Father, to withdraw said notice at once, considering that a King can never resign his throne nor a Pope his office. Neither did Elijah give his mantle to Elisha until the last moment.

My dear Archbishop. I must say from the depth of my heart that your letter of notification in The **Negro Churchman** comes to me like a death-blow, and inasmuch as you have expressed your determination to carry out same, yet I personally ask you to reconsider your decision, as I am sure that your presence at the head of the affairs of the African Orthodox Church we cannot afford to lose while you are here with us in the flesh.

I would suggest that, seeing the work is so very heavy upon you, dear Father, you be relieved of the necessity of serving as the Rector of a parish, and other arrangements be made for your support. But you must not be relieved of the Primacy; and I again call on Your Grace to reconsider your action and intention. For, while we are willing to welcome His Lordship William Ernest as

your successor, it is not at all our intention to do so while you are still with us in the flesh.

May the Holy Spirit guide you in this matter, as also in all other ecclesiastical affairs of our Race over which Almighty God has placed you. And may the Peace of God, the Father, God the Son, and God the Holy Ghost, be always with you, dear Father in Christ, both now and forever.

Your Son in Christ Jesus,

R. DALEY SIBBLIS,
Archdeacon of the A. O. C. for
Oriente de Cuba.

P. S.—This is sent with the hope that you will have it published in *The Negro Churchman*, for which I shall be extremely grateful.—R. D. S.

GENERAL SYNOD, SEPT. 1-5, 1926

Acting under authority of Article IV of the Constitution of the African Orthodox Church, I, the undersigned Primate, for urgent reasons, by and with the consent of two-thirds of the Officers of General Synod, herewith call an Extraordinary Meeting of General Synod, to convene in Christ Church Cathedral, Brooklyn, N. Y., Sept. 1-5, 1926.

All clerical deputies are urged to be present, and those in charge of congregations are hereby requested to inform their lay deputies without delay, so that a full attendance both of the clergy and laity may be assured.

✠ ALEXANDER,
Archbishop and Primate.

New York City,
June 21, 1926.

NO AUGUST ISSUE

Heretofore *The Negro Churchman* has been issued every month each year except September. We propose to omit an August issue in future, this being usually our vacation month. Immediately after the General Synod we shall go to press with the September number.

A VACATION IN BERMUDA

His Grace the Archbishop will be abroad from Wednesday, July 28 to Thursday, August 19, spending a part of his vacation in Bermuda. He will be accompanied by Lady McGuire, who arrived safely on June 10 from her eighteen months' sojourn in Antigua, B. W. I.

S. GEORGE'S CHAPEL, New York City

On Sunday, June 6, S. George's Chapel was opened on the East Side, New York City, as an annex to the Cathedral Chapel

of The Good Shepherd. While directly under the supervision of His Grace Alexander, the work is the effort of the Rev. Ralph W. Hawkins and Mr. Azariah E. Adams, lay-reader. These two young men are doing splendid service and S. George's gives promise of a great future. Notice has been served by His Grace that no other congregations shall be organized in "Harlem" unless such congregation is of some other religious connection seeking admission into the African Orthodox Church. There are now seven congregations in this section, viz:—Good Shepherd, S. Mary's, S. Joseph, S. Barnabas, S. Anthony, All Saints, and S. George. The foundation members of S. George are Rev. Ralph W. Hawkins, Mr. A. E. Adams, Mr. C. Cole, Mr. J. Ritchie, Mr. E. Grant, Mr. J. Luke, Mrs. A. E. Adams, Mrs. T. James, Mr. I. Hawkins, Mr. J. Harvey, Mr. D. Benjamin, Mr. R. Henry, Mr. A. T. Bonnett, Mrs. P. Matthew, Miss F. Adams, Mrs. S. Simmons, Mrs. E. Grant, Mrs. C. Martin, Mrs. Benjamin, Mr. L. Thomas, Mr. Yarde. New additions are being made weekly.

S. MARY'S MISSION BEGUN IN KEY WEST

His Lordship William Ernest, Bishop of Florida, visited Key West on Sunday, June 13. Divine service was conducted by him at 11 A. M., and a public meeting attended by a large audience followed at 3:00 P. M., both being held in the Community Centre. As a result twenty persons organized themselves as S. Mary's African Orthodox Church. On Wednesday evening, June 16, His Lordship addressed another splendid and enthusiastic gathering in a hall in Petrona Street secured by the congregation as their temporary place of worship. The addresses of the Bishop gave new ideas and thoughts to his hearers, and all were greatly impressed by his lucid and convincing statements. The foundation members of this young and hopeful congregation are: Mr. R. H. Tynes, Lay-reader; Mr. G. H. Albury, Senior Warden; Mr. Daniel Pritchard, Junior Warden; Mr. Harvey Sweeting, Clerk; Mr. Robert Evans, Treasurer; Messrs. Melvin Smith, R. Derent, and W. M. Ash, Vestrymen; Mr. J. A. Bethel, Mr. G. Russell, Mr. M. Brown, Mr. R. Sawyer, Mr. J. B. Brown, Mr. P. Carey, Mr. Stanley Clare, Mr. Thos. Remming, Mr. E. Burrowes, Mr. S. Roberts, Mr. J. Roberts, Mrs. Behania Burgohy, Mrs. Ida Smith, Mrs. J. Roberts, and Miss M. Roberts.

Much credit is due to Messrs. G. H. Albury and R. H. Tynes for their zeal and energy manifested in making the visit of the Bishop both successful and enjoyable. We pray that the Holy Spirit may further operate in

them and their colleagues for the development of the work so auspiciously begun in their midst.

ORTHODOX THEOLOGY Gnostic Heresy.

Saturninus.

Saturninus flourished at Antioch in Syria, cir. 130 A. D. His System postulated one Supreme unknown from whom issued a series of spiritual beings, the lowest of whom seven angels, formed the world in opposition to Satan, Lord of Matter.

They then made man a frail creature unable to do more than wriggle on the ground until raised by the Supreme power.

The same myth as to the creation of man is also attributed to the Ophites, by Irenaeus, these Ophites were serpent worshippers who simply reversed the view of the serpent or evil principle taught in Genesis.

All these theories were syncretic, i. e., a combination of selected terms and ideas from Zoroastrianism, the Old Testament and Christianity.

The Christology of Saturninus was Docetic. He held that God sent down, nous the Christ, with a fantastic body to rescue the Elect.

Saturninus taught an ascetic mode of life, forbidding marriage and the use of flesh meat.

Basilides

Basilides of Alexandria, contemporary of Saturninus, whose system was much the same only more elaborate. He held that there were 365 gradations between God and the aeons of creation. These were represented in the mystic word "Abraxas" or "Abraxas," which numerically equal 365.

Abraxas was the chief power and source of being.

Basilides in his Christology held that the divine nous descended upon Christ at His Baptism and forsook him at his Crucifixion when He exchanged his outward form and appearance with Simon of Cyrene, who bore the cross and suffered in his stead while Jesus in the form of Simon looked on.

Menander.

Menander, a Samaritan teacher in Antioch, a pupil of Simon Magus, like Saturninus and Basilides; he pretended that he himself was sent as a saviour for man.

✠ REGINALD GRANT.

THE TWENTY-THIRD PSALM Poetic Exposition by Dr. E. A. Abbott.

The Lord is my Shepherd, and I
Will trust Him from now 'till I die;

No want! No! No hunger I'll know,
For Jehovah Himself hath said so;
I lie in green pastures alway,
With bounteous blessings each day;
Beside the still waters I'm led,
From Heaven He sendeth me bread.

He restoreth my soul in His Name!
Jehovah today is the same;
In righteousness' paths I am led
By Him as my Shepherd and Head;
Through Death's vale and shadow I'll go,
No evil, no fear will I know.
For Thou art with me to the end,
Thy rod and Thy staff Thou wilt lend.

When I am surrounded by foes
My Shepherd is watchful,—He knows!
He comes to my help when I call,
Jehovah will ne'er let me fall;
He poured holy oil on my head
When in sin I was utterly dead,
And bade me rejoice and be glad;
They why should I ever be sad?

My cup runneth over, and I
Will rejoice in my Lord 'till I die!
My Shepherd is good to His sheep,
He watches o'er them while they sleep;
His mercy is following me!
Each day I am striving to be
A better and more loyal sheep,
His laws and His mandates to keep.

Some day in that House I shall dwell,
In Paradise, where all is well,
With Jesus my Shepherd and Friend
Who protected me down to the end;
When I see Him, my Saviour and King,
Around the white throne I shall sing
Perpetual praises, and tell
How He saved me from sin, death and hell.

✠ THE CUBAN WORK

Under the leadership of the Ven. R. Daley Sibblis, great progress is being made. On Sunday, May 2, at 4 P. M., the First Anniversary Exercises of S. Alban's Church, Cayo Manbi, Oriente, were held. The first part of the program was prescribed over by Mr. Levi Green, the Catechist, and consisted of numbers rendered by the pupils of the Church School under the direction of Mrs. R. Daley Sibblis. The Anniversary Sermon was delivered by the Archdeacon from II Chron. 30, 8, in course of which he said:

"Seeing that you have built and worshipped in this beautiful Church for twelve months past, and as an anniversary gift you are dedicating this pulpit today, which is your reasonable sacrifice to Almighty God, I can assure you that He is well pleased with your offerings, and will forgive you and

pardon you for all your sins past. From this Holy Place He will hear your supplications as you assemble in His Presence, and He will hear and grant you your petitions. My heart rejoices as I preach for the first time from this new pulpit, in view of what God has helped us to accomplish in S. Alban's African Orthodox Church for His Glory and the benefit of this community. As the Priest of the Most High I pronounce upon you His benediction for your efforts during the past year. In previous years you had no place wherein to worship Him, but now you have provided his building for His habitation in your midst. Well may you also rejoice, and we may well believe that the holy angels share our joy on this glad day."

On April 25 Archdeacon Sibblis organized in S. Alban's the first Chapter of the Knights of Alexander in Cuba. As Supreme Knight Commander for the Province of Oriente he installed the following officers who will serve for twelve months: Catechist Levi H. Green, Knight Commander; Mr. Leopold Cousins, Knight Vice-Commander; Mr. Edward Claxton, Permanent Secretary; Mr. Thos. Roxroy, Treasurer; Mr. Edward Hunt, Chaplain. Ten members paid the initial fee, and the sum of \$10 was duly forwarded to Mr. James Hephurn, Supreme Treasurer, Miami, Fla., U. S. A.

Archdeacon Sibblis has revived the work of S. Barnabas in San German, Oriente, and Mr. Watkis is again laboring earnestly to build up the African Orthodox Church in this locality. A bell has recently been added to the chapel and sends forth its invitation to worship on each Lord's Day and at the midweek services.

The Catechism of the African Orthodox Church compiled by the Archdeacon has received the approval of the Primate and Consistory in New York, and is recommended by them for use in the congregations of our Church until such time as an official Catechism shall be set forth by proper authority. An advertisement of Fr. Sibblis' Catechism appears in this issue of **The Negro Churchman**.

IN SANTO DOMINGO

On Whitsunday, May 23, the cornerstone of S. Mary's Church, Bonito, in the Dominican Republic, was duly laid. Thereon is the following inscription:

IGLESIA ORTODOXA AFRICANA
DE SANTA MARIA VIRGEN

ORGANIZERS:

El Ill. y Rev. Sr. **Arzobispo Alejandro**, D.D.,
De Neuva York, Primado de La Iglesia O.A.
A. P. MARTIN, C. and G. M.
J. G. MAXWELL, Catechist.

May 23, 1926 A. D.

GLORIA IN EXCELSIS DEO.

Great throngs of people. Dominican and English, were present at the ceremony. Heretofore the work has been nurtured in rented halls, but this marks the first step in its stability. No ordained clergyman of the A. O. C. has yet visited Santo Domingo. What has been accomplished has been due largely to the devotion and sacrifice of Mr. Alexander P. Martin, Catechist-in-chief and General Missionary, with the assistance of Mr. Maxwell and Mr. Jones, his fellow-workers. The plan of the Church as drawn by the architect reveals a beautiful but simple edifice built upon strictly ecclesiastical lines with provision for bell and belfry. The people are responding to the appeals made to purchase cement, crushed stone, sand, lumber and other materials, also for hauling and workmen's wages, the latter item being kept at a minimum as many are contributing free labor. The foundation is complete, and all plans have been passed by the Government Building Inspector. Mr. Martin, who is a Candidate for Holy Orders, will be ordained on the first Episcopal visit to be made to Santo Domingo, unless he should previously come to New York for said purpose. In his letter of appeal to his brethren and friends in the Republic, Mr. Martin writes:—
Dearly Beloved Brethren in the Lord:

"The Earth is the Lord's, and all that therein is."

Forasmuch as devout men in all times and places were moved either by the express command of God, or the secret inspiration of the Holy Spirit, acting agreeably to their own reason and sense of decency and honesty in so doing, we as Negroes, pertaining to that part of the Holy, Catholic and Apostolic Church planted amongst our Race, have resolved to build a House of Worship in Bonito de Santo Domingo, the first Negro Church to be erected in this section of the Republic. For the completion of this edifice we need 50 barrels of cement and 1,000 feet of lumber. I therefore appeal to all friends and well-wishers of the Negro Race in Santo Domingo and adjoining territories for their timely aid, remembering that this noble work will be a living monument for the Race and the community in which we live.

Your humble servant in Christ,

A. P. MARTIN.

Commissary and General Missionary.

THE NICARAGUAN WORK

In Bluefields, Nicaragua, Central America, the work progresses, according to information received from the Rt. Rev. William Ernest, who is in charge of that field. The Catechist, Mr. W. S. Jones, reports a large

confirmation class under preparation. In the Day School connected with the Mission the average attendance for the quarter ending March 31, 1926 was, Boys 45, Girls 54. Recent political revolutions in the Republic of Nicaragua have brought about conditions which are far from being favorable. Those who have lived in Central America know something of the hardships which exist in revolutionary areas. Our Missionary is passing through great difficulties due to this cause. The following excerpt from a letter to his Bishop tells its own tale:—

'I am in uncomfortable predicament in respect to my domestic welfare. Some of our wellwishers concerned in the outbreak had to leave the country from fear of being roughly handled by the Spaniards who swarm the town. The British Consul here has been working hard to prevent a massacre. Looting by the Spanish soldiers went on for a few days, and many persons suffered thereby.'

His Lordship William Ernest is deeply concerned in Mr. Jones' welfare. The wife and children of this missionary in our Central American outpost are recovering from their serious illness, but need assistance. The Bishop makes this appeal:

"We are asking all to send in a donation so as to help this our brother in this great distress. We also ask the prayers of all the Churches on behalf of this Mission Field. Let our sympathy be also marked with acts." It is to be hoped that many readers of this article will respond generously. The Bishop's address may be found on the last page of our magazine cover.

THE SOUTH AFRICAN WORK

Encouraging reports from the African Orthodox Church in the Province of South Africa have been forwarded to the Rt. Rev. Reginald Grant, the supervising Bishop, by the Very Rev. D. W. Alexander, our Vicar Apostolic, to whom a request had been sent for certain statistics relative to the progress of the work. The report, which is a true copy as furnished to the Government authorities of the Union, mentions the following stations:

1. S. Augustine, Beaconsfield, 210 members, Very Rev. D. W. Alexander, 6 Broadway, Beaconsfield, Griqualand, West.
2. S. Barnabas Mission, Greenpoint. The Vicar Apostolic.
3. S. James, Waldecks Plant, 80 members, Ven. M. Moncho.
4. S. Peter's, Good Hope, 30 members, Rev. Fr. M. J. Dithebe.

5. Good Shepherd, Home Station, Rev. Fr. G. Daniels.
6. Railway Mission, Dronfield, 198 members, Rev. Fr. G. Daniels.
7. Home Station, Warrenton, Rev. Fr. G. Daniels.
8. S. Monica's, Kimberly, 29 members, Rev. Fr. J. Monare.
9. S. Paul's, 20 members, Vicar Apostolic.
10. S. Monica's, Johannesburg, 50 members, Ven. D. F. Brown.
11. S. Bartholomew's, Johannesburg, 106 members, Rev. Fr. J. Damane.
12. S. Peter's, South Johannesburg, 25 members, Rev. Fr. D. P. Morgan.
13. S. Cyprian, Fustenburg, 400 members, Reader K. P. Hagano.

The last mentioned congregation consists of persons who have just bought two large farms and are moving thereon by Government permission.

The total membership is over eleven hundred in the Province and is the result of the efforts of the Vicar Apostolic who began the work only 18 months ago. The South African Orthodox Church is fully recognized by the Government. The Department of the Interior appoints all Clergy recommended by the Vicar Apostolic as Marriage Officers, the Department of Railway grants **half fare** tickets to the same, the Department of Native Affairs makes grants of land on application, and the Department of Justice appoints Commissioners of Oaths of such laymen as the Vicar Apostolic recommends. The Province is planning to purchase an American printing press to do their own work as six languages are at present used, and the local printers charge double for work in native tongues. Such press will enable the South African field to publish a magazine, and make known in Africa and abroad what is being accomplished and taught. The Vicar Apostolic states: "God is **worknig** mightily for us. He hath done great things for us already whereof we are glad. And all under black leadership! We have recently gained four splendid clergymen, Fr. Damane, formerly a Romanist; Fr. Morgan, formerly Swedenborgian; Fr. Dithebe, formerly Anglican, and Rev. S. Daniels, formerly Wesleyan. I am travelling constantly organizing missions. The harvest is not seen at present, but in due time the ingathering will be great."

BISHOP REGINALD GRANT VISITS MASSACHUSETTS

By special invitation of the Right Rev. Arthur Stanley, D.D., Bishop of New England, and with the approval of the Primate, the Right Rev. Reginald Grant, paid an episcopal visit to the African Orthodox

Churches in Boston and Cambridge on Sunday, 20th June.

On arriving at Boston at 6:45 on Sunday morning, the Bishop was received by Rev. James Greenidge. The Bishop was accompanied by Mr. C. C. Farmer, Treasurer of Christ Church Cathedral, Brooklyn. They were both very hospitably entertained for the day by Rev. and Mrs. James Greenidge, at their residence, 119 Kendall Street.

At 11 A. M. at St. James Church, Bishop Reginald Grant pontificated at High Mass and also preached.

After this service the Right Rev. Arthur Stanley came over from Cambridge to greet the Bishop. After dining together at the home of Rev. and Mrs. Greenidge, they proceeded to St. Michael's, where four candidates were presented for Confirmation by the Rev. Fr. Hollinsed.

At 7:30 P. M. the Bishops and Clergy left Boston for St. Luke's, Cambridge. Vespers and Confirmation Service at this Church at 8 P. M. closed the program of services for the day.

After the close of the service an informal meeting of the Vestry of St. Luke's was held, at which Bishop Reginald Grant as special representative of the Primate, conveyed to the Vestry of St. Luke's certain Primatial recommendations respecting the affairs of St. Luke's.

On Sunday night the Bishop was the guest of the Right Rev. Arthur Stanley and remained at Cambridge until early on Monday afternoon.

Monday afternoon was spent meeting many former friends now residing at Boston, and also in seeing many places of interest in and around Boston. Dr. D. D. Hall, an old friend, and one who is now one of the most prominent physicians of the race in Boston, took the Bishop and party by auto to see Harvard University, Longfellow's home and very many other of the sights worth seeing in Boston, Cambridge and the vicinity.

On Monday night a meeting of the combined Vestries and Congregations was held at St. James Church. The Right Rev. Arthur Stanley presided. Bishop Reginald Grant spoke on Methods of Church Work and Organization.

At the close of his address the meeting was thrown open for questions from members of the Vestries and Congregations present. Many interesting questions were asked concerning the workings of the Church, which were all promptly and satisfactorily answered by the visiting Bishop.

At this meeting Mrs. Headley on behalf

of the members of St. Michael presented to the Right Rev. Reginald Grant a very beautiful fountain pen with his name inscribed thereon. The Bishop acknowledged in a few chosen words the kind gift and was very appreciative of the generous spirit that prompted it.

The return journey to New York was made on the 10:30 P. M. train.



PARISH NEWS

S. James, Boston, Mass.—The new vestry elected on April 18 are: Mr. M. Joseph, Sr. Warden; Mr. C. Greenidge, Jr. Warden; Mr. J. Cox, Clerk; Mr. F. Foster, Treasurer; Mrs. Bennett, Mrs. Foster, Mr. Chambers, Mr. Smith, Mrs. Ogilvie and Mrs. Rowe. S. Agnes Guild held a Tea Meeting April 22, a full house being present. Prof. Foster acted as chairman, and one credit must be given to Mrs. Greenidge, president; Mrs. Cox and others whose efforts were so successful. The Guild of Mercy is being organized for the aid of sick members, with Mr. Joseph Harris as president. The organist and choir are preparing a Cantata which will be given before the issue of this month's **Negro Churchman**. The Rev. J. Greenidge, Vicar, preached a very timely sermon on Mothers' Day which brought tears to many eyes. Recently His Lordship Arthur Stanley of Cambridge, favored S. James with a visit.



All Saints, New York City.—Sunday, May 23 was a double festival for this congregation, it being the Feast of Pentecost as well as the second anniversary. At 11 A. M. Rev. Canon Sheppard, rector, sang Mass and preached from Exod. 15, 1. At 4:30, following Vespers, several addresses were delivered, the chief speaker being His Grace the Archbishop. The festivities concluded on Trinity Sunday, the anniversary sermon being then preached by His Lordship Reginald Grant. On June 20 the Annual Summer Lovefeast was held, with an overflowing attendance. During the past quarter church attendance has greatly increased, due in great part to the services of Mrs. Brewster in the music of the Church. Six baptisms were performed during the same period, the infants received into Holy Church being Vernon McZens Alleyne, Hyacinth Marie Sheppard, Edna Joyce Dockery, Leslie Woodrow Renie, Dorothy Isabella Rosetta Providence, and Samuel Leroy Merchant.



CANONICAL AMENDMENTS, 1923
Thursday Afternoon, September 6th, 1923

The following amendments were made to the Constitution and Canons after much discussion:

Amendment I to Constitution.

The Constitutional Name of this Church, to wit, "African Orthodox" shall invariably be employed on all legal and official documents and in all business transactions, but for description, information or expediency, the designation "Orthodox Episcopal" may be used.

Amendment to Canon VII., to be Designated Section 6.

§ 6. Pending the establishment of Dioceses and Jurisdictions, and at such other times as it shall be deemed necessary, the General Synod, at the request of the Primate, shall have power to elect Auxiliary Bishops, who shall in all cases serve as assistants to, and under the direction of the Primate, in whatever field or service he may from time to time designate. No election of any Priest as Auxiliary Bishop shall be considered completed until the Primate has given his written approval. In the event of his refusal to approve, he shall state in writing his reasons therefor, and the General Synod may then proceed to elect another Priest as Auxiliary Bishop.

Amendments to Canon IX., to be Designated

Section 8 and Section 9.

§ 8. Any Priest or Deacon holding Orders from the Eastern Orthodox Churches may, on application for admission into the ministry of the African Orthodox Church, be received by a Bishop thereof, such Priest or Deacon, having presented his Letters of Ordination and other credentials and documents satisfactory to the Bishop.

§ 9. Every Bishop, having received into the ministry of this Church a Priest or Deacon as provided for in this Canon shall immediately send full data thereof to the Secretary of General Synod for record, and for report to the ensuing session of General Synod.

Amendment to Canon XIV., to be Designated Section 10.

§ 10. All property, real and personal, purchased, donated, or acquired in any manner

by a congregation shall be vested in the Vestry of said congregation as Trustees for the African Orthodox Church, and no real property shall be purchased, sold, donated, accepted or exchanged, without the consent and approval of the Bishop having jurisdiction, and every such transaction shall be immediately reported by said Bishop to the Secretary of the General Synod who shall transmit a copy thereof to the Primate.

NOTE:—These amendments should be clipped out by Clerical and Lay Deputies to Synod, and pasted in indicated places in their Book of Canons. They may be of service in consideration of certain matters before the approaching General Synod.



Rt. Rev. ARTHUR STANLEY
 Bishop of New England
 and
 Rector of S. Luke's Church
 Cambridge, Mass.

SERMON BY Rev. CANON H. H. HENRY
Continued from 8th page of May Issue

The Charge

And now, my brethren, it is my privilege and duty to address these concluding words to you. You both have had experience in the service of other denominations of the Christian Church. And, on this glad Easter Day, before God and this congregation you have been ordained to the first rank of the major orders in the ministry of the African Orthodox Church—that of the Diaconate. You have no doubt prayed the matter through with God, and the Holy Spirit has led you to take the step you are now taking. Therefore, my brethren, be fired with Love for the souls of men, especially those of our brethren and sisters of the Negro Race. The African Orthodox Church has little or no significance apart from its racial aspect. It is a movement and organization for the cause of ecclesiastical and spiritual freedom and up-
for Negroes. Leadership in this worthy enterprise is the weighty and responsible task to which you are addressing yourselves today. If you have not yet caught the vision of the salvation and redemption of Negroes by the precious blood of Our Lord and Saviour Jesus Christ, and through the agency of Negro leaders who are filled with the Love of God and true love for their fellowmen, then, I say, your ministry in our Church will be in vain, until you do get the vision.

The duties of leadership in our Church should not be taken in hand unpreparedly, unadvisedly or lightly. Therefore, when

you have once put your hands to this plough, never for one moment think of looking back. "Be ye faithful unto death."

Be steadfast and unmovable against criticism, opposition and persecution which will arise and confront you sooner or later. "Watch ye; stand fast in the faith; quit you like men; be strong."

Tend the flock of God. Nourish the lambs. Shepherd the sheep. Feed the aged sheep. Never fail yourselves to drink deeply and constantly from the fountain and Source of all Love, for how shall he who has never tasted of Life, give the Bread and Water of Life to those who hunger and thirst?

The Risen Saviour stands before you in His Spirit this morning, and asks you: "Lovest thou Me?" and I hear you reply: "Yea, Lord, Thou knowest that we love Thee," and "who shall separate us from the Love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness or peril or sword? Nay in all these things we are more than conquerors through Him that loved us." "I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus Jesus, Our Lord." Then, pray with the poet, W. Cooper:

"Lord, it is my chief complaint,
"That my love is weak and faint,
"Yet I love Thee and adore;
"O for grace to love Thee more."

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Mr. A. P. MARTIN, Santo Domingo (Sitting)
Mr. MAXWELL (Left) Mr. JONES (Right)

CLERGY LIST 1926

The Most Reverend Alexander, D. D., M. D., D. C., Archbishop of New York and Primate of the African Orthodox Church, Office, 224 West 135th Street, New York City.

The Right Reverend William Ernest, D. D., Bishop of Florida. Office, 355 N. W. 14th Terrace, Miami, Fla.

The Right Reverend Arthur Stanley, D. D., Bishop of New England. Office, 152 Brookline Street, Cambridge, Massachusetts.

The Right Reverend Reginald Grant, L. Th., D. D., Bishop of Long Island. Office, 602 Franklin Avenue, Brooklyn, N. Y.

The Venerable Dixon Egbert Philips, B. D., Archdeacon of Nova Scotia.

The Venerable Richard Daley Sibblis, Archdeacon of Oriente, Cuba.

The Rev. Canon Hugh H. Henry, Christ Church Cathedral, Brooklyn, N. Y.

The Rev Canon Israel A. Mair, Rector, S. Mary's, New York City.

The Rev. Canon George S. Brookes, City Missionary, Brooklyn, N. Y.

The Rev. Canon Cyril O. Sheppard, Rector, All Saints, New York City.

The Rev. Fr. Oscar W. Hollinsed, Rector, S. Michael's, Boston, Mass.

The Rev. Fr. Peter A. McDougall, Atlantic City, N. J.

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The Rev. Fr. George M. James, B. Th., M. A., Professor, Johnson C. Smith, Charlotte, N. C.

The Rev. Fr. Robert A. Valentine, Rector, S. Matthews, Chicago, Ill.

The Rev. Fitzgerald Bruce-Callender, New York City.

The Rev. Wilfred S. Kirnon, Vicar, S. Joseph's, New York City.

The Rev. Horace C. Herod, Vicar, S. Anthony's, New York City.

The Rev. Gladstone S. Nurse, Cathedral Staff, New York City.

The Rev. James O. Greenidge, Vicar, S. James', Boston, Mass.

The Rev. Joseph A. Ford, Vicar, S. Barnabas, New York City.

The Rev. John G. Bayne, Christ Church, Brooklyn, N. Y.

The Rev. Samuel W. Davis Cathedral Staff, N. Y. C.

The Rev. Fitzroy Nicholls, " "

The Rev. Ralph W. Hawkins, Curate, S. George, New York City.

The Rev. Sr. Mary Agnes, Deaconess, Secretary to the Primate, New York City.

The Rev. Sr. Angelina Theresa, Deaconess, S. Mary's, N. Y. C.

The Negro Churchman +

In Tenebris Lumen

"THY LIGHT IS COME"

I.

Shine on, Eternal Light,
To greet our souls this day;
Dispel the gloominess of night
And drive our doubts away.

II.

Thy glorious Church, O God,
No kingdom can remove;
Made without hands, this blest abode
The Harbinger of Love.

III.

Of all the gifts that flow
From Thy great throne above,
We ask thee on our hearts bestow
The gift of "Perfect Love."

IV.

Come, Love, and give new birth
To man's destructive mind,
Spread where confusion reigns on earth
Good-will to all mankind.

V.

Shine on, Eternal Light,
Thy penetrating ray
Shall turn the hour of darkest night
Into Eternal Day. Amen.

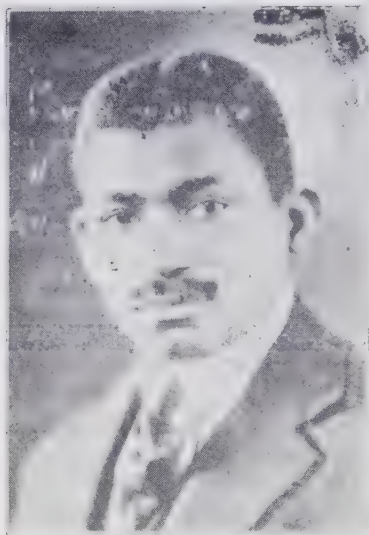
NEW YORK CITY, SEPTEMBER, 1926

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The Negro Churchman

In Tenebris Lumen

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THE GENERAL SYNOD

An Extraordinary Meeting of the General Synod convened on Wednesday, Sept. 1st, 1926, in Christ Church Cathedral, Brooklyn, which was attended by all the clergy in the United States except two, and by a representative body of the laity. It was summoned by the Lord Archbishop and Primate in order that certain matters might be considered before the stated meeting of General Synod in 1927. The opening Vesper Service was Pontifical, as well as the Mass on Sunday, Sept. 5, the processions in connection with these were stately and dignified. The business sessions took up all of Thursday, Friday and Saturday, and a large volume of constructive work was accomplished. The hospitality of the good people of Christ Church was bountifully bestowed, and received the unanimous vote of all deputies. A similar vote was extended to the Primate for the patient statesmanlike and impartial manner in which he directed the affairs of General Synod, and the rare judgment he exercised in dealing with certain problems and disquieting situations. The time and money spent in this Special Meeting will redound to the progress and welfare of the African Orthodox Church, and we can look forward with assurance to the next General Synod to be held in Boston as the best of all.

ADDRESS OF THE PRIMATE

My Lord Bishops, Reverend Clargy, beloved brethren of the Laity: Grace, Mercy and Peace be multiplied upon you from God the Father, God the Son, and God the Holy Ghost. Amen.

By Divine favor and inspiration the African Orthodox Church was duly organized on Sept. 2nd 1921, to be forever an Independent

Episcopal Church of Apostolic Succession, Orthodox Faith, Liturgical Worship and Ecclesiastical Polity among our Race, opening its doors to mankind of every group, yet controlled solely by persons of African descent. Heretofore the Black Man had found membership and received the Sacraments in churches organized, maintained and controlled by others, but had been denied any real part in government and administration, even though for half a century he had made frequent appeals for racial bishops and jurisdictions by which means he might with dignity continue therein his membership in ever-increasing numbers. Convinced that the Black Man was doomed to remain perpetually in this inferior and embarrassing position by those who dictated the policies of these churches, one of our Race was given an heavenly vision, together with the courage and impulse, to "launch out into the deep and let down the nets for a draught". Previously he had toiled during the weary night of nearly thirty years and "had taken nothing". At the Master's word, and with the assistance of his partners, he let down the net. With what results? The African Orthodox Church, — with her congregations in the United States of America, Canada, Cuba, Santo Domingo, Nicaragua and South Africa, her four bishops of apostolic succession, her half a hundred ordained and lay workers, her glorious liturgy, her constitution and canons, her monthly periodical, and her school of the prophets. For these manifestations of Divine blessing and approval, I bid you, on this fifth anniversary of the Church which God has so graciously planted among our Race, "Lift up your hearts unto the Lord" for it is meet, right, and our bounden duty so to do. Marvellously hath God wrought for us!" Not unto us, O Lord, but unto Thy Name be the praise."

THE PRIMACY

You are aware my dear brethren, that on May 19th last I announced that tomorrow, Sept. 2nd, 1926, the Fifth Anniversary of the organization of this Church and of my election as its first Bishop and Primate, I would resign from its leadership because of the impaired condition of my health resulting in lack of vitality and physical endurance, and I further stated that my decision was not subject to any modification, qualification, or reconsideration. But while man proposes God disposes. A proper diagnosis revealed that I suffered, not from any organic disease, but merely from an excessive increase of adipose tissue. Within the past three months, by systematic dieting, by regular periods of exercise and rest, by refraining from exhausting efforts in pulpit and on platform, by the vigilant attention of my partner who had been overseas for eighteen months, and above all, through the goodness of Him whose mercy endureth forever, I now entertain the hope of an additional lease of life, and for this cause I have withdrawn my notice of retirement. Instead of leaving tomorrow, I shall therefore, God sparing me to see the sunrise, enter upon my sixth year of service in guiding the affairs of this Church over which the Almighty in His wise Providence, and His condescending Grace, has been pleased to place me, and to this end I solicit your continued prayers, your loyalty and your cooperation.

Official Acts. It is now my duty and privilege to read the Journal of my primate and episcopal acts during the past year. (This was done showing a record of strenuous service and varied activities).

OFFICE AND SECRETARY

Through the continued generosity of the Church of the Good Shepherd the Primate has been permitted the free use of an office, but I regret to report the failure of clerical and lay deputies to redeem their pledges made at the last Synod for the incidental expenses of the office. We have now realized the futility of depending upon voluntary pledges for any phase of Church work, and must recommend the canonical provision of apportionment and assessment, all congregations and all clergymen being compelled to share in the common expenditure for the administration and extension of the work. You will remember that last year General Synod relieved the Primate, at his request, of the personal burden of paying a secretary, and twelve pledges, each covering a month's stipend, were duly made to meet the stipend of such officer. Due to the criminal failure of deputies to meet their moral obligation so enthusiastically made during Synod but

wilfully disregarded ever since, the salary of the secretary is now three months in arrears. Do not be dishonest, my brethren, either in word or deed. Some of you have kept faith with the Church and yourselves, while others have not, and the identity of these latter will be revealed when the Synod considers this matter.

THE NEGRO CHURCHMAN

This magazine, the mouthpiece of the African Orthodox Church and her most effective propagandist, now in its fourth year, has made its advertised appearance of eleven issues annually and rendered invaluable service to our cause through the support of many of our clergy and congregations. It would have long ago been defunct if all were of that group who manifest little or no interest in this publication, and General Synod should make it obligatory upon every clergyman, whether parochial or non-parochial, to take and pay for a definite number of copies monthly. The **Negro Churchman** is full of promise for increase both in size, material, circulation, and as an advertising medium. Should some clergyman or layman possessed of energy, enterprise and a compelling personality offer to undertake its business interests, while the Primate as the official voice of the Church continue as chief editor, the promise would be realized, and this magazine would take rank among the most influential of our racial religious periodicals.

LATIN-AMERICAN FIELD

In the Western Hemisphere, next to the United States, the Latin-American Republics, with their Negro population recruited from the Caribbean Archipelago, and their native people of darker hue, afford the best opportunity for the extension of the African Orthodox Church. Those who are intimately acquainted with existing conditions in those parts, as well as with the ideals of our Church, describe the field as "white already for the harvest", and recommend that an episcopal visit be undertaken to Central America in the near future. It is my desire that General Synod provide the means whereby the Rt. Rev. William Ernest, D.D., our Senior Auxiliary Bishops, may be able to make an extended visit to Nicaragua and neighboring republics during the ensuing year.

THEOLOGICAL EDUCATION

The Endich Theological Seminary continues to serve those who avail themselves of its benefits. Three undergraduates have recently been ordained to the diaconate, and one graduate to the priesthood. It is our purpose to close the doors of the ministry to illiterates and no man who does not know English grammar and composition

will be accepted as a Candidate for Orders. During the coming term the Seminary will offer a special course in practical liturgics, in order that there may be an uniform method in the offering of the Sacrifice of the Mass, and in the performance of other rites and ceremonies. Some priests are workmen "which need not to be ashamed", while others are lax in their liturgical work. This ought not so to be. I would urge upon the newly-ordained that they continue as students throughout life. The "New Larned History for Ready Reference, Reading and Research" brings the university into your homes, and I trust that every congregation will present a set to its clergyman.

DISCIPLINE

In every new movement, especially among Negroes, the exercise of discipline becomes one of the most necessary factors for wholesome development. Firmness is required in exercising discipline but there must be gentleness towards the individual or individuals involved. Congregations must be reminded that they are not a law unto themselves, since this is not an independent congregational Church, but instead, an independent Episcopal Church. No congregation can dictate concerning the Liturgy, Hymnal, or the accessories of worship, since the clergyman has his instructions from this Synod, and the Bishop is over him to see that they are obeyed. No congregation can at its whim and caprice terminate abruptly a pastoral connection against the will of the incumbent tossing aside lightly all moral, legal, and ecclesiastical obligations. We desire every congregation to enjoy freedom, but when freedom overleaps its limitations it becomes license, and this the African Orthodox Church will never tolerate.

In this connection I again urge that congregations be made to observe the Canon of 1923 with reference to property. In the recent purchase of real estate one of our New York congregations is said to have disregarded the canonical requirements, and the Chancellor has been instructed by me to make proper investigation, and if there be any wilful intent or purpose on the part of such congregation, this Synod must impress upon them the fact that they are subject to discipline. Our Canon on Discipline of the laity and clergy is clear and needs no comment. Where clergymen have been disciplined in the past five years we have made it our policy to see that the cause of justice is served, and there must be no departure from this policy. Speaking for all our bishops, as for myself, we crave your implicit confidence as your "fathers in God". I sincerely trust that you will never have occasion to regard us as tyrants and

despots, nor fear that you have passed from the bondage of the Nordic to that of the Ethiopic. You are freemen, and should your liberty be curtailed or your rights violated, or should you think that you have been unjustly disciplined by any bishop, you have constitutional recourse to higher ecclesiastical authority. Discipline is necessary in the African Orthodox Church, and chiefly among the clergy, but lest the clergy entertain any fear of being unfairly dealt with, I have instructed the Auxiliary Bishops to obtain my approval before imposing discipline upon any clergyman. The General Synod, assembled as it now is, is the supreme authority in the Church, and should any appeal against alleged unjust discipline come before your honorable body, bear always in mind the peace, welfare and progress of the Church as the paramount object, — the Church first, the party or parties after.

KNIGHTS OF ALEXANDER

Two years ago this Society for men was organized by order of the General Synod. Its purposes are (a) to convince men that the African Orthodox Church is the Church in which Negro Churchmen can best realize their ecclesiastical freedom, and (b) to defend the episcopate of the African Orthodox Church and to inaugurate efforts for its financial support. It would appear that some misunderstanding exists concerning the meaning of the phrase "to defend the episcopate". I have been informed that one chapter of the Knights of Alexander has been instructed that they are organized to defend the person and good name of their Bishops. Neither the Primate, for whom this Society is named, nor any Auxiliary Bishop, stands in need of bodyguards to protect their physical persons, or apologists to defend their reputations. We ought to be able, and are able, to perform these duties for ourselves. Let the Knights of Alexander defend the validity of our Episcopal Orders, and convince others that our Bishops are as truly consecrated as any who wear the Mitre, — that is all.

PULPIT COURTESIES

For breadth of Christian charity, and due appreciation of the work of other ministers of the Gospel, the Primate of the African Orthodox Church yields first place to none. We regard them as prophets but not as priests, as receiving *dunamis* but not *exousia* as we have received the latter. Serving in the Name of our common Lord Jesus Christ we forbid them not, but rather rejoice in the manifold blessings of the Holy Spirit upon their operations. Since however, by the will of the Almighty and the favor of the original patriarchal See of St. Peter at Antioch, this Church of ours is founded upon

the Apostles, Jesus Christ Himself being the Chief Cornerstone, since at no small sacrifice we have obtained the Apostolic Succession, since we have declared our belief in the full Orthodox Catholic Faith—“once delivered to Saints”, since both our Worship and Discipline are patterned after those of the Undivided Church of the pre-conciliar ages, and since we look forward to a coming time when the African Orthodox Church, having demonstrated her stability, increased her membership in both hemispheres, and erected her churches, halls and rectories, shall command the respect and receive the official recognition of all other portions of the One Holy Catholic and Apostolic Church, it behooves us to guard our pulpits from the teaching of those, who though not “heretics”, yet differ from us in many vital articles of the faith.

If our people desire to hear the preaching of Calvinism, Theosophy, Ethical Culture or Christian Science, they are at liberty to listen to the stations whence these and other **isms** are broadcast; but surely, as Churchmen, they have a right to expect the authorized teaching of the Church's faith as related to the ecclesiastical year, when one enters our own pulpits. By Canonical regulation clergymen and wardens are forbidden to extend the courtesy of their pulpits to ministers or laymen of other religious bodies. The Bishops alone may, for **extraordinary** reason, give to a Christian man with a **special** message, written permission on the request of a clergyman to speak from the lecture or pulpit, and I have suggested to the Auxiliary Bishops that they use very sparingly this privilege. But no Bishop or other clergyman, has any permission to allow any minister of another body to administer, or assist in the administration of the Sacrament of the Altar, or any other sacraments of the Church, since by so doing we would imperil our own status, nullify our own apostolic orders, and leave ourselves naked to the shafts of the enemy. Liberty is to be commended, but when it endangers the party exercising it, it must give place to self-preservation, the first law of nature.

For the same general reasons, it is both illegal and disloyal for any priest to use at Mass any other than the Divine Liturgy set forth by this Church, and any priest of the African Orthodox Church guilty of such violation should be warned of the gravity of his error. Recently one of our priests used at the Sunday parochial Mass the Service of another Church, and to prevent the recurrence of this grave violation and its being taken as a precedent, I have requested the Auxiliary Bishop in whose district it occurred to make investigation and report the

same in his episcopal address. Let us be loyal to our own Liturgy. Let us dignify and protect our altars and pulpits, and thus avoid criticisms from within and without.

MARRIAGE AND DIVORCE

Article IV, Paragraph 7, of our “Declaration of Faith” sets forth that “marriage, when a man and a woman are joined together according to the sacred rite of the Church, is a Sacrament”, and that “there should be no dissolution of the bonds of marriage except for adultery and malicious desertion”. This, then, is a matter of “the faith”, and not merely of canon law. The regulation, or mode of procedure, involving the remarriage of a divorced person is clearly outlined, but I find it necessary to review the same for the benefit of both the clergy and laity. Whenever a clergyman is asked to perform a marriage, he should always find out whether or not either of the contracting parties has a former husband or wife living. If the divorce has been granted by a proper court for adultery or malicious desertion (but for no other reason), the clergyman must obtain a copy of the legal record and submit the same to his bishop, who, having satisfied himself of their validity, may then give permission to the clergyman to perform the marriage, provided always, that the individual involved was the innocent party in the divorce action, since the guilty party can never be remarried by any of our clergy while the former husband or wife is alive. I shall also state that no man known to have a divorced or separated wife alive, for whatever cause such divorce has been granted, or such separation taken, can be admitted a Candidate for Orders if he be remarried, and in order that the Church may be protected in this respect, I have requested the Auxiliary Bishops to consult me, and receive my approval, before accepting any man as such Candidate. Should it be discovered after a man's ordination to any holy order that he has a divorced or separated wife living, and has taken to himself another, he must be dismissed or made to resign forthwith from our ministry. Should any clergyman be so unfortunate as to be deserted by, or divorced from his wife, though he be the innocent victim, he must bear patiently his misfortune, for he cannot remarry during her lifetime, whether she remarries or not.

The African Orthodox Church is not trifling with weighty matters of “the faith”, or playing with ecclesiastical affairs. Her foundations are laid upon bedrock, and since she has become the cynosure of the Church throughout the world, she must not grow lax either in ideals or in practice, but measure up to the highest standards, and thus convince others that Negroes have the

ability to guide and control a Church of Apostolic Faith and Order.

CLERICAL SUPPORT

The Archbishop and Primate of this Church does not expect to live to see the time when he and other bishops will be relieved from the necessity of parochial work in order to earn their daily bread. He is however gratified to note that there are more congregations giving a stipend to their ministers. No congregation in existence for one year should expect free pastoral service. Let this General Synod request all congregations which are not paying their clergyman a stipend, to set aside one Sunday each month as Pastor's Day, and give him all monies received on that day from offerings, envelopes, lyceums or sacred concerts as an honorarium. Further let the General Synod order that the Special Christmas Offering through the usual envelope method be given to the clergyman whether he receives a stipend or not. Some Churches give the clergyman the Easter Offering. The African Orthodox Church is not in a position at present to do this, but it must provide ways and means for clerical support.

SPIRITUALITY NEEDED

The greatest need of our Church at this time is not an increase of clergy, laity or ecclesiastical fabrics, since, with our limited resources we have made praiseworthy progress in these matters. But one notices, with great heaviness of heart, a prevalent disposition to conduct our affairs as though this was but another racial or fraternal organization rather than what it was intended to be, and what by the help of God must be, a spiritual factor in building up the Kingdom of the Christ upon earth. Outward display and ceremonial forms must give way to the reality of the worship of the King. We need most an awakening, a true revival in things spiritual, and I beseech you to devote the approaching Advent season, and the following Lenten season, to the renewal of souls and the consecration of ourselves.

Let there be frequent Masses offered for our shortcomings, and sermons preached to lead us to self-examination and penance. Worldliness, especially among the clergy, must be exchanged for godliness and true piety, and the assembling of ourselves in the House of God should not be for social purposes, but for communion with Him, with the whole Company of Heaven, and with the saints both living and dead, so that in departing we can exclaim "This is none other but the House of God, and this is the Gate of Heaven".

OTHER MATTERS

In additions to the subjects to which in this address I have invited your attention,

there will be others suggested in the address of the Auxiliary Bishops pertaining to their own Districts or the Church at large. Approach them in the spirit of prayerful consideration and legislate for the good of the whole Church. Clerical and lay deputies may also present before this Synod anything pertaining to their own congregation or the general Church, and as the Presiding Officer, I can assure you of due courtesy and respectful audience both from the chair and from your fellow deputies.

IN CONCLUSION

Let not the spirit of Lucifer, i.e., the spirit of selfishness, pride, malice, hatred, resentment and strife, be permitted even for a moment to enter this Synod. That evil spirit caused "war in Heaven" and it will work mischief wherever it gains admission on Earth. Rather let us, in this solemn hour, invoke the presence of the Spirit of Purity, Love and Power:—

Come, Thou Holy Ghost, Who didst preside in the Council of the Blessed Apostles, and abide in this Synod of Thy Church here assembled. Save us from all ignorance, pride and prejudice, and so direct, sanctify and govern us in our work, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed by our people, till at length the whole of this dispersed and oppressed Race, gathered by their own shepherds into one great fold, shall become partakers of the glorious liberty and privileges of the Sons of God, ascribing praise, honor, might, majesty, dominion and power to Thee, O Blessed Spirit, Whom with the Father and the Son together, we worship and glorify, ever One God, world without end.—Amen.

REPORT OF THE RT. REV.

WILLIAM ERNEST

Auxiliary Bishop of Florida

Following his introductory remarks, His Lordship William Ernest continued:—"Miami being the centre of the work in our sphere we may review the work from that point. Since the rising of last Synod we have, by the grace of God, erected a structure for Divine worship in Miami, which although not completed, stands as a monument as well as a lesson, in the efforts of the African Orthodox Church. This building is of wood, 90-ft. by 28-ft., and can seat at least 350. The architecture, workmanship, direction, electric lighting, all done by Negroes, command the admiration and respect of all classes in and beyond the community. Furthermore, the cost of over \$10,000 has been raised among our own members. We have also secured a splendid organ. The efforts made in erecting this house of worship have awakened interest in all directions and many have been led to

cast in their lot with us. The men who have made possible our success in Miami are Messrs. N. T. Dean, J. C. Hepburn, S. T. Martin, S. G. Dames and a loyal body of Vestrymen who have all manifested the spirit of prayer and sacrifice.

News of the work in Miami spread to Key West and, on my second visit there the hearts of our brethren were ready to respond to the call of the Church for Racial Leadership. In June we were able to start the work in this city, and the people are bending their energies so that in the near future a priest may be sent them.

During the year we ordained three,—Rev. Julius Alexander, Ferguson to the priesthood, Nov. 1, 1925, the Rev. D. E. Ewart to the diaconate, in Cuba, Aug. 8, 1926, and Rev. W. O. Pery, in Miami, Aug. 29, 1926, also to the diaconate.

With regard to the work abroad. I mention first the Missions in Nicaragua, located respectively at Bluefields, Rama and Great River, the chief being that at Bluefields. The work has shown improvement during the past year, especially in the day schools of which there are two. The revolutionary state of the country has greatly interfered with our work and even our grant from the Church Extension Fund cannot be forwarded because of this condition. The people are earnestly appealing for an episcopal visit. The Catechist reports that he has many candidates for confirmation. There being no resident priest the members are hungry for the Holy Eucharist. We hope that funds will be provided to enable a Bishop to visit these missions.

At the request of the Primate we visited Cuba, sailing from Key West July 26, 1926. We found Archdeacon Sibblis doing an extensive work endeavoring to plant the Church at every point within his reach. Considering the opposition of a certain organization his success is almost wonderful. Only one with implicit faith in God and abundance of courage and determination could have accomplished what he has done single handed. With a large family to maintain and practically no financial support from the people, it is a mystery how he lives. Thanks to the help of the Church of the Good Shepherd in New York, his godly and splendid wife, and the Atlantic Fruit Company he has been able to overcome some of his difficulties. We found mission stations at Cayo Mambi, Santiago, San German, Guantanamo, Miranda and Florida the latter being in the Province of Camaguey, while the others are in Oriente. At Cayo Mambi there is the Church of S. Alban seating 200, and at San German the Church of S. Barnabas seating 150. At Santiago the Church of St. James has se-

cured a beautiful hall on a lovely site. The failure of the home Church to send a Bishop before this to visit the work caused a feeling of doubt and indifference in the minds of the people but there is now an awakening and a hopeful outlook.

On Aug. 1, 1926 we confirmed a class of 15 in St. Alban's, Cayo Mambi. On Aug. 8 we ordained Mr. David Ethelred Ewart as Deacon for the mission work in Camaguey.

On Aug. 15 we visited St. Barnabas in San German and gave our Benediction on the new church, the attendance and service being particularly good. We also baptized there an infant, and baptized and confirmed two adults. At Cayo Mambi, where we maintained headquarters, we held frequent meetings with men and women separately, and then conjointly, enabling us to bring the Church nearer to them, and winning many new members for her. The visit to Cuba has done good and the African Orthodox Church in that Republic is now regarded as a reality. At present the financial condition of Cuba is deplorable. The people have no prospects of earning anything until the crop starts next January, and we must send help to our workers there. On Aug. 23 we arrived home in Miami.

Let us pray for the blessing of God on this Synod and the guidance of the Holy Spirit. Let us cast aside self and think of the great work given us to do. Only then shall we receive the influence of the Holy Spirit to guide us aright.

REPORT OF THE RIGHT REV. ARTHUR STANLEY

Auxiliary Bishop of Massachusetts

His Lordship's address consisted chiefly of the record of his episcopal acts and his pastoral duties in St. Luke's, Cambridge. He had visited the work under his supervision in Sydney, Nova Scotia, and with the approval of the Primate, had appointed and installed the Ven. D. E. Philips as Archdeacon of the Province. He had passed through many trying experiences in St. Luke's, Cambridge, through the action of certain persons whom he found it necessary to place under discipline. While Church attendance had kept up, contributions had declined, and he was intentionally deprived of his stipend by the vestry, and a resolution was passed intended to terminate his pastoral connection. The matter was referred to the Primate who gave his decision, and this Synod will be called upon to approve and uphold said decision. His Lordship then gave a detailed account of the investigation which he had made in connection with the use of the Mass of the Liberal Catholic Church by our priest, Fr. Oscar Hollinsed, in St. Michael's Church on July 11, 1926, and called upon the Synod to

require Fr. Hollinsed to "declare" himself", and his attitude to the African Orthodox Church. He reported St. James' Church, Boston, to be in a healthy condition, and made mention of a visit to St. Paul's Church in New Haven.

THE MOST IMPORTANT BUSINESS TRANSACTIONS

1. A Central and Extension Fund was organized with the Rt. Rev. William Ernest as Director. The Budget having been estimated the following assessments were made compulsory:—

Church of the Good Shepherd, N.Y.C., \$100; St. Peter's, Miami, \$100; Christ Church, Brooklyn, \$200; St. Luke's, Cambridge, \$80; St. Philips, Noca Scotia, \$60; All Saints, N.Y.C., \$50; St. Mary's, N.Y.C., \$50; St. Michael's, Boston, \$50; St. Paul's, New Haven, \$50; St. Anthony's, N.Y.C., \$60; St. Matthew's, Chicago, \$50; St. Barnabas, N.Y.C., \$50; St. Joseph's, N.Y.C., \$75; St. James, Boston, \$50; St. George's, N.Y.C., \$50; Rt. Rev. Arthur Stanley, \$25; Canon George Brooks, \$25; Canon Hugh Henry \$25; Rev. Fr. McDougall, \$25; Rev. Prof. James, \$25; Rev. F. Bruce Callender, \$25; Rev. Gladstone Nurse, \$25; Rev. F. Nicholls, \$25; Rev. J. Bayne, \$25; Rev. J. Simons, \$25; Rev. S. Davis, \$25; Rev. S. O. Perkins, \$25; Rev. W. O. Perry, \$25; Rev. Sr. Agnes, \$10; Rev. Sr. Theresa, \$10; Rev. Sr. Cecilia, \$10.

The following voluntary pledges were also made: Rev. A. Hamilton, \$30; Rev. E. Collins, \$25; the Archbishop, \$25; Lady McGuire, \$25; Mrs. J. Bayne, \$15; Mrs. G. Brooks, \$15; Mrs. R. Benjamin, \$15; Mr. W. Ferguson, \$20; Mrs. W. Ferguson, \$15; Mr. Walter Francis, \$25; Mrs. H. Henry, \$25.

2. His Lordship William Ernest was requested to visit Central America and the sum of \$200 appropriated to aid in his travelling expenses.

3. The sum of \$200 was appropriated to aid in the return fare of the Bishop-elect of South Africa following his consecration next year.

4. All violations connected with the use of the "Divine Liturgy" are to be severely punished in future.

5. The termination of the pastoral connection in St. Luke's, Cambridge, involving the Rt. Rev. Arthur Stanley, and in Christ Church, Brooklyn, involving Canon H. Henry, approved, with certain financial settlement in each case.

6. Advent 1926 and Lent 1927 set apart as special seasons for spiritual awakening and consecration.

7. New arrangements made with regard to work and stipend of the Secretary to the Primate.

8. Accepting the invitation of the Mas-

sachusetts congregations for the General Synod of 1927, and recommending that said Synod give Miami first consideration for 1929.

9. Instructing two congregations in New York City to have the title to their real estate recorded as directed by our canon law.

10. Requiring that all congregations submit annually, with their statistics, an inventory of all property, real and personal.

11. Enacting that all congregations which do not pay their clergyman a stated stipend shall set aside one Sunday in each month and give all monies received on that day to the clergyman as an honorarium.

12. Directing that the special Christmas offering shall be given to the clergyman whether he receives a stipend or not, and that a special Pentecost offering be taken every Whitsunday in each congregation and given to the Bishop of the District in which such congregation is situated.

ORTHODOX THEOLOGY (By Rt. Rev. Reginald Grant) Gnostic Heresy Valentinus

The System of Valentinus is the most elaborate and the least intelligible of all the Gnostic Systems.

He postulated two original principles, Bythus and Ennoia sometimes called *Sige*, silence.

From these two emanated nous and altheia, and from these, Logos and Zoe, — and from these, anthropos and ecclesia. The four original pairs were called the Ogdoad.

From Logos and Zoe came five pairs of aeons called the Decad, and from anthropos and ecclesia, six pairs called the Dodecad, making in all (30) thirty aeons, the last named being called Sophia.

There was also a solitary unattached aeon named "horos". All the years together combined to produce Jesus and the attendant Angels. Sophia and Jesus produced three substances, the Hileic or material, the Psychic and the Pneumatic. This is called the Valentinian "Trinitas hominis".

At the head of the Psychic stands the Demiurge who made the world and man; but Achamoth, an abortive production of Sophia, inserted into man a pneumatic spirit. The Demiurge formed also a lower Christ of Virgin birth, but of non-human substance on whom the aeon Jesus descended at his baptism but forsakes at his crucifixion.

Valentinus' Christology was thus Docetic. He denied that Christ's body was of substance of the Virgin. He declared that it was a Diessence made visible and that it passed through the Virgin like water through a tube.

Cosmologically he held that finally all the aeons would be reunited in the Pleroma.

CLERGY LIST 1926

Archbishop and Primate

The Most Rev. Alexander, D.D., M.D., D.C., 224 West 135th St.,
New York City.

Auxiliary Bishops

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and Central America, 355 N. W. 14th Terrace, Miami, Fla.
The Right Rev. Arthur Stanley, D.D., District of Massachusetts, 152
Brookline St., Cambridge, Mass.
The Right Rev. Reginald Grant, L.Th., D.D., District of Long Island,
602 Franklin Ave., Brooklyn, N.Y.

Priests

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The Rev. R. Daley Sibblis, Archdeacon, of Cuba.
The Ven. Oscar W. Hollinsed, Archdeacon of Massachusetts.
The Rev. Canon George S. Brookes, Christ Church Cathedral,
Brooklyn, N. Y.
The Rev. Canon Hugh H. Henry, Good Shepherd Cathedral Chapel,
New York City.
The Rev. Canon Israel A. Mair, St. Mary's New York City.
The Rev. Canon Cyril O. Sheppard, All Saints, New York City.
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The Rev. Fr. Emmanuel J. Millington, St. Peter's New Haven, Conn.
The Rev. Prof. George M. James, B. Th., M.A., Johnson C. Smith
University, Charlotte, N. C.
The Rev. Fr. Robert A. Valentine, St. Matthews, Chicago, Ill.
The Rev. Fr. Horace C. Herod, St. Anthony's, New York City.

Deacons

The Rev. Fitzgerald Bruce-Callendar, New York City.
The Rev. Wilfred S. Kirnon, S. Joseph's, New York City.
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The Rev. Joseph A. Ford, S. Barnabas', New York City.
The Rev. Gladstone S. Nurse, Cathedral Staff, New York City.
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The Rev. John C. Simons, City Missionary, N. Y. C.
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THE FLORIDA HURRICANE

A West Indian Hurricane, originating in the vicinity of Porto Rico and the Virgin Islands of the United States, pursued its relentless course through the Bahamas, and then leaping across the Caribbean, wrought havoc and devastation in Southern Florida, expending its final force along the cities of the Gulf region. It was on Saturday night, Sept. 18 that it struck Miami and vicinity. When the newspapers published on the following Monday morning news of the disaster, we became anxious, not only for our Church folk in that section, but particularly for His Lordship William Ernest, who, we judged, was on a train between Jacksonville and Miami, expecting to reach the latter place at 1 a.m. Sunday, after an absence of three weeks attending General Synod in New York. On Tuesday we penetrated the silence with a telegraphic message to His Lordship reading, "New York and Cambridge anxious concerning you and church. Information solicited." On Wednesday it reached its destination, and on Thursday the reply came back, "Arrived after storm. Church greatly injured, cannot be used. Letter sent". This letter had been mailed on Monday and arrived simultaneously with the telegram. Although we telephoned its contents to many anxious inquirers, we shall reproduce the chief portions:—

"By this you will know that I am in Miami I arrived Sunday noon to find Miami in ruins. On Friday and Saturday a severe storm struck Miami and the other towns northward,—Little River, Ojus, Hallandale, Hollywood, Dana, Delray, Fort Lauderdale—leaving them in almost complete destruction, with a large number of lives lost. Key West is also reported damaged.

"At Jacksonville we received news of a storm in Miami. Leaving that city on Saturday 2:45 P.M. we were scheduled to ar-

rive in Miami at 1:14 A.M. on Sunday. When we reached Fort Pierce, we were notified that we were in the storm area, and heavy rain was falling. The express train was then converted into a local, and we travelled very slowly. Due at West Palm Beach at 11 P.M., we did not arrive until daylight came, with news of the havoc wrought along the line. At 5:30 a.m. we started for Miami, and between Lake Worth and Fort Lauderdale we began to observe the effects of the storm. The latter place had undergone a complete change. Buildings were torn apart, houses inundated, and the inhabitants wading through three or four feet of water, were seeking refuge in railway cars. As far as the eye could reach there was not a house which was not destroyed or badly damaged. The same condition was witnessed in every town until we reached Miami. Things are terrible here, not worse than in the other places mentioned, but being a larger city, the destruction was more extensive. Many lives are lost, both among the white population and our own. At the time of writing the total is not ascertained, but it is reported at present that in Hollywood 200 are dead and 1200 injured, and in Miami over 300 dead with thousands injured.

"All the colored churches in Miami have suffered to a greater or lesser extent, with the exception of two of low pitch, these being S. Agnes P. E. Church, Rev. F. Blackett, rector, and S. Matthew's Baptist Church, Rev. A. N. Clarke, pastor. S. Mary's Wesleyan Church, Bishop A. E. Roberts, pastor, is demolished, and S. Peter's American Catholic Church, Rev. Fr. Peterson, rector, is completely wiped out. Our own S. Peter's African Orthodox Church is lifted off its pillars and tilted on one edge. If we secure the services of an expert we hope to replace it, if not we shall have to take it apart and rebuild it.

"All homes were more or less damaged. Those of Mr. Hepburn, Mr. Dean, Mr. Martin, and Mr. Thompson escaped lightly, although those of Mr. Hepburn occupied by tenants were stripped of their roofing. Miami and neighboring places must make a new and complete start. All are in like trouble and there is none to give aid. Millions of dollars have been swept away, and except the Federal Government render assistance local conditions will be awful for some time to come.

"I am somewhat depressed, yet not in the least discouraged. All before me is now thick darkness, yet I feel that a ray of light will penetrate from somewhere. I cannot call on my people to do anything now, yet it must be done. If ever there was a time of difficulty, it is NOW."

The good Bishop might well have added that "if ever there was a time when outside help is needed it is NOW." He was too modest, and too reluctant to say this. On reading his letter we immediately wired him to send a circular appeal to all our congregations for a Hurricane Offering to aid in the restoration of St. Peter's A. O. Church in Miami, and at the same time we ordered from the printer a few hundred envelopes to be distributed in the Cathedral Chapel of the Good Shepherd for this purpose. Nearly all our congregations have launched financial efforts for the months of October and November to meet parochial responsibilities. But let us halt in our local rallies for a brief space, and of our charity contribute to our brethren's need in the far-off City of Miami. Both the recipients and the givers shall be blessed.

BISHOP WILLIAM ERNEST'S APPEAL (Sent to the Clergy)

On the 17th and 18th of September of this year, this city (Miami) was swept by a terrific storm which has done great havoc, leaving death and ruin behind. Our church which has been recently erected, and on which we expended over \$10,000, is greatly injured, having been lifted from its foundation and seriously twisted and tilted. We desire to save it if that is possible, but are sadly in need of money. Our people are in such distress from lack of food, shelter and money that it is impossible to approach them on that matter now, yet the need is momentous.

We therefore, in view of the above conditions, solicit the generous help of your congregation through you, in this time of our great distress. Our need is great and your help is greatly needed. We trust that you will grant a prompt and favorable response which is solicited in the Name of our Lord.
Sept. 22, 1926

355 N. W. 14th Terrace
Miami, Florida.

Yours in the Master's service,
† WILLIAM ERNEST

THE LATEST FROM MIAMI

Under date of Sept. 27th. His Lordship William Ernest writes to the Archbishop as follows:

"With regard to St. Peter's African Orthodox Church, the more one examines it, the worse it seems. This morning an expert inspected it and declared it beyond him. So does Mr. Dames, the builder of the edifice. I have requested the City Inspector of Buildings to investigate and give me his advice. Tomorrow I shall have his findings. I am afraid we shall have to take down our church and rebuild it. This makes my way darker, but by God's help I shall keep on the job and cease only when I can do no more. Rev. Mr. Clarke, Baptist, has given us the use of his church on Tuesday and Thursday evenings and on Sundays from 5 p.m. to 7 p.m. It is very kind of him. We held our first service there on Sept 26th. Many thanks for your letter of great encouragement. Your kind wishes shall be tendered to the congregation and other individuals to whom they are sent.

Yours in the Master's service
† WILLIAM ERNEST

WHY THIS HURRICANE?

Certain presumptuous folks having reached the unwarranted conclusion that the recent hurricane in Florida was a judgment of Almighty God have, to their satisfaction, penetrated into the secret chambers of the Most High and located the cause for which the punishment was inflicted. Mr. "Know-All", the self-appointed arbiter in many things which do not concern him, and who because of his meddlesome blunders has had to make some humiliating apologies reflecting upon his learning and scholarship, has in a recent editorial in his Church periodical undertaken to inform the stricken people of Florida just why this visitation has been sent from heaven. They had usurped God's ownership of the "Land of Flowers". They had ceased to be trustees, and had made themselves the owners of this American Paradise. Overnight they had converted a desert into an El Dorado and their heads were turned. Like Nebuchadnezzar they were inflated with their proud achievements. Like the Rich Fool they were making merry over their prosperity. And God said unto them, "Ye fools, this night your souls shall be required of you" And, as the instrument by which the divine verdict was to be executed, a terrible cyclone was let loose by God from the equatorial regions to slay and drown hundreds of men, women and children, mostly of the poorer classes, and to

maim many thousands more!

If the white Christian (?) editor of the most prominent weekly of one of the influential Protestant bodies is guilty of such blasphemy, we may certainly excuse illiterate Negroes for asserting that Almighty God sent this hurricane to punish Florida for its Jim-Crowism and Ku-Kluxism! He and they are alike ignorant of the attributes of the True God.

It is this sort of morbid theology of pagan origin that is driving intelligent men and women out of the churches. A jealous, vindictive, revengeful god makes no longer any appeal to the worship of mankind. They do not fear him, they cannot love him, hence they simply ignore him. The philosophy that "those whom the gods would destroy they first make mad" does not find acceptance among Christians. That the Tower of Siloam falls upon "guilty sinners" in Jerusalem, or that a child is born blind because of the sins of its progenitors, has been an exploded theory for 1900 years. But the theologian of the Rip Van Winkle school seems to be in blissful ignorance of the fact. Hence his *ipse dixit*. "Florida's lavish, quick prosperity has turned her head, and God sent a hurricane to chastise her!"

As it happened, the same cyclonic disturbance wrought havoc in the Bahama islands, destroying not only the humble homes of the Negro inhabitants but their churches as well. Why should Deity have included these islanders, who eke out a precarious living from the fishing and sponge industries, in the execution of His "verdict" upon haughty, rich Florida? Why?

Let us throw overboard this ancient pagan teaching about God. Let us tell men of the God of Love revealed by Jesus Christ and taught by S. John the Divine. The God of "a consuming fire" type is not the picture of Deity which will win the world. And above all, let us assign to natural phenomena their scientific causes, and not foolishly and injuriously ascribe to them functions which do not belong to them. Even a fool may be considered wise if he keeps silent, —occasionally.

—†—

GENERAL ITEMS

Canon H. H. Henry has been placed on the Staff of the Cathedral Chapel of the Good Shepherd, New York City, and will Occasionally assist in preaching. It is hoped that he will be the chief special preacher during the Advent revival.

The NEGRO CHURCHMAN is planning for an enlarged Christmas number. Have you a photograph and a Christmas message? You can insert same. Are you in the great circulation contest and campaign? Why not win one of those gold prizes? Read the back cover page of this issue.

On Sunday Sept. 5th, His Lordship William Ernest, in Christ Church Cathedral Brooklyn, ordained Mr. Samuel O. Perkins a Subdeacon; and Miss Ophelia Hunt was admitted by the same bishop, and in the same edifice, on Sunday Sept. 12th, a Deaconness. She has chosen as her new title, "Sister Cecilia".

On Sunday Sept. 19th, the Rev. F. H. C. Herod was installed by His Grace the Archbishop as Rector of S. Anthony's, N.Y.C. The several addresses of congratulation were made by Rev. Canon Sheppard, J. A. Ford, Rev. F. Nicholls, Rev. S. W. Davis, Rev. Sister Agnes, and Mr. E. Collins. A purse was presented to the new rector who responded gratefully. To crown the day Fr. Herod received from the Dean of the Eudich Theological Seminary a Diploma with the Degree of L.Th. (Licentiate in Theology) in recognition of his work and examinations during his theological course. He is the first student of the Seminary to be thus honored.

—†—

Rev. Fr. Hollinsed of Boston has been appointed Archdeacon of Massachusetts. At present he has arranged with the Wardens of S. Luke's Cambridge to take all priestly duties for them, in addition to his own work in S. Michael's until a rector is duly elected and appointed. Mr. Edw. C. Moore will do Layreader's work in S. Luke's.

Of those who were most helpful on the floor of Synod in doing constructive work, three deputies were conspicuous, — the Rev. J. G. Bayne of Christ Church, Brooklyn, Mr. Walter C. Isaacs of S. Luke's, Cambridge, and Mr. E. T. Henry of S. Joseph's, New York City.

—†—

His Grace the Archbishop and Lady McGuire during Synod were the grateful recipients of the hospitality of Canon and Mrs. Brooks at their beautiful home in Brooklyn for luncheon each day.

For some unknown reason there was a general expectation outside of the A.O.C. that there were to be "stormy" sessions during the last Synod. Some clouds hovered about us, but they were abortive, being "clouds without water". The most knotty problems were met squarely and dealt with in the spirit of justice and brotherly love. Any discordant note which had the temerity to become audible was quickly muffled. The Church goes marching on to do battle for God and Righteousness. Keep in line!

In addition to his present field in Florida, Bishop William Ernest has been designated by the Primate as Auxiliary Bishop supervising the Districts of Cuba and Central America. His Lordship is in close touch with all our workers in these overseas Districts.

THE EPISCOPAL VISIT TO CUBA

From S. Alban's Church Cayo Mambi, Mr. M. A. L. Watson writes:

"August 1926 will long be remembered in these parts as the occasion of the first visit of His Lordship William Ernest, D.D. On his arrival in the latter days of July he was given a hearty welcome by the Ven. R. D. Sibblis and the congregation of S. Alban's, a splendid program consisting of addresses and musical numbers being rendered with the assistance of the local Band. Sunday, Aug. 1st proved the eventful day in this visit. At 11 a.m. the Archdeacon was the officiant at the Service and the Bishop the preacher. At the 3 p.m. service, which was attended by hundreds of persons, the Lord Bishop preached again and confirmed a class of fifteen. Your correspondent has lived in nearly all the provinces of Cuba during the past ten years, and observed the work of the several denominations, and has questioned people who have resided here for over twenty years, and all agree that never before have they witnessed such large attendances at religious services for English speaking persons as those which marked the visit of Bishop William Ernest in Cayo Mambi. He held meetings separately for each sex which did much good, and at his last general meeting over forty persons came forward to be enrolled as Candidates for Confirmation. His instructions were not only spiritual but winning and eloquent, and many converts were made and the lost restored. Your correspondent is informed that the same results attended His Lordship at other points in his itinerary. He has become generally beloved and already many are looking forward to the next visit of this good Bishop of our Race, this ambassador of God, this leader of men. Through the **Negro Churchman** all our people extend their gratitude to His the Grace the Primate for having selected Bp. William Ernest as the episcopal visitor to Cuba. It was a happy choice, and for the Primate, as well as for His Lordship, we pray the blessing of a long life."

From S. S. James Church, Santiago, "J.S." writes:

"On Aug 7th, the Rt. Rev. William Ernest, D.D., Bishop of Florida arrived in our city from Cayo Mambi. On Sunday, Aug. 8th, at 11 a.m. he held an Ordination Service when Mr. David Ethelred Ewart, a native of Jamaica, was admitted a Deacon. At 3 p.m. a Mass Meeting was held, the Ven. R. D. Sibblis presiding. Rev. D. E. Ewart made a lengthy address in which he emphasized unity and cooperation as necessary elements for racial success. His Lordship followed with an address on the Organization and Progress of the African Or-

thodox Church, and the Necessity for its Support by the people of our Race. He made many telling points, and it is hoped that his visit and address will give new life to the work in Santiago. In the evening His Lordship preached a most helpful and interesting sermon from S. Luke, 20:8. The thanks: of the community are due to Mrs. P. Rouse for entertaining the Bishop during his visit. She is one of the foundation members of the African Orthodox Church Santiago and secretary of the Women's Guild.

ORTHODOX THEOLOGY

(By Bishop Reginald Grant)
GNOSTIC HERESY

Marcion

Marcion was a religious ascetic of pure moral life, born at Sinope in Pontus on the Black Sea. He was the son of a Christian Bishop a pupil of Cardi at Rome, cir. A.D. 140.

His System stands alone among Gnostic systems as being quite free from Pagan elements and philosophic speculations. It was purely a perversion of Christianity and Judaism between which he found an irreconcilable antagonism; consequently he rejected the whole of the Old Testament, and accepted only mutilated editions of St. Luke and Ten (10) Pauline Epistles.

He postulated two Archaic or ruling powers.

(1) The Supreme God of pure benevolence who was unknown to man nor concerned himself with him.

(2) The Creator, the God of the Jews, whose Creator was just and severe.

He held that Christ's body was ethereal and fantastic, that his descent into Hades rescued the Old Testament reprobates, while the Old Testament Saints remained there until the lower Messiah promised by the Creator should come and rescue them. The Supreme God had sent the Higher Messiah who suddenly appeared (Luke 7:27; Mal. 3:1) and persecuted the Messiah of the Jews.

Marcion wrote a book called Antithesis or Oppositions between the Old and New Testaments, and he opposed the teaching of St. Paul to that of St. Peter, condemning the latter. He forbade marriage, denied the Resurrection and held the malignity of matter in common with all Gnostics.

Appelles

This man was the most famous of Marcion's disciples, born early in the Second Century.

He rejected Marcion's Dualism and completely subordinated the world's creator to the Supreme God; but like his master he rejected the Old Testament and excised much of the New. Tertullian wrote a lost tract against him.

"THE AFRO-CANADIAN MESSENGER"

This is the title of a religious and social

magazine published monthly by a Committee in Sydney, N.S., consisting of Ven. D. E. Phillips, B.D., F. Allen Hamilton, Esq., B. A., LL.B., and Mr. William G. Brown. We predict for our contemporary a long career of usefulness in the Province of Nova Scotia. Under the "Editorial Comment" in the September issue is the following spicy paragraph which is certain to provoke dissent among the fair sex.

"Woman's supreme position is home. The domestic throne is the highest pinnacle to which she has ever ascended or ever will ascend. The home is the broadest field in which she could operate. To take her from the domestic throne is to lower her position. To take her out of the domestic field is to leave her without position and without power. There are women who object to these statements. There are women who are trying to repudiate the domestic responsibilities, obligations, and relationships. There are women who are asking that they be given the same license and be permitted to travel the same dubious road which men have traveled throughout the ages. They are asking for the privilege of following the habits, customs of men. If they are going to acquire the habits of men they may be forced into the position where the vices of men will fasten themselves upon womankind.

Woman does not go into the home to be tyrannized over, but when she takes the imperial throne of Christian wifehood and motherhood, she is the dominant figure of society and the controlling force in the world. If the average wife would go home and stay there and perform her full duty toward her home and church, her husband and children and her God, she would transform the face of society and lead Sydney and all Canada on the march of reformation.

The wives of today are responsible for a large percentage of the crime wave that is sweeping the country. Wives, go home. Stay home and attend to your own business which is home-keeping, children rearing, and home developing."

(Editor Phillips is still unmarried, but has already made his future selection. We wonder if the lady in question knows that the Archdeacon is not a "modernist" but a dyed-in-the-wool "fundamentalist" on the subject of "Who's who in the Home!" Editor N. C.)

—†—

SPLENDID, BISHOP BRENT!

Early this year 113 Bishops of the P. E. Church, led by the Rt. Rev. Wm. T. Manning of New York, signed a protest against the ratification of the American-Turkish Treaty, and forwarded same to Senator Borah, Chairman of the Senate Committee having the question under consideration.

The protest was based on alleged Turkish atrocities upon American Citizens.— Bishop Chas. H. Brent, who has been requested by the Secretary of State Frank B. Kellogg, to investigate and report upon the status quo, inasmuch as all American religious, philanthropic and business organizations in Turkey have urged ratification of the Treaty, having arrived at the conclusion that said ratification is the proper course, removed his name from the original protest of his brother Bishops. For this the Editor of the "Living Church" has taken Bishop Brent to task. The Bishop's statement of his case justifies his change of front. He makes out an excellent brief for the ratification of the Lausanne Treaty, and leaves the "Living Church" beating-about-the-bush to find a rejoinder. What pleases us most is, that after being successful on the defensive, Bp. Brent launches an offensive which leaves his antagonist hors de combat with this utterance, "As for proposals to establish missionary work in Turkey, and reflections concerning lynching in America, the Bishop will pardon us for desiring to mix the several questions." It is this aggressive portion of Bishop Brent's statement that we append, taken from the "Living Church" of Sept. 18, 1926.

Let us first look to ourselves:

1. Who are we Americans that we should oppose a treaty with a nation where authorized atrocities occur? We are a people who as a nation are repeatedly guilty of the crime of lynching. Never has a lynching occurred, since John Jay Chapman made his dramatic confession that he and every citizen was the lyncher, that I have not felt its guilt in my own soul. Steadfastly and consistently Congress refuses to pass an anti-lynching bill, so that this nation stands before God and the world as guilty as hell of every lynching that happens.

"Wad some power the giftie gie us

To see ourselves as ithers see us."

Is there any atrocity worse than lynching? Can we consistently damn the Turks for what they do with their religion egging them on, when we ourselves, knowing that it is against our course of violence? Are we not in danger of being among those who, with a beam in our own eye, try to remove a beam from a neighbor's eye? What would you say if a foreign country were to refuse to ratify, or were to denounce, a treaty with us because of it?

Again we are the most criminal people in the world, with a larger number of crimes of violence in any of our big cities than in the whole of Great Britain. Why is this the case? Read Raymond Fosdick's *Police Systems of America* and you will agree with our Chief Justice who said in 1912 that our

"administration of criminal law is a disgrace to civilization." What would you say of a foreign nation who refused to ratify a treaty with us, or denounced an existing one, on this score? Of course there is no likelihood of such a thing happening for we are too wealthy and influential, but anyone who sojourns abroad hears plain language about our hypocrisies. Our affluence and self-righteousness are fast making us assume the role of moral dictators of the world for which we are not qualified.

2. Who are we 113 bishops, one of whom I for the moment still, count myself, who protest against the ratification of the treaty? We are bishops of a Church that, God forgive us, has never done a single stroke of Christian work in Turkey. Indeed, we have not even one misson among Mohammedanism in general or the Mohammedanism of Turkey in particular? Years ago I begged the Church to become responsible for an effort among the Mohammedans of Jolo, where, even as I write, a great hearted American woman, staggering under financial anxiety, having spent her entire fortune, continues cheerfully to labor at the school for Moro boys then founded. The Church refused, and, as I said in the House of Bishops in Detroit, I have always wondered whether I did not commit a sin against conscience in leaving them and the hill tribes of Luzon. Before we, as bishops of the Church, can offer any protest against ratification with decency we must make and declare our plans for a Christian mission to Turkey. The Congregationalists are the only Christian people who have earned the right to oppose ratification; but they do not do so. Shall Congregationalists are the only Christian people who have earned the right to oppose ratification; but they do not do so. Shall we, who have no Christian work in Turkey, urge at no cost to ourselves, that which those who have Christian work there feel would be disastrous to them?

Turkey is going through a revolution of character. The Kaliphate, one of the most vicious influences in Turkish history, has been repudiated. The Moslem world presents no longer an undivided front. Nationalism has taken its place as the inspiring influence of the Turk. His democracy, such as it is, is largely the result of the pressure of our educators, philanthropists, and missionaries, whom the absence of a treaty would leave defenceless and without power of redress. I cannot help wondering what we would say if we had great spiritual and moral institutions in Turkey. Administrators in the Philippines have told me that our school there, more than any one influence, is responsible for the order and peace of Jolo, where Mohammedanism is of the most fanatical kind,

during the past ten years. I talked with my long time friend, Bishop Gwynne, Bishop of Khartoum, a few weeks ago. He has no converts, but he says Christ's way is the only way and patiently labors on as the pastor and guide of his Mohammedan friends. How gladly would he welcome our aid! Therefore I say, much as I am inclined to distrust the Seljuk Turk, and to refuse him our fellowship, that we must conquer him by reposing faith in him. We must go to him and not stand afar off thanking God we are not as he is, and cursing him. Our duty to the Turk is not less than our duty to the Armenian.

This, then, is my more excellent way, the way of Francis of Assisi. There are those signatories to the petition against ratification who may still feel themselves bound to allow their names to remain. Very well. Let them to do so, I cannot. But let us bishops, whether or not we remain signatories, take immediate and effective measures toward the promotion of a permanent Christian crusade to Turkey. Otherwise we stand convicted of shallowness, if not hypocrisy. We have the means and we have the men. Have we the courage? I would be less than Christian were to withhold an offer of the balance of my days, should the Church think me worthy to go. At any rate do not let us falter, and let us clear ourselves of the grave reproach which now rests upon us. If we wish to make a verbal protest against atrocities, let us draw up one with frank recognition and acknowledgment of the atrocities which deface our own civilization. I count such protests, without accomplishing effective action, as being valueless or even injurious. Partially because of this, and partially because I discovered political propaganda behind it, I withdrew my support to the proposition anent Turkey presented for action to the House of Bishops last October.

I am sending a copy of this letter to the Secretary of State, the Secretary of War, the **Churchman**, the **Southern Churchman**, the **Christian Century**, the Bishop of London, the **London Guardian**, the **New York Herald-Tribune**, the **New York Times**, in order to nullify, as far as may be, the misconception of my position for which your haste in self expression has made you largely responsible.

† CHARLES H. BRENT,
Bishop of Western New York.

S. S. Leviathan,
September 3, 1926.

MRS. AGNES CAREY
(By Bishop William Ernest)

We regret to record the death of Mrs. Agnes Carey one of the Foundation Members of St. Peter's A.O. Church. Mrs. Carey was ill for many months and by the advice of her medical attendant she went to the

John Hopkins Hospital, Baltimore.

After two weeks in the hospital she succumbed and her body was brought back to Miami, where the last rites was performed in St. Peter's A. O. Church, the Church she loved so dearly.

Mrs. Agnes Carey was born on December 25th, 1858 at Nassau, New Providence, Bahamas. Died June 19th, 1926.

She was a daughter of Mr. Scotland Tynes and his wife Cecelia. She was married to Michael Carey, and six children were the issue of the marriage, three of whom are still alive.

She, however, became a widow and in 1900 came over to Miami where she lived the rest of her life. She bore the great responsibility to rear those children, employing her skill as a dressmaker and real estate saleswoman to care, educate and prepare them for their duties in life, acquiring at the same time enough property to take care of herself in later years.

She was a Christian woman of quiet nature, always unwilling to enter a fray or anything that was not peaceful. She loved peace, hence her quiet reticent manner of living. But in that peaceful life was a warmth which inspired her. She loved her race and was always ready to take part in matters for their advancement and independence; hence she detached herself from the P.E. Ch. and became an ardent worker in, and for the advancement of the high principles of our Church. The A.O. Church.

Her loyalty was great and unwavering—never in a hurry to rush at anything; but when once she saw the truth she stood firm and unflinching to its high principles, and no matter how hard the storm blew, or the foundations quivered, like a brave soldier she remained calm, silent and steadfast to the very end.

A noble type of womanhood! Of such all men and women of our Race should be proud. A splendid example of character in many respects! To her children she stood as a noble specimen of a good mother, grandmother and great-grandmother. To her friends she was always true and steadfast, never craving many, but remaining firm by those whom she befriended.

To the community she represented that high standard of womanly virtue which should place her in highest esteem, because she was modest, godly and pure. She did not hide behind the cloak of her sex; but used her mental abilities for business. At the same time she proved that in so doing she was not deprived of the highest virtues which make true womanhood an adorable asset to her sex.

She has left three children, eight grandchildren and two great-grandchildren to mourn her loss.

To them, the Rector, Officers and Members of St. Peter's A.O. Church extend sincere condolence and bid them live true to her virtues and the dignity of an independent character and a noble womanhood.

May the Heavenly Father, for Jesus' sake, grant them to walk uprightly before Him. And may she who has bade us farewell for the other world, rest in peace in the Name of the Lord.

MY LITTLE SOUTHERN ROSE

Tune: Home Sweet Home

By A. E. BEST — Cambridge, Mass

I.

Away down in the sunny Southland
Where gentle breezes blow
Grows a flower of rarest beauty
My little Southern Rose,
It lifts its head to heaven
And that is how it grows,
It speaks of faith and duty,
My little Southern Rose.

CHORUS

Rose, Rose, my Southern Rose,
It speaks of faith and duty,
My little Southern Rose.

II.

In the garden you may pluck it
Yet still its blossoms grow,
Sneeding out to sick and lonely
Sweet sunshine here below;
It makes me think of Jesus
The rose of Sharon true
Who died for every nation
To give them sunshine too.

GOD GIVE US MEN!

God, give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue

And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog

In public duty, and in private thinking;
For while the rabble, in their thumbworn creeds,
Their large professions and their little deeds.
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice weeps.

—Josiah Gilbert Holland.

CLERGY LIST 1926

Archbishop and Primate

The Most Rev. Alexander, D.D., M.D., D.C., 224 West 135th St.,
New York City.

Auxiliary Bishops

The Right Rev. William Ernest, D.D., Districts of Florida, Cuba,
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The Right Rev. Arthur Stanley, D.D., District of Massachusetts, 152
Brookline St., Cambridge, Mass.

The Right Rev. Reginald Grant, L.Th., D.D., District of Long Island,
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The Rev. R. Daley Sibblis, Archdeacon, of Cuba.

The Ven. Oscar W. Hollinsed, Archdeacon of Massachusetts.

The Rev. Canon George S. Brookes, Christ Church Cathedral,
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The Rev. Canon Hugh H. Henry, Good Shepherd Cathedral Chapel,
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The Rev. Canon Israël A. Mair, St. Mary's New York City.

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The Rev. John C. Simons, City Missionary, N. Y. C.

The Rev. Samuel W. Davis, Cathedral Staff, N. Y. C.

The Rev. David E. Ewart, Missionary, Florida, Cuba..

The Rev. William O. Perry, S. Peter's, Miami, Florida.

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The Rev. Samuel O. Perkins, Cathedral Staff, Brooklyn, N. Y.

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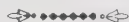
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In Tenebris Lumen

A Thanksgiving Hymn

— ✠ —
By Dr. E. A. Abbott

— ✠ —
We thank Thee, Lord, for life and health!
We thank Thee for the Spirit's wealth;
We thank Thee for our daily food:
For every kindness — every good.

— ✠ —
On this glad day our hearts we raise,
In solemn songs of grateful praise;
Accept them Lord, we humbly pray,
And bless us on this Holy Day.

— ✠ —
We thank Thee, Father, for Thy grace;
For blessings on this ancient race;
Continue Lord, Thy tender care —
Be with us here and everywhere.

— ✠ —
We thank Thee, Lord, for health and peace!
May Thy rich blessings never cease;
Be with our Nation, Lord we pray—
And bless us this and every day.

NEW YORK CITY, NOVEMBER, 1926

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THE PRIMATE VISITS CHICAGO

By J. H. Nicolson, D.D.S., Church Clerk

On Sunday, Oct. 17, 1926, St. Matthew's Church was favored, for the second time in its history, by an official visit of His Grace, the Primate. This visit, following closely our second anniversary, which was celebrated on Sunday Sept. 26 as the second "birthday" of this church, marked an important epoch in its history. It was, indeed its first real harvest of souls.

At 5 P.M. on Saturday, Oct. 16, His Grace arrived in Chicago and was met at the station by the Rector and our two church-wardens, Mr. C. A. Morgan and Mr. Walter Collymore. At 8 P.M. a reception was held at the residence of Father Valentine, which was well attended by members of the church.

On Sunday morning 11 A.M. Mass was sung by the Primate, assisted by the rector. A large number of communicants including many visiting friends received the Sacrament.

Eight o'clock P.M. was the hour set for vespers and confirmation. By 7:45 all seats were taken and the people were already crowding the porch. At 8 o'clock it was necessary to clear the aisles for the procession and many had to retire for lack of standing room. The candidates preceded by the choir marched up the aisle during the singing of the hymn "All Hail the Power of Jesus' Name." The presentation of the candidates, also the catechising, were done by the rector. The newly confirmed are Ethelbert Gloria Lowery, 'Bertha' May Collymore, Helen John, Leila Gwendolyn Webb, Maggie Louise McEachren, Everett Harold Collymore, Robert Richard Valen-

time, Oscar Meredith O'Neil, James William Hunt, and Lester Colvin Fox. The young ladies were nicely gowned.

The music was splendidly rendered by the choir under the direction of Mr. E. H. James, the choirmaster, and Mr. A. E. Osborne, the organist. The anthem was appropriate, and the solo by Miss Clarissa Phoenix was beautifully sung. The Primate appeared to be in the best of health. He preached in the morning and in the evening. The large congregations were held spell-bound by his forceful and eloquent sermons. Mr. F. Matthews and his wife Mrs. Ethel Matthews, Mrs. Maud Hunt, and Mr. Victor Baptist openly declared their intention of becoming members of St. Matthew's Church; they were publicly received by the Primate and chrismated. Sunday Oct. 17. was a great day at St. Matthew's.

On Monday 18 a program was rendered at 8:00 P.M. by children of the Church School assisted by Mrs. Ida Perry Johnson, pianist; and Miss Bush, soloist. The Rev. Father Valentine delivered an address entitled "Why I Am a Member of the African Orthodox Church" which will be published in due course. Rev. Theodore Stephens spoke on the possibilities of Haiti as a field for the African Orthodox Church. The Primate gave an illuminating address concerning the rites and ceremonies of the church, and took occasion to say "au revoir." On the following afternoon he was escorted to the station by the Rector, Senior Church warden, and Church Clerk, and at 2:20 P.M. he was speeding back to his labors in the East, strengthened by the prayers of St. Matthew's Church and the moral support of a host of loyal friends in Chicago and throughout the midwest.

"LOYAL"

The Editor desires to quote the concluding words of the article above. "The moral support of a host of loyal friends in Chicago and throughout the midwest". Nowhere in the African Orthodox Church does there exist any greater **LOYALTY** to the Primate than in St. Matthew's Church, Chicago, and the reason is manifest, for among the clergy of all grades, there is none more loyal than the Rev. Father Robert Arthur Valentine. "Like priest, like people". Every officer and member in St. Matthew's is, in this respect, a full-sized edition of their priest. Had Father Valentine been of a disloyal and vacillating type, he would long ago have succumbed to the Satanic influences of a certain Prelate in Chicago who is responsible for the defection from our ranks of two unworthy priests. But Valentine's character rests upon bedrock foundation, and his members reflect his sincerity, loyalty and devotion to our Church and its leadership. Wherever there has been lack of similar loyalty and respect for ecclesiastical authority, it has been due entirely to the seed sown by the spiritual guides, and great will be the punishment of these latter when the Great Shepherd of the sheep shall require from them an accounting. All honor to the **LOYAL** priest, members and friends of St. Matthew's Chicago. In honoring others they honor themselves.

THE REV. FATHER JOHN G. BAYNE

On Sunday, October 24, 1926, in the Cathedral Chapel of The Good Shepherd, New York City, the Rev. J. G. Bayne, Deacon, was ordained a Priest in the Church of God by His Grace, the Most Rev. Alexander, Archbishop and Primate of the African Orthodox Church. The Rev. Canon Cyril Oscar Sheppard, rector of All Saints', New York City, was presenter and preacher and joined also in the Imposition of Hands. We hope at some future time to reproduce in part the splendid and appropriate sermon of the Canon. Father Bayne is a man of deep humility and true-hearted sincerity. Of him it may be again said "Behold an Israelite in whom there is no guile". Ever since 1920, when they were fellow-workers for one of our wellknown racial organizations, the Primate has known and admired the honest simplicity of John G. Bayne. Formerly an elder in the African Methodist Zion Connection, Father Bayne comes to us with the pastoral experience of many years. He also possesses an extensive knowledge of the civic and business

interests of New York, evidence of which was observed during our recent Synod. This godly priest will continue his duties on the staff of Christ Church Cathedral in Brooklyn, N. Y.

**"WHAT THINK YE OF CHRIST?"**

**Sermon by Rev. Fr. John G. Bayne,
Preached in the Cathedral Chapel of
The Good Shepherd, Oct. 24, 1926.**

We all know how profound a reverence is paid to Christ in passage after passage by Shakespeare, the greatest intellect known. Men like Galileo, Kepler, Bacon, Newton, and Milton, set the names of Jesus Christ above every other. To show no other subject of study can claim an equal interest, Jean Paul Richter tells us that "the life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Spinoza calls Christ the symbol of divine wisdom; Kant and Jacobi hold him up as the symbol of ideal perfection, and Schelling and Hegel as that of the union of the true human. Says Rousseau of Him, "Is there anything, in His character, of the enthusiast or the ambitious sectary. What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims, what profound wisdom in his words! What an empire over delicacy and aptness in his replies! What an empire over his passions? Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness, and without display? My friend, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not as well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray. "Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God."

Thomas Carlyle repeatedly expresses a similar reverence. "Jesus of Nazareth," says he, "Our divinest symbol! Higher has the human thought not yet reached." "A symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest." Dr. Channing, of Boston, the foremost man in his day among American Unitarians, is equally marked in his words

"The character of Jesus," says he, "is wholly inexplicable on human principles." Matthias Claudius, one of the people's poets of Germany, last century, writes to a friend, "No one ever thus loved (as Christ did), nor did anything so truly great and good as the Bible tells us of Him ever enter into the heart of man. It is a holy form which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes." "Jesus Christ," says the exquisite genius, Herder, "is in the noblest, and most perfect sense, the realized ideal of humanity."

No one will accuse the first Napoleon of being either a pietist or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in moral sense. Conversing one day, at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned round to one of his suite and asked him, "Can you tell me who Jesus Christ was?" The officer owned that he had not yet taken much thought of such things. "Well, then," said Napoleon, "I will tell you." He then compared Christ with himself, and with the heroes of antiquity, and showed how Jesus far surpassed them. "I think I understand somewhat of human nature," he continued, "and I tell you all these were men; and I am a man, but not one is like Him; Jesus Christ was more than a man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him." "The Gospel is no mere book," said he at another time, "But a living creature, with a vigour, a power, which conquers all that oppose it. Here lies the Book of Books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure".

Then my brother, if thou wouldst be saved, let thy faith behold Christ in His perfect righteousness. See Him keeping the law without blemish obeying His Father without error; He kept it for thee. Thou couldst not keep or obey God perfectly. Lo! Lo! his obedience standeth in the stead of thy obedience, by it thou art saved.

But take care that thy faith mainly fixes upon Christ as dying and as dead. View the Lamb of God as dumb before His shearers; view Him as the "Man of sorrows and acquainted with grief"; go thou with Him to Gethsemane, and behold Him sweating drops of blood. Mark, thy faith has

nothing to do with anything within thyself; the object of thy faith is nothing within thee, but a something without thee. Believe on Him then, who on yonder tree nailed hands and feet, pours out His life for sinners.

There is the object of thy faith for justification; not in thyself, nor in anything which the Holy Spirit has done in thee, or anything he has promised to do for thee; but thou art to look to Christ as rising from the dead. See Him! He has borne the curse, and now He receives the justification. He dies to pay the debt; he rises that He may nail the hand-writing of that discharged debt to the cross. See Him ascending on high, and behold Him this day pleading before the Father's throne. He is there pleading for His people, offering up to-day His authoritative petition for all that come to God by Him.

And, he, as God, as Man, as living, as dying, as rising, and reigning above — He, and He alone, is to be the object of thy faith for the pardon of sin.

REFLECTIONS ON THE SYNOD OF 1925.

By Bishop William Ernest

It was unexpected, since the Synod of 1925 declared that Synods should be biennial and that the next should be in 1927. But it is the unexpected which frequently occurs, and so in June we were notified to attend an Extraordinary Session of Synod on the 1st of September, to last till the 5th. Unexpected conditions had developed, hence the necessity for a general meeting to exchange ideas. There was our revered and beloved Primate whose health was sadly impaired. This forced him to give notice of resignation from certain duties. There were the conditions conjoined with this act, and other matters which seemed to threaten the peace and harmony of the work. It was best to obtain the counsel of all. "In multitude of counsellors there is safety."

So, on the evening of Sept. 1, at Christ Church, Brooklyn, N.Y., we assembled in solemnity before God invoking His Holy Spirit to guide us in our deliberations, and to fill us with love, charity and wisdom. That this request was answered became manifest before the session was brought to a close. There were some knotty questions which needed tact, discretion, calm judgment and firmness. We give praise to God who gave our Primate these qualities which he used so well as the occasion arose.

It was a session replete with business. The three requisites for business, according to Feltham, were well employed, — knowl-

edge, temper and time, with a fourth, namely, foresight. There were times when it appeared as though the tension would go high, but it was kept in sweet normalcy. All who prophesied a "volcanic eruption" were sadly disappointed to find that everything was carried on to completion calmly, in peace and brotherly love. This could not have been accomplished unless He who "trieth the hearts and reins" of men had directed and governed that Synod. "In all thy ways acknowledge Him and He shall direct thy paths."

Noontide of Saturday, Sept. 1926, will long be remembered, how all humbled themselves before the throne of grace giving praise to God and asking for His help. It was an outpouring of the Holy Spirit, and men, and women, clergy and laity, with tearful eyes and uplifted hearts, sought pardon, wisdom and grace on bended knees. If that Synod had dispersed and no other act been accomplished, this alone would be sufficient to warrant the call, should give satisfaction to all.

The greatest feature in the nature of the work accomplished was constructiveness for the future of the Church. We need not rehearse them here as the September issue of the Negro Churchman bears them already. Suffice it to say that the "Spiritual Awakening", called for by the Primate during next Advent and Lent, the provisions made for the extension of the work abroad, and the withdrawal of his resignation by the Primate, stand out in bold relief.

In these reflections, it is nigh impossible to allow our memory to dwell on the things closest to us alone. We find them taking retrospective glances down the past five years. And as we do so, we think of the words of Dante which seem so true:—

"And often a retrospect delights the mind."

Yes, our thoughts rush back to the little upper room in which our first Synod was convened. Our number was small, but as we peep once more into that room the forms and faces rise before our view. They bear the stamp of sincere hearts and great mental strain; yea, spiritual anguish was there but there was humility and complete dependence on God to be delivered out of the hands of our enemies that we "might serve him without fear," "under our own vine and fig-tree."

In the midst of this reminiscence we find our thoughts, as though mounted on Pegasus, leap across to Chicago. Again we find ourselves in suppliant attitude seeking for the transmission of the gift of the Holy Spirit in order that we could properly carry on the work of Him who

said "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost." For ten days we waited. They were ten days of prayer, fasting and humiliation by those who were sent to obtain this greatest of all gifts. By this, we are reminded of those ten days when the Apostles and the holy women waited in that upper room in Jerusalem. Unexpectedly it was poured on them. Thus it was with us. Unexpectedly, when all seemed hopeless, when darkness surrounded us on every side, a ray of light broke through and our sky of hope was cheered. On the tenth day, once more was heard in solemn reality "Receive ye the Holy Ghost." Never in our lives has there ever entered such a moment of joy and happiness. There are many Christians who think that when the heart is grateful we should only sing and pray. We do not disagree with such. On that occasion, however, no tune could be uttered. Our hearts were too full of joy to give expression in that way. We could only dance for joy. We can well understand why David danced before the Ark of the Lord. Well can we imagine his feelings when his wife rebuked him for dancing among whom she termed "handmaids of his servants", to whom he replied, "I will yet be more vile than thus, and be base in mine own sight." Thus, we danced for gratitude and joy, praising His Holy Name. Again our hearts swell with gratitude and praise as we recall THAT DAY.

We returned humble and joyful. We launched our tiny barque on the ecclesiastical ocean. We have encountered storms of opposition and persecutions, and heavy seas of disappointments, disloyalty, and treachery, but still our barque floats on. From her masts her pennon still is waving. From her masts her pennon still waiving, our bloodkin everywhere. We in return have received "S.O.S." from them — from Africa, Cuba, Central America, Canada, and still our barque floats on. Her captain is Jesus Christ, and with such a Captain we have no fear. We will encounter trials, hardships, persecutions and oppositions. Again and again we will find the spirit of Judas resurrected, but on we go — Christ steering, we will always be afloat. Our signals will still be sent, we still will answer calls.

Now our reflections have taken a different attitude. They grow weary of dwelling on the past, so they turn to the mind and direct her to take a prospective view. The past is always the foundation of the future. We can hardly think of the present, for in a moment the present becomes the past;

and yet it is the acts of the present that make the past a secure or insecure foundation of the future.

The past was one of great untold sacrifices, with faith in God through Christ our Lord. The humble spirit enabled us to be in a receptive attitude, and thus we could be instrumental in working out the plan of God. Our success in the past, despite our drawbacks, makes us satisfied that we are working in harmony with the Divine plan.

With this, we may venture to express ourselves with regard to the future. With the past, and if the present be continued in the same spirit, it would need no fertile imagination to see the possibilities awaiting our earnest endeavors.

Furthermore, we have precedents to warrant any lofty ideals. Let us glance at our brethren beside us. When Richard Allen stepped out and sought for similar independence as we do, in many respects surrounding conditions were worse. Today the A.M.E. Church stands not only as a powerful organization of the Race, but also a potent factor in our development. The same applies to the Baptists under Racial leadership. It may not be in our day, but when our people are awakened to the importance and the necessity of racial ecclesiastical leadership, we will see schools, colleges, universities, hospitals, foundries manned and supported by our people somewhere. We will see our boys and girls sitting at the feet of our Gamaliels eagerly drinking of the sweet waters of the spring of which "slight draughts intoxicate the mind, but drinking deep sobers it again."

Methink I see the broad smiles of the pessimists of our Race. Those who feel themselves most happy in being the tools of others to serve no higher purpose than to gratify their selfish desires and to lead our people down. They are the men, and I hate to think women, whose souls seem incapable of saying to them, "This is my own race, my own precious blood", who for a shake of the hand, or a smile, a pat on the shoulder, or a few miserable dollars will sell their race and then shake their heads in despair at the future. These are they who make the task so hard. To them we would suggest, "Stand by, or fall in line"; for if they are young and blest with length of days, remorse will surely overtake them and their past might prepare for them a dismal future.

We call our people to ecclesiastical freedom because the Church is the institution organized by Christ through which, by the operation of the Holy Spirit, He communi-

cates with His people. By the very medium of prayer which the Church must offer day by day for our needs, we are taught by Christ that there must be agreement of purpose, if our prayers are to be effective. How then can our prayers be effective, when under the guidance and leadership of one who is unsympathetic our prayers are presented to God? How can we expect our aspirations to be blessed by God, when we have as bishops and priests men who are prejudiced against us, whose aspirations and desires are opposed to ours, whose aims and purposes are to prevent us from rising to that which is noble and good? It is only when we have bishops and priests whose aspirations and ours are similar, that we can pray together and for one another, that such leaders can plead our cause at the Altar, can give real inspiration.

Not until Negroes are ecclesiastically led by their own can their prayers be presented in sincerity and in truth. When our people realize this great truth, and when their hearts yield to it, then the vision we now see will unfold itself into a glorious reality. To this we humbly pray, "Lead kindly light."



ORTHODOX THEOLOGY

By Bishop Reginald Grant

Gnostic Heresy CARPOCRATES

Carpocrates was well known as a Platonist of Alexandria in the reign of Hadrian, whose followers were the first to call themselves Gnostics. He maintained the Unity of the first principle from whom issued a series of spiritual beings, the lowest of whom formed the world and man.

Man's object was to overcome by magical arts the spiritual rulers of this world.

The Carpocratians used magic and believed in the transmigration of souls. They employed secret marks and signs and believed all moral laws to be indifferent so that the immorality of the sect became proverbial and often afforded a foundation for many of the infamous charges brought against Christianity.

MANICHAEANISM

This Heresy arose about A.D. 270, and postulated a pure dualism copying the Persian Zoroastrianism, two gods, one good, the other evil.

Manes, its founder, called himself the Paraclete, the completion of the system of Christ. In this respect he somewhat resembled the claims in later times of Mo-

hamet. His great characteristic was a stern asceticism, arising from his hatred of matter in every shape and he reversed the Church's festivals into fasts. The Gnostic repugnance to matter developed amongst the Manichaens in two directions:—

First, some of it led into the extreme abstinence, so as to touch as little matter as possible.

Second, some others plunged into the extreme dissolutions on the ground that inasmuch as it was impossible to live entirely free of matter, the contact of more or less with it was of no importance. Augustine himself before his conversion was long ensnared in the toils of Manichaenism. He subsequently regarded it as the deadliest and most insidious of heresies.

(NOTE—This closes the articles on the Gnostic Heresy. The Bishop will present in our next number his first article on the "Doctrine of the Incarnation".—Editor).



THE CENTRAL AND EXTENSION FUND

By Bishop William Ernest, Director

One of the leading features in the work of the last Synod, is the steps taken to procure funds for the carrying on of the work at home and the extension of the Church in foreign fields.

In previous Synods, the plan of receiving Pledges was adopted, but that plan did not work well, since many failed to honor their pledges. The plan of Assessments is now employed and it is hoped that all Churches and Clergy who are assessed will realize the obligation laid on them and regard it as a just debt.

When our homes are taxed by the government, whether the taxation be small or great, we do all we can to meet the demand. Many have to be compelled to do so. In the spirit of fear they are made to do a right thing. There is no law in the Church exactly as the civil government whereby individuals may be imprisoned or made to suffer grave loss for neglecting to meet the taxation of the Church. This does not, however, remove the nature of the crime. It is equally as disloyal and dishonest to neglect or slight the necessitous demands of the Church, even though there is no provision for imprisonment or loss of property, when this demand is neglected. The principle is the same.

We expect the Primate to fulfil certain duties. If he fails to respond to our expectations we are sharp to criticize. Every priest and congregation knows what is expected of the Primate and is ready to reel

off in a breath what he ought or ought not to do; but it must also be borne in mind that these duties create expenses and it is only reasonable that we should furnish the money to meet such expenses. This is what the Central Fund calls for, and it involves the payment of a Secretary and the supply of office necessities.

No Church is a living organism if it only looks after the necessities of merely those who are in it. It must look beyond the walls. She must stretch forth to give assistance to those who need.

No one can truly realize his own necessities or blessings until his attention is attracted towards those of others. We at home cannot realize our needs and our blessings until we seek to help those away from us.

We have our brethren in Central America whose needs are great, and when placed beside ours, they cause us to see our blessings. The same is true with those in Cuba, Nicaragua, seething in the pot of a revolution, cries out to us who are enjoying peace, for help. They need the Body and Blood of Christ for the nourishment of their souls. Hungry and thirsty they cry to us for help. Must we turn them away or pass by on the other side? Both there and in Cuba our missionaries are laboring under grave hardships. Must we remain insensible to their cry, "Come over and help us?" Surely not. We who enjoy the bliss of ecclesiastical freedom cannot afford to withhold the bread from which we derive strength.

"Can we whose souls are lighted
With wisdom from on high,

Can we to men benighted,
The lamp of life deny?"

It is to meet the needs of these, to help our brethren of the Homeland to obtain the Episcopate so that they may also enjoy the blessing granted us by God. Since we are to be the Torch bearers to our brethren, let us do so with cheerfulness. Let us bend ourselves to our task in the spirit of gratitude, in that the Lord hath so honored us by giving us the privilege to send out the "life-line" to our brethren elsewhere.

Let every member of the African Orthodox Church be a collecting missionary. Let each set himself the task to help this great cause along. Find out from your priest or vicar what your Church must contribute to this noble work, then make a **monthly** return of your efforts to him, who will forward it immediately to the Central Office so that the great work of this great Race may be carried on.

"Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.



THE CHURCH SCHOOL

By Rev. Sister Mary Agnes

Of the many avenues open to the enthusiastic Lay Worker of The African Orthodox Church, none is more productive of good results than that of teaching in, and helping to build up, the Church School. As has been truly said, the Church School is the Kindergarten of the Church. And what is a Kindergarten? Why, a Child's Garden. And we do not all know that weeds grow more quickly than flowers in any garden? So if our Children's Garden of the Church is to produce in future years strong, healthy sweet plants or flowers in the form of good African Orthodox Churchmen; it is necessary that we have the right sort of Gardeners to nourish the seed after it has been planted.

As the Master Gardener, His Grace Archbishop Alexander received the seed of inspiration from the Great Sower of Seeds and has passed it on to us, his Assistant Gardeners, so each of us must do our level best to see that the little plot of ground which he has given to us to develop is not lying idle. In the first place a Church School Teacher must have a great love for little children, and added to that the greatest of all virtues, — patience. Discipline has to be maintained or there would be no order in the School; but the children soon realize whether fairness is being dealt out to them or not and respond accordingly.

I do not believe in too many rules but the strict carrying out of the few that are made. For instance, no one is allowed to chew gum or eat candy in the Church while School is in session. Children love to do things. They love to sing, recite, or do any thing else to entertain their elders. One of the aims of the particular School of which I have charge is to teach the Church Services and on the two occasions that the Junior Choir assisted at Vespers they received much praise. Several Entertainments are given during the year, which has done much to keep up interest, as well as the Christmas Treat, and the Summer Outing. All of these things require much thought and planning on the part of the Superintendent and Teachers. If, as we feel that we are doing, we can implant in their little hearts the love of the A.O.C., and make them real-

ize that it will be their work to carry on when our generation has passed, we shall continue to work, praying for more helpers in every School, resting assured that when that "Great Reaper" calls us to bring in our sheaves we may not appear before him empty-handed.



ST. PHILIP'S CHURCH, SYDNEY, N.S., CANADA

By Archdeacon Phillips

Since our return from Synod, our work has taken on new life. There is activity in all the auxiliaries, and members seem in earnest to further African Orthodoxy in this section. During our absence, the services were conducted by Messrs. Oscar D. Crick and Theodore Tull, Lay Readers. To these brethren and Mr. C. Gibbons and Mrs. Ida Marshall we return thanks for holding the members of the congregation and Church School together.

Tuesday and Wednesday, September 13th and 14th, were busy days for the Dominion, when another general election took place. The Liberals were the victorious party. We do hope that this return to power is but the augury for brighter prospects in Canada, especially the Maritimes.

On Sunday, September 19, the Ladies Guild and Auxiliary gave a concert, which was largely attended. The items were creditably rendered. The Archdeacon was given a welcome by the President of the Guild and an address read by the Secretary.

Our Boy Scouts have been doing splendid work, and since receiving their uniform, greater interest is being taken by the boys. We are pleased to report a visit on September 23rd from Mr. W. Chas. Carter, District Commissioner. Mr. Carter presented the boys with their tenderfoot, first, and second, class-badges. Messrs. Cyril Kennedy, Oscar D. Crick, William G. Brown, and Mrs. Ida Marshall, members of the Committee were in attendance. The Commissioner addressed the boys and the Committee and stated how gratified he was over this visit to the Troop.

On Sunday October 10, a Love Feast was held. This was the first of its kind for the Pier District. The gathering was much beyond our expectations. There was no available seat, and several of our members remained standing almost throughout. The programme was neat, timely, and full of interest. Bandmaster McKnight, H. Marsh, A. Cambridge, and A. Crick rendered instrumental selections on the saxophone, cornet, and clarinet. The vocalists were Mrs.

A. Jones, B. Bowles and H. Bishop. The speakers were Messrs. Oscar Crick and Sidney Bynoe of the A.O.C., Adjutant Hillarie of the Salvation Army, and Rev. E. W. Forbes, M.A., B.D., of the United Methodist. It was indeed a rich treat for body, mind and spirit. The Archdeacon, who acted as chairman, in his closing remarks warmly thanked the ladies of the Guild, the Boy Scouts, C. Kennedy, C. Gibbons, the speakers, vocalists and instrumentalists for the able services rendered.

We were pleasantly surprised when, on Tuesday evening, at the residence of Mrs. Ida Marshall, the ladies of the Guild met and gave a reception in honour of the return of the Ven. Archdeacon Philips from Synod. In a few remarks Mrs. Marshall, president of the Guild explained the object of the meeting, and called on Mrs. G. Kennedy, secretary, to read the following:—"Venerable Archdeacon Philips, I have been requested by the Ladies' Guild to offer you "a slight token of our appreciation and regard for you. I cannot tell you how delighted I am to be the means of conveying "this to you as a welcome and reception "from the Guild. Please accept this as our "sincerity of appreciation with our warmest "good wishes for your future welfare, and "may you always be faithful and happy in "your duties is the earnest desire of the Ladies' Guild of the St. Philip's African Orthodox Church.

(Signed) GERTRUDE KENNEDY,
Secretary."

The Archdeacon was then presented with a purse, and replied fittingly thanking the Ladies of the Guild for this tangible evidence of their regard and appreciation.

Our Knights of Alexander have been organized, and their share of activity is begun. The Ven. D. E. Philips is the acting Knight Commander, and Oscar D. Crick, Scribe. Other members enrolled are Christopher Gibbons, William Brown, Joseph Bishop, Dudley Leacock, and Gladstone Rock.

✠
"SABBATH EVE"

By Rev. Aubrey C. Hamilton

From 'twixt the trees we hear the sound of
rippling notes,
It fills the air as from the feathered throats
it floats,
Hailing the calm researching plodder on the
way,
To give to God the praise for this reposing
day.
'Tis Sabbath eve; the birds in resonant

strains,
Find nestling joys ere night her shadow
spreads again:
Often sweet the last quick nip from succulent trees,
Lends music to their notes a weary soul to
please.
These creatures' parting strain oft brings
us welcome peace,
They're comrades in our chimes to worlds
that ne'er shall cease,
As on this eve o'er scenes we glance the
fading ray,
A fading sheen that marks the dying of thy
day.

✠
"TEN COMMANDMENTS

For Worshippers at Saint Luke's

- "1. Thou shalt not come to service late,
Eleven, not eleven-eight.
- "2. Thou shalt not sit upright to pray,
But kneel. It is the Church's way.
- "3. Thou shalt before the Mass begin
Read o'er the Church's bulletin.
- "4. Thou shalt not hold the endmost seat;
Move over. And the stranger greet.
- "5. Thou shalt not at the hymns be bored,
Open thy lips and praise the Lord.
- "6. Thou shalt not shun the offering plate
Give cheerfully. Don't hesitate.
- "7. Thou shalt not whisper. Don't be rude;
Devout should be your attitude.
- "8. Thou shalt not make communion late.
Go fasting. Half-past seven to eight
- "9. Thou shalt when sacring bell doth ring
Lift up your heart. Adore your King.
- "10. Thou shalt not leave the Church before
The Benediction. Service o'er.

"G. C. S."

✠
THE THOUGHT OF GOD

He felt the heart of Silence
Throb with a soundless word,
And by the inward ear alone
The Spirit's voice he heard:
And the spoken word seemed written
On air, and wave, and sod;
And the bending walls of sapphire
Blazed with the thought of God.

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In Tenebris Lumen



Archbishop Alexander

NEW YORK CITY, DECEMBER, 1926

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The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager

Bishop WILLIAM ERNEST, Contributing Editor

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THE CHRIST CHILD

By Archbishop Alexander

The Festival of the Nativity of Our Lord commands the universal observance of mankind in every meridian of longitude, in every parallel of latitude, whether in the torrid zone of Africa or the icebound regions of Labrador. On each recurring Christmas Day the world is aglow with the light which first beamed in Bethlehem, and the children of men, in their religious services, their domestic reunions, and their social pastimes, commemorate the early morning event of 1900 years ago when the Christ Child came into our world. This Festival has gripped the hearts of men everywhere, and although all may not feel the hallowed impulses of the season, yet in their exchange of greetings and gifts, they reflect the spirit of the Festival.

It may be long centuries before the entire world shall "Come and worship Christ the New-born King", but it is a fact that every year for a day or two at least, the Child of Bethlehem reigns without a rival, capturing the devotion of human souls. And why? Because He was not Mary's Child only, but OURS. "Unto us a Child is born; unto us a Son is given". For all the Christian centuries every generation has claimed this Child upon whom the destinies of the world are centered, the Child not for any particular group but for all mankind, the Child not for any period of time but for all the ages to come.

Many years have gone by since as children we celebrated our first Christmas, but the Child of Bethlehem is still our guide and the way-mark of our lives. We are about to celebrate His birthday once again, not with the same exuberance and expectancy of our childhood, but with a joy sobered by the experiences of the marching years. Like a golden thread the Child of Bethlehem has penetrated the history of our lives, bringing us Redemption from sin and Peace

with God, and we are better men and better women because of the birth of that Christ Child.

O Holy Child of Bethlehem,
Descend to us we pray!
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O Come to us, abide with us,
Our Lord, Emmanuel.



Bishop WILLIAM ERNEST

LOVE, SYMPATHY, GOODWILL!

By Bishop William Ernest

A happy Christmas to all! Let the spirit of Christmas-tide reign supreme—the spirit of love, which in turn promotes good cheer and sympathy. For what would Christmas be without the spirit of sympathy? It was that sympathy for mankind which caused Christ to come down on earth bringing to the world “peace” and to humanity “goodwill”.

If all at this time would forget **SELF** and reach out to those around us by giving and forgiving, we would be manifesting that “goodwill” which gives happiness to others and makes us happier still. May this be so more than ever.



Bishop ARTHUR STANLEY



I BRING YOU GLAD TIDINGS

By Bishop Arthur Stanley

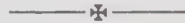
Beloved Brethren of the Negro Race, this is the Christmas message which I bring unto you. The voice of gladness is gone forth in all lands, the voice of exultation, consolation and salvation to sinners, as when the angelic host in their message declared: “Behold, I bring you glad tidings of great joy which shall be to all people.” Rejoice my brethren with praises and clap your hands together before the face of the Lord, for he is come. Yes, the Lord is come to bring Salvation unto you. Hear the sweet

words of angels: “For unto you is born this day a Saviour which is Christ the Lord.” What could be sweeter? Has any such message been seen? Have such tidings ever been given to man? Did words like these ever reach the ear of man? Good words; words of comfort, of joy, and of peace. “Behold I bring you glad tidings of great joy, which shall be to all people.”

Beloved brethren, you are among the people to whom this glad message was brought, and since such is the case, you among the peoples of the earth, must not lose any time in spiritually benefitting from so great a message; the message of Salvation.

The Holy African Orthodox Church has received this Christmas message from the mouth and voice of the angels, and is broadcasting the same to all her dear children in every clime and in all lands.

Beloved brethren, at this Season of the year, receive the message brought unto you, and prepare your hearts to receive the Christ Child, and let love, joy, peace and good-will dwell in you.



THE DOCTRINE OF THE INCARNATION

By Bishop Reginald Grant

Having considered the Gnostic Heresy, let us now learn the Truth and that guile which their speculations piteously and unsuccessfully sought to bridge over, but which was actually and finally closed by the Incarnation of the Son of God.

The Word, Who was God became flesh, John 1:14, and reunited once and forever the finite and the infinite. The **MODE** of the Incarnation is an impenetrable mystery to our limited intelligence; the **FACT** of the Incarnation is the central event in the history of the Universe.

The true form of the Doctrine as eventually worked out by the Church is as follows:

The Son of God, one in essence with the Father, existing as God from all eternity, united with Himself personally Human nature in its totality and perfection in the womb of the Virgin and was born in time. The two natures, Divine and Human being inseparably united, yet without confusion, in the one Divine Person of the Son of God, who the self-same is thus perfect in Godhead, perfect in Manhood, Co-essential with the Father as to the Deity, Co-essential with man as to humanity, Begotten of the Father eternally as to Divinity, Born of the Virgin in time as to Humanity. **ONE CHRIST** in two natures, unconfusedly, un-



Bishop REGINALD GRANT

changeably, inseparably. In Two natures, without confusion, without change, without division, without separation. The difference in natures being in no way destroyed on account of the Union, but rather the peculiar property of each nature being preserved and concurring in one Person and one hypostasis.

Personality is the *Principium quod agit*. Nature is the "*Principium quo agit*."

In Christ the Divine Ego or Personality is the *Principium quod agit*, either of His Natures may be the *Principium quo agit*; but all the acts of both Natures are to be referred to the One Divine Person. This is technically called the ANTIDOSIS or COMMUNICATIO IDOMATA.



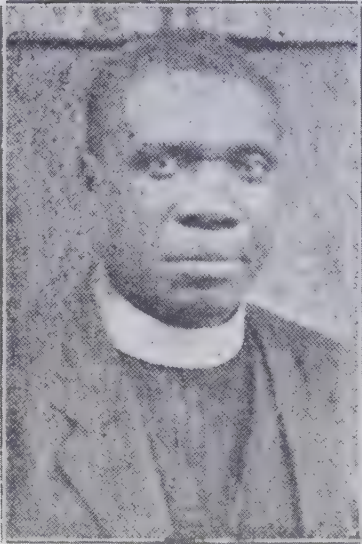
THE SPIRIT OF CHRISTMAS

By Archdeacon Philips

Every year is divided into a number of seasons, and these bear their own peculiar marks. With all their peculiarities, there is one season which, to a great extent, seems to eclipse most of the others. This is the Christmas season.

As we approach the closing days of 1926, we begin to breathe the atmosphere of Christmas. Whether in the far north where the snow lies thick on the ground, or in the equatorial regions where there is excessive heat, the spirit of Christmas finds its way.

To many the season has its outlet in the family circle. Gifts are made, but not beyond this group. Selfishness therefore characterizes their actions. How small is a Christmas of this kind! Is this the message that the angels brought to the whole of mankind, "Behold I bring you good tidings of great joy which shall be to all poe-



Archdeacon PHILIPS



Archdeacon SIBBLIS

ple?" Then the joy is limited, and the whole world is not included.

Ours is a wider and more far-reaching message. It is the awakening of kindness, tolerance, goodwill and love for everyone. Our old self with all its smallness, envies, greed and jealousies is dead. We have come to a new and better understanding as to the reason for this season. The fact that a King and Saviour came for the whole world is borne in our minds. Our actions are stimulated by this. Christ has come into the heart, and because of this we radiate the sunshine of true love, happiness, goodwill and peace. May we who have experienced this blessedness pass it on with our greetings and wishes for the season.

THE CHRISTMAS APPEAL

By Archdeacon Sibblis

The memory of the birth of the Babe of Bethlehem, and of the asylum which Africa afforded Him in His infancy, should appeal strongly to the Negroes at home and abroad. May the Blessed and Undivided Trinity, through the instrumentality of the African Orthodox Church, its Primate and Bishops, all of African descent, bring to us at this holy Christmastide spiritual joy and peace.

Truly God has manifested His love to-

wards our Race, and it is our bounden duty to reciprocate that love in our fidelity to Him. In extending to us the gifts of ecclesiastical freedom and priestly powers, He has demonstrated that He is no respecter of persons. Let us rejoice not only for this, but for those through whose leadership, love and sacrifice, these blessings have been received. And may the spirit of Christian charity, peace, and goodwill be extended by us, at this season, to all mankind!

PEACE WITH MAN, PEACE WITH GOD

By Rev. Canon Brookes

The year nineteen twenty-six with its happenings both spiritually and otherwise will soon pass into history leaving behind it what has been done and much more that might have been accomplished.

Jubilantly we approach the Christmas season with praises upon our lips, and thanksgiving in our hearts for the multitudinous blessings of which we have been happy recipients during the year, for our Heavenly Father's care over us in our individual, racial, and organized life, and to suppliantly



Rev. Canon BROOKES

invoke His care over us for many years to come.

Many centuries ago the stillness of the night was broken by an anthem sung by a choir of angelic voices. How the inhabitants of earth have played upon their imagination to know what was even the "first chord" of that sweetest song which but a few mortal ears were permitted to hear. Echoes have been resounding in the hearts if not in the ears of mortals for centuries, but the music of that song is yet to us unknown.

"Peace on earth, to men of goodwill" the angels sang on that first Christmas morning, and our prayer is, that once again that sweetest of all songs could be heard not on the stillness of the distant air, but in the heart of every son and daughter of Adam's race.

The joy of Christmas loses its fullest meaning if there is not in our hearts a conscious knowledge of peace with God, and LOVE for all mankind. The coming of Jesus to earth is nothing but a historical fact to those do not strive earnestly to emulate the example of Him who suffered for us, thus leaving us an example, that we should follow in His steps. May our devotion in things spiritual be intensified, our trust in the God of our fathers become more deeply grounded. Our determination to free ourselves from the hand of our oppressors be ever uppermost in our minds, our bond of union cemented with and by LOVE

one for another, remembering always that,
 "He who has a thousand friends has
 not a friend to spare,
 And he who has one enemy shall meet
 him everywhere."



"JOY TO THE WORLD"

By Rev. Canon Sheppard

"For unto us a Child is born, unto us a Son is given". Isaiah 9:6. The joys of home are incomplete with the absence of child-life, and even where there are children, the "new-comer" adds fresh joys, brings new hopes and rekindles the dying embers of family love, — in adversity no less than in prosperity.

What the child is to the home, that Christ is to the world. Not only in Him is a "child" born, but what is infinitely more, a "son" is given, — son and heir effecting the realization of dreams long cherished, and claiming in our name, and on our behalf, that eternal inheritance for which the human race has ever yearned, — **LIFE.**

In sending, therefore, the season's greetings to the readers of the "Churchman", I do so, urging earnestly that the principle which adorned the life of Him, Who was born to all people, dominate both the life and home this Christmastide. Thus may we experience peace within, the source of true joy and happiness, with the correlative, physical health. This is my earnest wish for all readers of this magazine.



Rev. CANON MAIR

THE BLESSED GIFT

By Rev. Canon Mair

Once again the Christmas Season reminds us of the Blessed Gift sent from Heaven. "God so loved the world that He gave His only-begotten Son", Jesus Christ, our "new-born King". At his birth the world was filled with awe. Wise men from the Orient went in search of Him, to worship Him, and to lay at His infant feet their costly gifts of gold, frankincense and myrrh. But today all that He asks from us is a heart of love, — love for Him, and love for our neighbours. Let us then give to Him the rarest gifts of the heart, so simple, yet so precious, — love, purity and truth, so that at this Christmas season He may shower upon us His blessings. And may Peace, Prosperity, and Health abide with you in the coming year!



Rev. Prof. JAMES



OUR GREATEST ENDOWMENT

By Rev. Professor G. G. M. James, M.A.

God moves in a mysterious way
His wonders to perform
He plants His footsteps on the sea
And rides upon the storm.

Since the days of Simon the black Bishop of Jerusalem (Acts 13th Chapter 1st verse), history has been somewhat silent concerning the religious growth and activities of the

Negro race.

Perhaps some of the fault lies with us in depending and waiting upon other races to advance us. The germ of religion is common to all races, for there is no country so remote, and no people so barbarous, but that they testify in the existence of a God.

This germ of religion may be shown to be more powerfully developed among the African peoples, than among any other branch of the Human family; since the primitive African priests are admittedly magi of the first rank. Had it not been for conquest and colonization on the one hand; and a desire for supremacy on the part of colonizers, on the other hand; I am convinced that the Negro race, would have had, many centuries ago, a Christian Church of its own. What has been denied us, in spite of our religious nature; what has been denied us in spite of our civilization, culture and refinement; what has been denied us in spite of our higher sense of duty and morality; God in His goodness and mercy, and in His own time and mysterious way, has planted in our midst: namely, a Branch of His one Holy, Catholic and Apostolic Church: the African Orthodox Church, with her Bishops, Priests and Deacons, second to none, who shall perpetuate from now onward, a lighted torch of purity and truth, of justice and equality, for the spiritual upliftment of the Negro race and the advancement of the Kingdom of God. The African Orthodox Church is indeed the greatest Endowment that has come to the Negro race within modern times.

This is so, because it brings to us an opportunity whose dimensions can hardly be estimated; an opportunity which at once puts the Negro race on an equal basis with the leading races of the world.

That opportunity comes through the birth and establishment of a race Church, which brings uplifted possibilities of rendering effective service to our race, and of rising to positions of power, honor and fame. Let us therefore give thanks to Almighty God, who is good and whose mercy endureth forever. The African Orthodox Church has come to us as it were, the Sun which marks the dawn of a new history of our race, and it seems to me that the day will become brighter and lovelier in proportion as the African Orthodox Church travels beyond her present horizon and comes within the view and admiration of the entire world. The success of the African Orthodox Church puts the Negro Race in a unique position. It would be proof that Negroes are capable of selfgovernment; that they possess race consciousness; that they can

live in unity and harmony, and that they can produce men of purity and learning, of culture and refinement, to be the Princes who shall govern and direct the spiritual destinies of their race. Let us therefore love and support the African Orthodox Church for the upliftment of the Negro race, for the glory of God and the furtherance of His heavenly Kingdom.



Rev. Father BAYNE
"ON EARTH PEACE"
 By Rev. Father Bayne

The Roman world is at peace. The decree of an Emperor is abroad in Judea. The people are gathering together in their ancestral towns, cities and villages, and I repair to Bethlehem, which though least among the cities of Judah, is honored not only as the birthplace of David, but now, of "Great David's greater Son".

From Bethlehem my vision leaps across the ethereal gulf, and I see Gabriel standing on his watch before the Eternal Throne at the right hand of the Altar of Incense, a bright light shining from his forehead. Arrayed beside him, and extending their train behind him, I behold "the morning stars". And lo! opposite these, I observe Michael, attended by all "the sons of God", in their purple robes and royal breastplates. From between their ranks, I witness order after order of the heavenly hosts descend, and

descend, to worship the Babe of Bethlehem.

I fall on my knees, and am thrilled as I see the same suffused light, and the same glad smile that were blended in the countenance of the Angel of the Lord, gleaming in the eye, and glowing on the lips of the Infant Jesus!

Sweetest Name on mortal tongue,
 Sweetest note in angels' song,
 Sweetest carol ever sung,
 Jesus, Blessed Jesus.

JOYS BORN WITH CHRIST

By Rev. Joseph A. Ford
 Christ is the Christmas giver.

Many of the richest and sweetest joys that human heart can experience were born into the world when Christ was born. Let us mention a few of these. One is the joy of knowing the nature of God. Christ was Immanuel, — "God with us", so near that we see, and understand, and know Him.

Another is the joy of possessing a Divine human Mediator. This office He executed in once offering up Himself a sacrifice to satisfy Divine justice and to reconcile us to God, and now making continual intercession for us. Another is the joy of conscious adoption into God's family, where Christ reveals Himself to us as our brother. Thus we are seen to be the children of His Father.

Lastly, a joy of a bright prophetic hope. The angel message that first Christmas dawn was more than an announcement; it was a glorious far-reaching prophecy, telling that the time was coming when the Christmas "good news" and the blessings it brings would reach "all people".

May every Christ-touched soul count it highest joy at this blessed Christmas season to consecrate himself anew to every good word and work that can help to hasten the time when all the world shall bow beneath the loving sway of the world's Redeemer and King.

"GLORY TO GOD IN THE HIGHEST"

By Rev. James O. Greenidge

With the Church throughout the world, we of the African Orthodox Church re-echo in loftiest strains of praise, on this birthday of our Lord, and in honor of the Incarnation, the song of the heavenly hosts. Year by year the sons of earth find help and strength in the Truth that for us men, and for our salvation, He who is God of



Rev. JAMES GREENIDGE

God, Light of Light, and Very God of Very God, came down from heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man. This Truth never fails to arouse enthusiasm in the spiritually minded, and to quicken their affection, and no amount of hilarity or extravagant demonstration can mar the hallowed mirth which finds its real joy in the thought of the Word made Flesh, and the life and immortality thus brought to light.

"Glory to God in the highest and on earth peace, goodwill toward men". Let us, of the African Orthodox Church repeat today the song which Angels chanted two thousand years ago. Let us tell to others the story of the Saviour's birth in order that He might redeem mankind and restore them to their Father. Thus shall we aid in lifting our struggling Race to the high calling which is in Jesus Christ our Lord.

ENCOURAGEMENT

By Rev. F. Nicholls

My idea of a Christmas message is one that should be of encouragement to the members of my Race. Though emancipated nearly a century ago, we enjoy not the privileges accorded other races, hence we live and labor under great disadvantages,

and practically without hope of amelioration of present conditions. If Negroes would be consistent, honest, and sincere to each other much would be accomplished, but they hate their own, and the greatest difficulty is to organize them, so willing are they to accept, and remain in, their present condition. There are some of a progressive mind, and to them should be given the opportunity of developing along definitely planned lines.

Our children should be thoroughly educated since we look forward to them as the future representatives of the Race who shall put it in its proper place in the world; then at that time, we shall be able to wish one and all, **"A Merry Christmas"**.



Rev. AUBREY HAMILTON

BROTHERLY LOVE

By Rev. Aubrey C. Hamilton

At this time we are commemorating the greatest Wonder written on the pages of Eternity, — **GOD INCARNATE IN THE FLESH OF FALLEN HUMANITY.**

Organized Science and its wonders are seemingly belittling the fact and drawing mankind in the trend. But here we stop to meditate, and when we remember that the tiniest needle made by the power of man, and discerned under the microscope, cannot equal in excellence and beauty the

needle-like stamen between the petals of the common rose, when viewed in like manner — behind which is the power of the Creator, we should forego the comparison of the wonders of men, to the Wonders of God.

Jesus Christ, the God-man, lived and taught on Earth, and bids us welcome to the immortal shrine of His glories to be reaped in a heavenly home. Among His doctrines was that of Brotherly Love. This is my appeal to my race, to foster Brotherly Love — to build up race solidarity — with a consciousness of truthfulness to ourselves.

Brotherly Love will enable us to remove mountains of obstacles that retard our progress temporally, and will spiritually bind us to the Eternal and Infinite.

"Love suffereth long, and is kind."

This is the love that we need to realize in its entirety, the angels message:—

"On earth, Peace, Good-will towards men".

May this Christmas bring you all
The many things your hearts desire;
And the New Year prove a full
Twelve months of Happiness, Prosperity.



Rev. Sister AGNES



TO THE CHILDREN OF THE CHURCH

By Rev. Sister Mary Agnes

This is the time of the year when all little boys and girls are watching and waiting for Christmas Day, and wondering what Santa Claus, or Father Christmas, is going to bring them. Your parents are telling you how very good you must be if you expect to receive any of the nice things that you are longing for.

During all the hustle and bustle, that we are all taking part in, how many of you, I wonder, stop to ask of yourselves the question, "Why"? Who started the idea of giving Christmas presents, and why has the custom continued down through all these nineteen hundred and twenty-six years? I am very sure that every child who reads our Negro Churchman, is a member of some one of our many Church Schools, and has been studying for several weeks about the Birth of a very Wonderful little Baby born in a little town called Bethlehem. For many years the Prophets (the wise men who lived such good lives that



Rev. W. O. PERRY



A MERRY AND HAPPY CHRISTMAS!

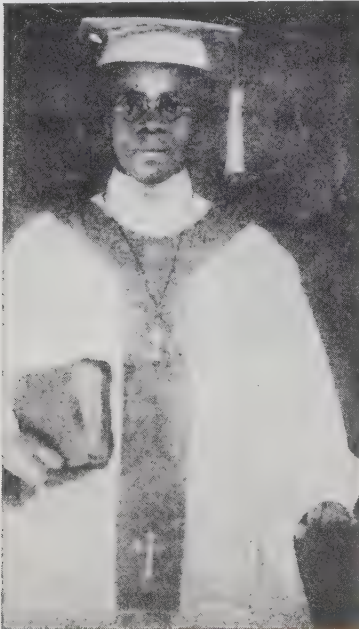
By Rev. W. O. Perry

We seem too busy every day
To say the things we want to say;
Our deepest thoughts we seem to hide
Until we reach the Christmas tide.

they could hear God's voice, when He wanted to send a message to His people), had been telling those who would listen that this great Gift from God, this little Infant Jesus would be born. They also said He was to have many names, the best of all being Jesus, the Saviour of the world. When the Wise Men of the East, Melchior, Gaspar, and Balthazar, after following the Star, came to worship Jesus, they gave the first Christmas presents, the man from Africa bringing the gold because it was the best and purest thing his country produced, and he knew he was to present it to a King.

Because of our love for this same Holy Babe, ever since then it has been the custom to exchange gifts on His Birthday in honour of that great event. But we should try hard to keep that Christmas spirit in our hearts, the whole year through, and our gifts will be most acceptable to the Saviour, if they are given in the form of kind words, and loving deeds. Cradled in that Manger lies the Eternal Son, Who is with the Father, Ever One; On that Mother's Bosom sleeps in slumber still

He who ruleth all things by His will.



Rev. Sister THERESA

TO OUR WOMEN'S AUXILIARY

By Rev. Sister Angelina Theresa

Dear sisters and workers in Christ, may health, peace and God's blessing be showered upon you, for all your kind and charitable acts toward your fellowmen at home and abroad.

This organization calls for self-sacrifice, strenuous labor, and love; and we owe much gratitude and appreciation, to our noble leader and spiritual adviser, Archbishop Alexander, for bringing us into our own ecclesiastical freedom as a people, to serve our people, to the very best of our ability. We thank the women of our Churches for all the efforts they have put forth during these twelve months, in stretching forth their hands and hearts to our more unfortunate brothers and fellow workers in distant fields in the time of their distress and calamity. Let us continue to do all that lies in our power to alleviate their suffering and want, for God is no respecter of persons, and no one knows what awaits us.

Christian workers, let our watchword for the coming year, 1927, be: Toil on, toil on, until the Master comes. For the least that we can do will be precious in his sight. A Merry Christmas and a Happy and Prosperous New Year!

THE SEVENTH ANNIVERSARY

Church of the Good Shepherd

The Church of the Good Shepherd, New York City, celebrated its Seventh Anniversary from Nov. 7th to Nov. 14th inclusive.

On Nov. 7th the Celebrant and Preacher was the rector, Archbishop Alexander. The text was "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord". We reproduce the introductory portion of the sermon.

"It seems but yesterday, when on Sunday Nov. 9, 1919, a number of persons, by the invitation of the present preacher, assembled in a hall in this section for Divine Worship, with the purpose of organizing the Church of the Good Shepherd. But seven years have rolled away since that eventful day, and when we realize, not so much what this congregation has achieved, but what, through the guidance of an All-wise Providence, has developed from that

humble beginning, we must declare with the Psalmist, "This is the Lord's doing, and it is marvellous in our eyes."

"Not even the most optimistic of that original group could have foreseen 'the wonder God hath wrought.' Instead of a single congregation in this city there are now congregations in several cities and countries on both sides of the Atlantic, — indeed there is now an independent branch of the One Holy Catholic and Apostolic Church, with valid orders and sacraments, extending its ramifications North, South, East and West in these United States, in the Dominion of Canada, in the Republics of Cuba, in Santo Domingo and Nicaragua, and even into our Motherland, Africa. The Cathedral Parish of the Good Shepherd may not in itself have assumed remarkable proportions in communicant membership and ecclesiastical fabrics, nevertheless as we visualize our brethren assembled today for worship in Sydney and Montreal, in Boston and Cambridge, in New Haven and Brooklyn, in six congregations, beside this, in New York; in Chicago and Miami, in Camaguey, Cayo Mambi, San German, Guantanamo, and Santiago, in Bluefields, in Cape Town, Pretoria and the Transvaal, we recognize the children and offspring of the Church of the Good Shepherd, and they in turn must acknowledge her as 'Mother dear, Jerusalem'.

"It is not for us to sing our own praises today. This congregation has been distinguished for its humility. During these seven years it has done much, in its quiet way, to help and maintain others at home and overseas, but it takes no particular credit for so doing, nor does it boast of any of its achievements. Let the many speakers of today and Sunday next enumerate, if they desire, what we, as leader and people, have accomplished. We need no reminder, since we of this group are fully conscious of what, through our feeble efforts, has been achieved in this comparatively brief period. Lest however, we hinder our further usefulness, and check our own progress with a spirit of self-satisfaction, I bring you this morning a message appropriate to the occasion, 'Therefore my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord'."

At 4 p.m. a special anniversary program was arranged by the Willing Workers Club, the President, Mr. Walter Francis, being Master of Ceremonies. Other speakers were Rev. Father Herod, Rev. Canon

Sheppard, Rev. W. Kirnon, Rev. Bruce-Candler, Mr. Clement Gordon, Dr. Albert Joseph and Dr. Harry Evans. Instrumental Solos were rendered on the piano by Rev. Sr. Agnes and on the Violin by Master Craig. Vocal Solos were contributed by Mrs. Galloway and Mrs. Pohlman.

In the evening the Archbishop continued his preaching, selecting as a companion text to that of the morning, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men".

On Monday Evening a Reception and Dance was given in Imperial Elks' Hall when a splendid array of young people enjoyed themselves until the wee hours.

Then came Sunday, Nov. 14, the closing day of Anniversary Week. It was made also our day of Harvest Thanksgiving, and the Chapel was beautifully decorated with the fruits and other products of Mother Earth sent us by a bountiful Father. His Grace Alexander again pontificated at a Solemn High Mass, and preached at both services of the day, his morning text being "Ye shall not appear before the Lord empty; every man shall give as he is able", and the evening text, "Honor the Lord with thy substance, and with the firstfruits of thine increase".

The outstanding feature of the Seventh anniversary celebration was the Public Meeting held at 4 p.m. in Howell's Funeral Chapel, placed at our disposal by Mr. and Mrs. H. A. Howell. The Chapel is an architectural and ecclesiastical work of art, and gave dignity to the occasion. Archbishop Alexander presided. The addresses were of the highest order, the climax being reached in the most eloquent address of the Rev. Dr. William Lloyd Imes, the energetic and successful pastor of S. James Presbyterian Church. Other speakers were the Rev. Canon Smith of the Old Catholic Church, the Rev. Sr. Agnes, the Rev. Sr. Theresa, the Rev. Father Herod, the Rev. E. Collins, the Rev. S. W. Davis, the Rev. F. Nicholls, the Rev. John C. Simons and Mr. H. Adolph Howell.

The musical portion of the Program was arranged by the Choir under the auspices of Mr. R. Hyatt, Mrs. I. Brewster and Lady McGuire, Mr. Edward Margetson and Mrs. Brewster at the Organ. The several Anthems, Duets and Solos were faultlessly rendered, and at the close of the exercises a splendid voluntary offering was made, the entire audience coming forward to deposit their gifts, while all joined in singing that glorious hymn which moves the hand as well as the heart:—

O Lord of heaven, and earth, and sea,
 To Thee all praise and glory be;
 How shall we show our love to Thee,
 Who givest all?



ST. JAMES' CHURCH, BOSTON

Rev. James O. Greenidge, Vicar

S. James' congregation has secured very suitable quarters at 1088 Tremont Ave., Boston, which is a central and convenient location for all members and friends. The opening, services were held Sunday, Nov. 7th, when His Lordship Arthur Stanley, D.D., Bishop of Massachusetts, pontificated at High Mass. In the evening a Musical Program was rendered by members of the

choir and others. Solos were presented by Ida Harewood, Miss Lewis, Miss S. Lewis, Miss M. Greenidge and Mrs. F. Miller, and a quartet rendered by Messrs. Folkes, Blackman and others. Mr. E. Headley was Master of Ceremonies and the Bishop made the Address of Welcome. The other speakers were Mr. J. Cox, Mr. S. Blackman, and Mr. J. Harris. After remarks from the Chairman, the Vicar, Rev. J. O. Greenidge delivered the closing address in which he thanked the speakers and audience for their willing assistance. His Lordship then gave the Blessing. Much praise is due to the organist, Mrs. Isadora Adams, for her efforts in securing talent for the program, and also to Mr. B. Greenidge and Mr. T. Chambers who labored strenuously in assisting the Vicar in removal from the former location. The "Negro Churchman" predicts that this change will operate for the advancement of St. James' Church.



Very Rev. D. W. ALEXANDER
 South Africa

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N. B. All Parish Christmas news for our January Number should reach the Editor not later than New Year's Day.

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